NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 61—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3045.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 2, 1914. CHAS. O. CHALMERS, Publisher.

MEETING OF THE BOARD OF EDUCATION.

(From the issues of the Nashville Banner of June 24 and June 25, we take the following report of the meeting of the General Board of Education, which was held in Nashville last week.)

The Board of Education of the M. E. Church, South, closed a two days' session in this city to-day (June 24) at 1:30 o'clock. Bishop Hoss was the presiding officer, and all the members of the new Board appointed at the meeting of the General Conference at Oklahoma City were present with a single exception. The Board appropriated $18,000 for ministerial education, this sum to be placed in the hands of the Educational Commission for distribution. No appropriation was made for Vanderbilt University, but $11,400 was set aside for Paine College, and $2000 was appropriated to Lane College. Rev. H. C. Howard, of Tuscaloosa, Alabama, was elected Secretary of Ministerial Relief and Supply, and Mr. W. E. Hogan was elected Assistant Secretary of Education. The sum of $9000 was authorized to be paid Vanderbilt University, being the balance due its theological department up to the close of the present session. The Board adopted a formal reply to the statement recently issued by the Vanderbilt Trustees, which though temporarily withheld from the public, was given out by its chairman, Bishop Hoss, on Thursday, June 25.

Board's Reply

The Board of Education's reply is in the nature of an exception to and a protest against the action of the Board of Trust in refusing to submit the names of trustees-elect to the Board of Education for confirmation. It is alleged that about sixteen members of the Vanderbilt Board of Trust had been elected but not submitted for confirmation prior to the meeting of the General Conference at Oklahoma City. The Board of Education challenges the correctness of various statements made in the resolutions of the Board of Trust.

The reply to the Board of Education follows:

To the Board of Education of the Methodist Episcopal Church, South, assembled in special session at Nashville, Tenn.: Your committee to whom was referred the matter of confirming the Trustees of Vanderbilt University, begs leave to report as follows:

First—On June 8, 1914, Dr. Stonewall Anderson, as Secretary of the Board of Education of said church, addressed a communication to Chancellor J. H. Kirkland, Nashville, Tenn., containing, among other things, the following:

"You have doubtless noticed that the General Conference committed to the Board of Education the matter of confirming members of the Board of Trust of Vanderbilt University. I notice the annual meeting of the Board of Trust is to be held prior to June 23. Will you kindly send the names of all the members of the Board of Trust who have not been confirmed to the Board of Education, in order that it may confirm or reject the members elected to fill vacancies on the Board at the meeting called for June 23, 1914?"

Second—On June 16, 1914, W. R. Cole, Secretary of the Board of Trust of Vanderbilt University, addressed Rev. Stonewall Anderson, Secretary, the following communication:

"Nashville, Tenn., June 16, 1914.—Rev. Stonewall Anderson, Secretary Board of Education, Methodist Episcopal Church, South, Nashville, Tenn.—Dear Sir: I beg to transmit herewith a certified copy of a resolution adopted by the Board of Trust of Vanderbilt University at its session on June 16, 1914, referring to the recent action of the General Conference of the Methodist Episcopal Church, South, touching Vanderbilt University. Kindly acknowledge receipt.

Respectfully,
(Signed) "W. R. COLE,
"Secretary Board of Trust, Vanderbilt University."

Third—Enclosed in this communication was a newspaper clipping to which was attached a certificate of correctness by W. R. Cole, Secretary of the Board Trust. (This communication is identical with the one published in the Nashville papers of June 16.)

All the foregoing have been carefully considered by your committee.

Inasmuch as the Board of Trust has, by its action, refused to submit any trustees heretofore elected by it to this Board for confirmation or rejection, and has already announced its action by publication in the daily newspapers of Nashville, it would seem to have been unnecessary for that Board to do more than simply notify us that they refused to submit trustees to this Board for confirmation. In this connection, however, the Board of Trust has undertaken to make assertions with reference to its own action, the action of the Church, and the decision of the Court in the recent litigation.

We are not in the least minded to indulge in a belated controversy that could yield no good results, but we do feel called upon to reply briefly to some of the matters set forth in the foregoing action of the Board of Trust.

Court Decision.

As to the decision of the Supreme Court of the State of Tennessee, we do not need to be informed that it is the law of the land and must be obeyed. As men of ordinary intelligence we are fully aware of this fact. At the same time we reiterate our respectful but solemn belief that the decision in question does not meet the justice or the equities of the case. It is as certain as anything can be that the university was projected by a convention of delegates from several Annual Conferences of the Methodist Episcopal Church, South; that the committee which was appointed to apply for the charter was appointed on the principle of Conference representation, so many from each Conference; that these incorporators were named by the decree of the court in the charter itself as "representatives" of said Conferences; that they at once took the charter granted them by the decree of the court, describing them as "representatives" of their respective Conferences, back to the Board of Trust for acceptance or rejection, and that the Board of Trust in August, 1872, accepted said charter which described the incorporators as "representatives" of said Conferences respectively; that they also took the charter to the Annual Conferences for acceptance or rejection, and at the same time resigned their places on the Board, in order that the Annual Conferences might have the opportunity of directly electing their own representatives, which was done; that at one of the earliest meetings of the re-organized Board they published themselves as "the organs and agents of the Conferences;" and that for nearly forty years nobody ever once intimated anything to the contrary. At the end of that time, on the bare technicality that the lawyers for the incorporators had failed to mention their representative character in their petition for a charter, the Supreme Court decided that the incorporators had acted all along in their individual capacity.

We are also forced to deny categorically the statement in the published action of the Board of Trust that the Church is responsible for the existing misunderstanding.

The very beginning of the trouble was the effort of the Board in 1905 to repudiate the charter of the university and to declare as mere surplusage the Memphis resolutions, which the Supreme Court of Tennessee in the present case has affirmed to be the very "articles of foundation" of the university.

This was followed at the same time by the action of the Board of Trust in attempting to take out a new charter, which eliminated the Memphis resolutions; nowhere mentioned the connection of the university with the Methodist Episcopal Church, South; nowhere recognized any rights of the Church in the University, and which—if it had not been successfully prevented by the agencies of the Church—would have resulted at that time in the total loss of the university to the Church. This action was taken shortly after the establishment of the Carnegie Foundation and following an indirect but unsuccessful effort to obtain the benefits of that foundation, this failure being due to the fact that Vanderbilt University was a denominational university, to which the benefits of the Carnegie Foundation were not accessible.

Challenge Statement.

We also challenge the correctness of the statement of the Board of Trust that—"This Board is not responsible for the present situation, for prior to the institution of said suit it never refused to submit for confirmation the names of new members elected by it." The fact is, as shown by the records of the Board of Trust, that in June, 1910, said Board passed a resolution refusing to submit the trustees then elected to the Board of Education for confirmation, rescinded its then existing by-law requiring that all trustees-elect be submitted to the Board of Education for confirmation or rejection and resolved thereafter to elect them without submission to any representative body of the Church. It was more than four months thereafter, to-wit, on the 25th of October, 1910, that the Church, having been completely ousted of any control or recognition by the Board, instituted the suit attempting to sustain and enforce its rights.

We enter our protest against the constant proclamation that the Church has been a sort

(Continued on Fourth Page.)

WHAT A GATHERING THAT WILL BE.

"What a gathering of the ransomed that will be,
When the blest who sleep in Jesus.
At his bidding shall arise
From the silence of the grave, and from the sea.
And with bodies all celestial they shall meet him in the skies—
What a gathering and rejoicing there will be.

"When our eyes behold the city with its many mansions bright.
And its river, calm and restful, flowing free.
When the friends that death has parted shall again in bliss unite.
What a gathering and a greeting there will be."

THE STEVENSONS REST TOGETHER.

By Samoa's lonely mountain the ashes of Mrs. Robert Louis Stevenson will soon be interred beside the body of her husband. In deference to her last wishes, her children, Lloyd Osbourne, the author, and Mrs. Strong, the daughter who was referred to so caustically in Mrs. Stevenson's will, will take the urn containing the ashes to Samoa, where Stevenson went in vain search for health, and there deposit them in the tomb on the summit of Mount Vaca. This grave is almost inaccessible, being reached only by a tortuous mountain path. However, it is where Stevenson wished to be buried.

Already on the door of the tomb is the verse which he wrote as his epitath:

Under the wide and starry sky,
Dig the grave and let me lie.
Glad did I live, and gladly die,
And I laid me down with a will.
This is the verse you graved for me:
Here he lies where he longed to be:
Home is the sailor, home from sea,
And the hunter home from the hill.

Under this will now be inscribed the stanza which in his last days he wrote for his wife:

Teacher, tender comrade, wife;
Fellow-farer, true through life;
Heart whole and soul free
The August Father gave to me.

Stevenson's wife was his bulwark of inspiration, and he loved her tenderly. She, too, was devoted to him, and nursed him patiently, just as she assisted him most earnestly in the preparation of his excellent literary work. Her influence is potent through all of his numerous writings. It is fitting, therefore, that they should be placed side by side in death, in compliance with their wishes. The thousands of readers of Stevenson—those who read him while young, and who read him with even more appreciation now that they are grown-ups—will be interested in the sentimental, but entirely appropriate act of the author's two stepchildren.—Jackson Daily News.

PROSPERITY—MATERIAL AND SPIRITUAL.

By Rev. C. C. Selecman.

The material and the spiritual are next door neighbors, as is illustrated by the relation of the mind and the body. The material is as necessary to the success of the spiritual as man's body is necessary to his present life. The Church of Christ is the only institution in the world that undertakes to carry on its campaign by means of voluntary contributions from its members. No purely commercial institution would be bold enough to undertake such a program, and yet the Church is employing thousands of skilled laborers; inaugurating educational and missionary campaigns; building hospitals and orphanages, and endowing colleges and training schools. Her real estate holdings amount to hundreds of millions of dollars, and annually she is expending colossal sums.

It is therefore to be expected that some definite method should be suggested in the Word of God for the support of this vast enterprise, and it is our purpose to discover that plan and apply it to our own lives. The Old Testament Church was supported by the tithe. In the New Testament, St. Paul directed his followers to lay aside a certain definite proportion of their incomes upon the first day of every week. In the New Testament, every one is instructed to give—the poor and the rich. Jesus immortalized the widow who gave her pittance into the treasury of the temple. Upon the first day of the week, that is, at a definite time, proportionate giving was suggested. People were to give as God had prospered them. And cheerfulness in giving was commended: "not grudgingly," said the great Teacher, "or of necessity, for God loves a cheerful giver." The followers of Jesus were encouraged to believe that if they sought first his kingdom, they should be prospered materially, and spiritually. "All these things shall be added unto you," was the promise of the Master.

In the last chapter of the Old Testament the prophet declares if we bring all the tithes into the storehouse that God will open the windows of heaven and pour out upon us an uncontainable blessing. This is the same prophet that says that those who refuse or fail to bring the tithes into the storehouse are robbing God. What some people call stinginess, the prophets call robbery. We do not need so much a gospel of generosity as a gospel of common honesty. This army of ministers and missionaries who are serving Jesus Christ do not desire to be considered objects of charity, but feel that what they receive in the matter of salary or support is in return for their lives of service.

St Paul said to the Macedonian Church, "If I have ministered unto you in spiritual things, it is a great thing if you minister unto me in material things?" In other words, St. Paul had given to the Macedonians vastly more than they were giving to him. The gospel of Jesus Christ is enriching the world. Lines of trade and commerce follow the missionary. These conditions of peace and industry are necessary to material prosperity and are guaranteed and perpetuated by the influence of the Church of Jesus Christ.

The obligation to support the Church, therefore, is no mere sentiment. The appeal of the Church is not to charity, nor even to generosity; it is an appeal to the sense of justice. If the Church of Jesus Christ is worth while, every man who enjoys its blessings, either directly or indirectly, should join in its support, and we have the promise of his Word that if we honor the Lord with our substance, then shall our barns burst with plenty.

Los Angeles, Cal.

VANDERBILT, THE APOSTATE.

(The annual literary address at the Commencement of Emory and Henry College, in Virginia, this year was delivered by Dr. S. A. Steel. His subject was "The South's Part in the Making of the Nation." The following extract from the address, referring to the separation of Vanderbilt University from the Church, will be of interest to our readers. Dr. Steel sees in the action of Vanderbilt University in breaking away from the Church which founded it in order to obtain money, a symptom of a most dangerous tendency; a tendency to substitute the principle of commercialism as a rule of action for the moral ideal of conduct. That this principle should prevail in one of the great institutions of learning in the South, and be asserted in such a spectacular way, as in the Vanderbilt case, is a just reason for alarm to all those who understand the relation that the modern university sustains to society, and who believe that godless education is the ruin of the State.)

The South has contributed to the Nation a noble example of fidelity to that ideal of civilization which puts the moral above the material interests of society.

Let me illustrate it. Not long after the surrender at Appomattox, Gen. Lee, who like all Southerners, was impoverished by the war, was offered a salary of fifty thousand dollars a year to be president of some business concern in New York. When he declined it, the men representing the business told him his duties would be very light, as what they wanted was his name. The noble man blushed visibly and asked them what he had ever done to lead them to think that his name was for sale at any price. Lee, sir, turned aside from the path that led to wealth and ease to accept a position that barely supported him, but which enabled him to devote his life to serving the higher welfare of his country. That, sir, has ever been the ideal of the South, to put manhood above money.

Take another example. After the war closed many Southerners went to live in New York City. They wanted a preacher whose ability and eloquence would command the respect of the metropolis, and they offered a Methodist minister in Virginia, ten thousand dollars a year in gold to accept the place. But like Lee, James A. Duncan was guided by far higher considerations than making money. He declined the call to accept a salary of fifteen hundred dollars as president of Randolph-Macon College, where he could help his struggling people to rebuild their desolated country, thus giving to the institution and to the youth of the land an ideal of disinterested devotion to duty worth more than all the gold in the vaults of New York. That, sir, has ever been the ideal of the South, to put manhood above money.

Take another example. When forty years ago I left this college to become chaplain of the University of Virginia, one of the professors in that institution was offered three times the salary he was receiving to accept a chair in a Northern university. But though hardly able to make buckle and tongue meet on what he was receiving here in the South, he declined the offer, saying, "Virginia needs us now." That, sir, has ever been the ideal of the South, to put manhood above money.

Take another example. There is a name held in high honor among us, and around whose memory gather associations very grateful to those who knew him. He had access to the lords of wealth; his position put him where he could easily make money; had he cashed his opportunities, he might have died a millionaire. But he lived for higher ends, his heart was set on nobler aims; and he wrote in his will, "I die poor." Bishop McTyeire died poor, but he kept the faith of his people, and fulfilled the apostolic boast, "as poor, yet making many rich." That, sir, has ever been the ideal of the South, to put manhood above money.

Take another example. It is said that when Mr. Carnegie decided to give a million dollars to establish a hospital in the South, the offer was made to Sewanee, on condition that it would become independent of the Episcopal Church. It was a tempting offer, for vast power is stored up in a million dollars applied to education and our Southern institutions are sadly in need of money. But the offer was declined with the statement that Sewanee considered her ideal of Christian education worth more than all the wealth of Carnegie. It was a noble answer, worthy of the South and of Leonidas Polk, and Quintard, and the great Church that founded the institution. That, sir, has ever been the ideal of the South, to put manhood above money.

Take another example. When the same offer was made to Vanderbilt University, on the same condition that it would renounce its connection with the Church, and the trustees of Vanderbilt accepted it, the Bishops of the Methodist Church, in the exercise of their legitimate authority, vetoed its acceptance. This action was endorsed by the unanimous voice of the Methodist Church, and commended by the religious press of all denominations throughout the country, because the situation created a square issue between the principle of Christian as against non-Christian education. In refusing to accept Mr. Carnegie's money on the condition which he attached to it, the Methodist Church was faithful to the fundamental principles of our civilization. That, sir, has ever been the ideal of the South, to put manhood above money.

Mr. President, since the South has always put manhood above money, and its noblest leaders have refused to exchange its ideals for vulgar wealth, in accepting Mr. Carnegie's money on the condition he demanded, Vanderbilt University has broken with the traditions of our people, repudiated the ideals of our civilization; exalted money above manhood; adopted that utili-

tarian philosophy which makes self-interest the rule of conduct; traded off its spiritual assets for stocks and bonds; and expelling religion from its halls, has set up the golden calf as the divinity at whose shrine it will bow down and worship. Sir, the fact that this money was offered by a man known to be hostile to the principle and policy of Christian education, which has always been recognized as fundamental in our American conception of society; the fact that it was accepted on the stipulated condition that the university would become independent of the Church; the fact that the university was willing to take dishonorable advantage of legal technicalities to falsify history, defeat justice, and pervert equity in order to obtain the money; above all, because it illustrates the bitter hostility of the university to the Church, the fact that it celebrated its victory over the Church with loud and boisterous revelry, and mocked and jeered, with ribald jest and sarcastic sneer, as, at the mandate of the court, and with bowed head, the white-robed spirit of Christian education, departed from its halls — these facts, sir, leave us no room to doubt that in its heart Vanderbilt University has renounced its loyalty to the spirit of the South. It is hereafter to be known as Vanderbilt, the apostate.

Let it be remembered, sir, that the triumph of Vanderbilt was the triumph of non-moral over Christian education: that what it celebrated with such jubilant and unseemly demonstration was the legal divorce of learning from religion: that what it gained was the triumph of lawless and anarchic freedom over the principle of ordered and rational liberty which is the very foundation of American democracy: that it means that Vanderbilt University has expelled Christianity as the presiding genius of the institution; and that McTyeire's stately figure, as the patron spirit of the academic grove, has been toppled from its pedestal by ruthless hands, and in its place is reared a modern Mephistopheles; and instead of the benignant smile that encouraged Christian culture, the students of Vanderbilt are hereafter to have the inspiration of a sneer!

Mr. President, what can the Nation expect from education divorced from religion? What, sir, but corruption can flow from a source that barters truth for gold, which, by ingenius legal legerdemain, incorporates falsehood in its very constitution, and possesses an ethical standard so low as to celebrate its successes with such vulgar orgies as marked the end of the Vanderbilt contest with the Church? Well, sir, does Mr. Williams, the editor of the Roanoke Times, say in commenting on the Vanderbilt case, "When we send into the world a human being with only a trained mind, and a certain amount of information, we have produced a dangerous monster. The better its intellectual equipment, the more of a menace to society it is."

There was never a time, sir, when America needed as much as it needs to-day to be reinforced in its higher centers of power with a sense of moral responsibility. The Republic now faces the perils under which the great empire of Rome sunk into ruin. It is at peace with all the world, and its power is respected by all nations and feared by many. Unparalleled material prosperity abounds from sea to sea. The lust for wealth and luxury and sensuous pleasure is universal. The energy, enterprise, intelligence and progress of our people are the wonder of the age. Sir, there is only one way to avert from our great republic the doom that overwhelmed the world-empire of antiquity, and that is to hold it steadfastly loyal to that ideal of Christian civilization which makes "a man more than fine gold, even a man than the golden wedge of Ophir."

This is no time, sir, when a deluge of materialism is surging around us, and the love of money is honey-combing every department of our life, and the very foundations are being assailed, and the "age is crammed with menace," to expel religion from our halls of learning and convert our schools and universities into breeding places of intellectual monsters. The world, sir, is looking to America for the spiritual leadership of the race. And some of us had indulged the hope that the great institution of learning founded at Nashville by the faith and courage of the Methodist Church would be a potent ally in the work of making a larger and a better America. But in this we have met a sad disappointment. Seduced by gold from its allegiance to our Table Round, Vanderbilt University has proven a traitor knight. Dominated by the commercial spirit of the age it has violently wrenched itself away from its Christian associations, and become only a training school for intellectual animals. It has betrayed all the ideals of our people and contradicted the whole past of our history. In the light of the bonfire on its campus, sir, where its students danced "the Bishop's squirm" around the honored graves of McKendree and McTyeire, and yelled in loud and reckless revelry, the noble conduct of Lee and Duncan in preferring duty to Northern gold seems like the folly of irresponsible idiots! It is certain that we can never expect such nobility from men trained in a school which makes gold the criterion of success.

Over the entrance to Vanderbilt University henceforth let one melancholy word be written, "Ichabod!" for the glory has departed! Rich in money, but poor in character and discredited in all the circles of the world's best thought; like an ungrateful son who, to win an estate, renounces his family, forges the credentials of his ancestry, falsifies the sacred registry of his baptism, and swears he does not know the mother who bore him; no longer a temple of truth, at whose shrine the eager acolyte of knowledge kneels to receive his consecration to the highest ends of life, but an intellectual pawn-shop, whose appropriate emblem is the sign of three brass balls, and the legend, "non virtus, sed pecunia," shining brightly, but with the baleful light that allures only to destroy the youth of our land with its atmosphere of poisoned thought; proud, puissant, and splendid in its livery of gold and with its gilded lance, but with the "bar sinister" on its shield, and "grosser grown than heathen, spitting at its vows," Vanderbilt University may no longer ride in the lists with those who would redeem the realm.

> "Alas for Arthur's greatest knight, a man
> Not after Arthur's heart!"

Mr. President, there is no greater danger that threatens us now than that which lurks in the capitalistic influence of American academic endowments that seek to alienate our educational institutions from the Church. Sir, the unregulated liberty which the opponents of Christian education demand is a deadly peril to our country. It is the freedom of the ship without a pilot; the freedom of the spirited horse, harnessed, but with the bridle off; the freedom of the anarchist with the dynamite bomb; the freedom of Diderot and Voltaire, of Rousseau and the Encyclopedists, enthroning the goddess of reason as its divinity and reaping the Reign of Terror as its result. "France," sir, "had seen a light; preached a gospel all men's good." But her ideal of liberty was license which repudiated religion, closed the churches, and declared itself independent of God; and "Celtic Demos rose a Demon, shrieked, and slaked the light in blood!" Such is the freedom, sir, sought by those who would bribe the priests of knowledge to turn traitor to the Church, and steal from sacred altars the hallowed fire of God!

Mr. President, Mr. Carnegie's policy in excluding denominational schools from the benefit of his munificent gifts to education is dictated by a view of the Church at once erroneous and superficial. It is erroneous, for it assumes that denominational schools are maintained for sectarian ends, which is not true; and it is superficial, for it is based on a non-moral theory of human society. The Church, sir, is based upon the fact that this is a rational world; and that there is a moral order in the universe, conformity to which is the necessary condition of life. It holds that moral principles are more important than intellectual truth for the conservation and development of man, and that it is better to starve than steal. The Church is, therefore, the conservator, and guide, and inspirer, and promoter of the moral life of the race. Subtract it from the sum of things, and what is left is a negligible trifle, not worth sending to the scrap pile! Its truth is the postulate of the universal reason; the vitalizing affirmation of the spiritual consciousness of the race; the scientific synthesis of the infinite phenomena of transcendental experience; the everlasting moral imperative of conscience; and the indestructible foundation of the social order, deep as eternity and strong as the throne of God!

Mr. President, it is amazing that a man of Mr. Carnegie's intelligence and benevolent spirit should take such an attitude toward the Church. Sir, the faith it fosters is the illumination of the world, the inspiration of humanity, the source of the moral enthusiasms of the race, and the dynamic of progress. Its spirit is the constructive power of civilization, and its horizon is infinite. It is lifting the submerged millions of mankind into light; extending the luminous and "far-flung" lines of its redeeming work by the wide invasions of its truth into "all the dark places of earth's heathen races;" undermining the huge tyrannies of materialism by the persistent penetration of spiritual forces into the innermost recesses of the world's life; substituting the pallid negations and devitalized moralities of agnostic and infidel thought with the efficient verities of a living Christian experience as the inspiration of social progress: everywhere making men familiar with its lofty watchwords of liberty, brotherhood, democracy, purity and peace; keeping humanity in touch with God; and laughing to scorn, with the dread mockery of divine contempt, the inane speculations of infidel philosophy and the idle oppositions of science falsely so-called!

Mr. President, the future belongs to the Church. It always has belonged to the Church. Indeed, sir, the Church alone has a future that means anything to man. The petty denominational differences which have distracted Mr. Carnegie's attention and misled him to affront its moral dignity and assume an unfriendly relation to it, are but surface agitations, and like the ever-tossing billows of the sea, do not disturb the deep underlying unity and validity of its mighty life. Sir, these very agitations are a proof of its power, the clang and clash of a conflict with the forces of evil that will not cease till truth is triumphant over all its foes. The Church, sir, is divine, and the gates of hell shall not prevail against it. Its radiant spires will point the faithful heavenward, and its message kindle the fires of immortality in the hearts of the children of men when the proudest monuments of infidelity are in the dust, and the owl shall hoot, and the wolf shall howl, and the satyr dance, and the serpent hiss amid the long-forgotten ruins of Vanderbilt University! Sir, let us remember the vision of the Milvian Bridge and its flaming legend, **"In hoc signo vinces,"** "in this sign conquer," and identify ourselves more closely still with that moral order of the world which puts manhood above money; for in that ideal are the potency and promise of the progress of the race!

> "The shouting and the tumult dies,
> The captains and the kings depart:
> Still stands God's ancient sacrifice,
> An humble and a contrite heart.
> Lord God of Hosts, be with us yet,
> Lest we forget, lest we forget!"

Church News

It is reported that Bishop A. W. Wilson may visit Europe in the near future.

* * *

Dr. A. C. Dixon, formerly of Chicago but for the past three years pastor of the Metropolitan Tabernacle in London—Spurgeon's Church—is now conducting an evangelistic mission in Norway.

* * *

Bishop E. H. Hughes, of the Methodist Episcopal Church, is stated to have been a tower of strength to the prohibition cause in Southern California, where lately it has had some notable triumphs.

* * *

The Commencement sermon of Wofford College this year was preached by Bishop Collins Denny, whose discourse is reported to have been a most appropriate and illuminating one. Bishop Denny is one of the ablest and most scholarly of our chief pastors.

* * *

At its recent Commencement Trinity College conferred the degree of Doctor of Divinity upon Rev. Plato T. Durham, a distinction which was well merited. At the same time the degree of LL.D. was conferred upon the Hon. Lee S. Overman, one of North Carolina's United States Senators.

* * *

Dr. Maitland Alexander, of Pittsburg, Penn., the new Moderator of the Northern Presbyterian General Assembly, is a grandson of Dr. Archibald Alexander, one of the founders of the Princeton Theological Seminary. The Alexanders have had a large part in the history of the Presbyterian Church in the United States.

* * *

The number of Salvation Army members on the ill-fated Empress of Ireland when she went down in the St. Lawrence River was 140. Of these only twenty were saved. These workers were on their way to the World Congress of their organization in London, and when that great gathering came together a memorial service in honor of those who perished was conducted in the famous Albert Hall.

* * *

Through Bishop McConnell, who lectured at the Seashore Divinity School last week, we learned that Bishop W. P. Thirkield, who has been in the North for several weeks, has recently been quite ill. We trust that he will speedily overcome the maladies that have been afflicting him and be able to resume his work at an early date. The Boshop's summer home is at Marshfield Center, Mass.

* * *

The National Executive of the American Anti-Saloon League has created a National Legislative Committee composed of Dr. James Cannon, Jr., of Blackstone, Va.; Dr. A. J. Barton, of Waco, Texas, and the Hon. Wayne B. Wheeler, of Columbus, Ohio. Dr. Cannon is the chairman of this important committee, and will be much about Washington in the interest of pending legislation for the next few weeks. Methodists have always been in the forefront of the battle against the rum traffic.

* * *

Bishop Mouzon's address for the present will continue to be San Antonio, Texas. Addressing the St. Louis Christian Advocate, the Bishop says: "I shall keep my residence in San Antonio until I shall have held the Conferences on the Pacific Coast, when I shall move to Dallas in order to co-operate more fully with the work of the Southern Methodist University and in order to be nearer the center of this great Southwest."

* * *

In a letter to the Texas Christian Advocate, Bishop J. H. McCoy wrote as follows: "The welcome I am receiving to the presidency of the Texas Conferences is beyond anything I have experienced. It would warm the heart of a wooden man. I am planning to spend practically all of the summer and fall going over my episcopal district. I realize that I have an enormous task and that I shall need to look carefully at first hand into many situations." Bishop McCoy has distinguished himself as a field worker ever since his election to the episcopacy.

* * *

The Western Methodist (Little Rock) thus refers to a recent visit from Dr. W. F. McMurry: "That great big 'Church Extension Idea' that the Southern Methodist Church has dressed up in a fat man's clothes, with a wealth of gray hairs on the head, an encouraging smile on the face, and a thousand church building enterprises in the heart, called at our office last week while in the city looking after the building troubles of some of the local churches." This description fits our hustling Church Extension Secretary most admirably. Dr. McMurry has built up the work of his department until it now challenges the admiration of Southern Methodists everywhere, and it is steadily growing.

SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference convened on the morning of June 11 at nine o'clock in the splendid new church at Queensboro, Shreveport, with the presiding elder, Rev. W. H. Coleman, in the chair. The opening address by Brother Coleman was of a very helpful character. It was on the subject of "Pastor-teachers—Their Requirements."

There was a good showing of delegates, though not as many laymen as there might have been. J. Cude Rousseaux and W. F. Roberts were elected secretaries.

The reports from the pastoral charges indicated that there were very many more additions to the Church on profession of faith than were reported at the last Conference, and also that some very successful meetings had been held at hitherto difficult points. There were also reports from various quarters as to the recent and intended erection of church buildings. The district trustees were authorized by the conference to locate, and build or buy a district parsonage.

Our educational interests were well cared for by Brother Paul M. Brown and the heads of our two schools, Dr. R. H. Wynn and Professor R. E. Bobbitt. Plans are being wisely laid for increasing the equipment of these institutions, and in the reports of the work many encouraging features were noted.

The Seashore Divinity School was well represented by the presiding elder and Dr. Wynn, both of whom are on its Board of Directors, and an offering in cash and subscriptions was made for this work amounting to $31.50.

Rev. R. W. Vaughan spoke of the work in our Home for the Church's children. Those cared for there under his direction are not only looked after physically—no deaths have occurred—but they are also cared for spiritually and intellectually. They are brought to Christ and taught to work for Him.

The character of the following local preachers was passed and their licenses were renewed: W. R. Strickland, John Boyd, Q. R. Henry, and A. D. Barlow. The licenses of T. C. Aubrey and J. L. Pitkin were not renewed.

Lewis L. Spinks was licensed to preach.

The character of A. C. Holder was passed, and at his request he was recommended for readmission into the Annual Conference.

The following lay delegates were elected to the Annual Conference: W. A. McKennon, L. M. Harris, R. E. Bobbitt, and S. H. Porter; alternates, S. P. Peters, W. S. Phillips, V. L. Fulton, E. L. Joiner.

The Presiding Elder appointed the following licensing committee: George S. Sexton, Henry T. Young, E. K. Means, F. J. McCoy, and J. C. Price.

A resolution of thanks to the hospitable people and the pastor, Rev. F. J. McCoy, of the Queensboro Church, was adopted by a unanimous vote. The preachers will also remember pleasantly the banquet given them by the Shreveport laymen.

South Mansfield was selected by a small majority over Vivian as the next place for the next meeting of the conference.

Besides Rev. T. H. Morris, who preached the opening sermon, the other brethren who preached were Revs. Geo. S. Sexton, R. W. Tucker, E. K. Means, and J. C. Rousseaux.

J. CUDE ROUSSEAUX, Secretary.

WHITWORTH COLLEGE.

The Commencement exercises of Whitworth College, May 17-19, marked the close of a successful session of this honored institution. Everything passed off according to previous announcement and the exercises measured up to those of former occasions. Rev. B. F. Jones, D.D., of Moss Point, preached the Commencement sermon; Rev. T. B. Clifford, of McComb, preached the annual sermon before the College Y. W. C. A., and Rev. W. H. LaPrade, D.D., of Hazlehurst, delivered the literary address. The appreciation of the services rendered by these brethren was evidenced by the close attention given and the many words of commendation spoken. The students' recitals the week preceding Commencement and the grand Concert on Monday evening of Commencement week were of a high order and indicated the thorough work accomplished by both teachers and students. Fifteen young ladies received diplomas and several were given certificates of graduation in special departments.

The Mississippi Conference has every reason to feel proud of Whitworth College. A great work is being done for the young womanhood of our Church and State, and with the loyal support of our preachers and the Methodists of the Conference, it can be made one of the greatest institutions in the South. Dr. Cooper, the worthy president, is giving the best part of his life to this great work and deserves the co-operation of us all.

The contract will soon be let for the New Center Building, which is to be completed by the opening of the session in September. This will be an up-to-date building, with fine equipment and all the modern conveniences. With the completion of this building, there will be three new buildings on the campus representing an investment of more than $40,000. Had the Methodists of our Conference responded to the generous offer of the Lampton Brothers and the earnest efforts of Dr. Cooper as they might have done, larger things would have been accomplished and a greater Whitworth would have been assured.

We do not hesitate to commend this institution as worthy of the patronage of our people. A good faculty, a well organized musical department, a well arranged course of study, beautiful and comfortable buildings, healthful surroundings, a fine religious influence, and a Christian minister as President, make this a most advantageous and safe place for our girls, and it should appeal to the fathers and mothers who contemplate sending their daughters to college.

Brookhaven, Miss. W. H. LEWIS.

MEETING OF BOARD OF EDUCATION.

(Continued from First Page.)

of pauper beneficiary of the Board of Trust in the matter of the education of its young preachers. Whatever the Board has done in that direction, it has done not of its own will, but under the categorical and mandatory direction of the third Memphis Resolution, which expressed the mind of the men who projected the university and which the Tennessee Supreme Court has declared to be valid and binding. This resolution cannot be ignored except by the reckless defiance both of the language of the charter and of the decision of the Supreme Court. Moreover, we wish to repeat and emphasize the fact which we are determined shall never be forgotten, namely, that every dollar of the money spent on the Theological Department of the University was procured, not through the agency of any trustees, nor with the knowledge of any trustee, but absolutely and solely through the agency of Bishop H. N. McTyeire, acting in his capacity as a Bishop of the Methodist Episcopal Church, South, or through the gifts of Methodist people made for that specific purpose.

Except to Interpretation.

The Board of Trust has undertaken to construe and interpret the action of the General Conference of the Methodist Episcopal Church, South, at Oklahoma City in May, 1914, and to declare the legal results that follow therefrom.

We except to the interpretation placed upon the action of the General Conference and to the resolutions and actions of the Board of Trust passed thereon, and hereby enter our solemn protest against the action of the Board of Trust in refusing to submit trustees elected to the Board of Education for confirmation or rejection.

We furthermore call attention to the fact that about sixteen Trustees of Vanderbilt University had been elected by the Board but had not been submitted to the General Conference, or to its Board of Education, for confirmation of rejection prior to the meeting of the General Conference in May, 1914, though two full months had elapsed since the decree of the Court requiring them to take that step, and, that although cognizant of the time and place of the meeting of the Board of Education, towit: On May 2, 1914, the Board of Trust of Vanderbilt University, disregarding the decree of the Supreme Court in the recent litigation and the rights of the Church, failed to submit any of the Trustees elected but not confirmed, to the Board of Education, and proceeded with its meeting, and we hereby enter our exceptions to and protest against this action of the Board of Trust. Respectfully submitted,

E. E. HOSS,
P. D. MADDIN,
B. P. TAYLOR,
JOHN R. BOND,
T. L. CLARKE,
Committee.

This report was unanimously passed by the Board.

E. E. HOSS, President,
ANDREW SLEDD, Secretary,

On June 7 the Oak Lawn Church, of Dallas, Texas, of which Rev. C. M. Simpson is pastor, closed the first half of the current Conference year, when the following report was printed in the Bulletin of that congregation: "All current expenses have been paid in full up to date; $7500 has been spent on the new church enterprises; the attendance at Sunday school has been more than doubled; all other departments have been characterized by vigorous activity, and 105 persons have been received into the Church, making a net gain of 97." Since this report was published the number of additions to the Church has been increased to 121. Evidently this son of Millsaps College and ex-Mississippian is doing a great work in the Lone Star State.

Secular News and Comment

It is estimated that the sale of automobiles during the year 1914 will probably reach the $600,000,000 mark.

* * *

President Wilson has appointed Mr. Malcolm Franklin, of Columbus, Miss., collector of customs at the port of Honolulu at a salary of $5000 a year.

* * *

According to Commissioner Claxton, the latest census shows that there are in the United States 5,500,000 persons above ten years of age who cannot read or write.

* * *

At its recent Commencement—the 167th—Princeton University conferred degrees on 232 persons. The gifts to this institution during the past scholastic year amounted to $612,524.

* * *

The number of Indian students matriculated in American colleges is stated to be over 80. From three to nine are in attendance upon each of the following universities: Yale, Harvard, Columbia, Michigan, Pittsburgh, Northwestern, Chicago, Illinois, Iowa, Washington, Wisconsin, and California.

* * *

The following is the record of the State Charity Hospital at Jackson, Miss., from January 1, 1914, to June 1: Number of patients admitted, 828; number of operations performed, 417; number of deaths from disease, 45; number of deaths following operations, 31; operative mortality, 7.5 per cent.

* * *

It has been announced that President Wilson will attend and take part in the opening exercises of the Panama Canal next March. In company with his Cabinet, he is expected to pass through the great waterway on the battleship Oregon, and after reaching the Pacific Ocean to proceed to San Francisco.

* * *

The bill pending in the Louisiana Legislature which forbids municipalities to maintain restricted districts was engrossed and passed to its third reading on June 23. A motion to postpone this measure indefinitely was lost by a vote of 41 to 46. It will be a great achievement for the State if this proposed legislation is finally adopted.

* * *

Hereafter persons owning automobiles in New Orleans will not have to secure a license, nor will chauffeurs have to stand an examination before being allowed to operate them. This change, which is due to an enactment of the State Legislature, was against the wishes of the Mayor of the city. It is likely now that the permissible speed-rate will be considerably reduced.

* * *

A magnificent arch, constructed with $100,000 appropriated by Congress, was dedicated with appropriate ceremonies at Valley Forge, Pa., on June 19 as a memorial to the officers and privates of the Continental Army who went through the memorable winter campaign with Washington in 1777. This arch was designed by Prof. P. M. Cret, of the University of Pennsylvania, and is said to be modeled after the famous Arch of Titus in Rome.

* * *

The final figures show that the cotton crop of 1913 amounted to 14,156,486 500-pound-weight bales, which is the largest ever grown except that of 1911. It was the most valuable crop ever raised, the lint cotton being sold for $887,160,000, and the seed for $156,600,000, making a total of $1,043,760,000. One of the significant developments in cotton production last year was the raising of 22,838 bales in the Imperial Valley, in Southern California, and of 2229 bales, most of which was of the Egyptian variety, in Arizona. It is thought that the cotton industry will probably take on larger proportions in these two States in the future.

* * *

The Bar Association of Caddo Parish recently held a meeting to consider ways and means for the suppression of the spirit of mob violence, which has lately manifested itself in three attempted lynchings in Shreveport. This is a matter well worth deliberating upon; nothing is more dangerous than a mob, and it is quite as apt to do the wrong thing as it is the right thing. In our opinion, the courts themselves, because of their delays and uncertainties, are largely responsible for the disposition of the people to take the punishment of alleged criminals into their own hands. Here we think are the evils to be remedied by our lawyers if they wish to make lynchings less frequent.

* * *

The late James Campbell of St. Louis provided in his will that practically all of his large estate, estimated at from $35,000,000 to $40,000,000, shall ultimately go to the establishment and maintenance of a medical school in connection with St. Louis University, a Jesuit institution. This property, however, will not become available until the death of the decedent's wife and daughter, and not until twenty-one years after the death of the latter in case she should marry and have children. The authorities of the institution in order not to delay the proposed great enterprise are considering the advisableness of borrowing money with which to get it under way. With such an endowment, it is predicted that this medical school will finally become one of the best equipped institutions of the kind in the world.

SOUTHWESTERN STUDENTS' CONFERENCE.

The Southwestern Students' Conference has just closed a most successful session at Monte Ne, Arkansas, lasting from June 12 to June 21. Students were in attendance from all colleges in the four States of Louisiana, Arkansas, Texas, and Oklahoma, in addition to many professors and prominent speakers from these institutions; the delegation from Hendrix College was especially strong and reflected much credit upon their alma mater.

The denominational statistics of the Conference were as follows: Methodists, 26; Presbyterians, 26; Baptists, 23; and other denominations scattering. Among the Methodists who were in the faculty were Dr. O. E. Brown of Vanderbilt University; Prof. A. M. Trawick, International Y. M. C. A. Secretary in the Social Service Department; Mr. W. H. Morgan, International Y. M. C. A. Secretary for the South and Executive Manager of the Conference; Rev. W. W. Alexander of the Tennessee Conference; Mr. F. M. Steger of A. and M. College of Texas; and Dr. A. A. Kern of Millsaps College.

No one agency is doing as much to render clean and wholesome the life in the colleges of the Southwest as the Southwestern Students' Conference and its influence radiates out into every college in that section. As a direct result of the Conference seven of the choicest men there volunteered for the foreign field, while others were led to choose the ministry as a life calling. It is gratifying to find that the Methodist Church is doing its full share in this movement, whose object is to conserve for the Master's service the students of the Southwest.

A. A. KERN.

LOUISIANA EPWORTH LEAGUE CONFERENCE.

The Louisiana State Epworth League which met in annual session in Shreveport in the First Methodist Church, June 17-21, 1914, was a great blessing to our people, and the delegates also affirmed that the many benefits derived would enable them to render far better service in their home chapters. We did not carry out the program in order, as the team sent out from Nashville were delayed in reaching us because of belated trains.

We were very fortunate to have as the team assigned to us by the central office, Dr. E. H. Rawlings and Rev. J. M. Culbreth. Very few changes were made in the suggested program gotten up in the central office, but with such able leaders for institutes and addresses the whole was of a very high order and was calculated to give valuable training for service. Dr. Geo. S. Sexton, our pastor, who is so well known in League work, aided greatly by conducting one period of institute work, and his sermon on Sunday morning was a great inspiration.

To Dr. Rawlings we are grateful for stereopticon views of the League's new special, the Congo Mission in Africa. The aim of the Leagues is to support Mr. and Mrs. J. A. Stockwell, of the Lake Charles (La.) chapter, who are now in that field.

Miss Miriam Atkins, the Third Vice President of the State League, was chairman of all recreations, giving a reception on the opening night, an auto ride the first afternoon, and a picnic supper on the Centenary College campus the next afternoon.

The Junior League service held in the Noel Memorial Church Sunday afternoon left many impressions that will never be forgotten. We make special mention of the leaders, who were Martha Crowder, Harriet Edwards, and Gussie Gibbs, together with a blackboard drill on the catechism by Bessie Marks. Luther's Cradle Hymn was sung by Thelma Cain. Mr. and Mrs. D. B. Binford, superintendents who labor so faithfully in this special work, will ever have monuments built in the hearts of the membership of that church.

The regular topic for the senior devotional meeting was used by Mr. J. F. Cox, who was assisted by Mr. R. O. Coorpender and others on Sunday evening just before the consecration service conducted by Dr. Rawlings. In the latter many delegates and others responded to Dr. Rawling's request for expressions of benefits. The crowning feature came in the after service in the chapter room when a spiritual love feast was held of voluntary prayers and good-byes.

Mrs. Randall Hunt gave a most interesting address on "Alcohol's Relation to Society," using maps and charts. Resolutions were sent from this meeting to the State Legislature in session at Baton Rouge requesting that alcoholic liquors be denied shipment into dry territory.

There was a great vacancy which we hope will not occur next year, and that was Dr. F. S. Parker's absence. We hope at our next meeting to have the same team and Dr. Parker.

The officers elected for the ensuing year are as follows:

President, Rev. H. W. Jamieson, New Orleans; Second Vice President, Miss Myra Price, Lake Charles; Third Vice-President, Mr. R. O. Coorpender, Alexandria; Fourth Vice President, Miss Clara Chalmers, New Orleans; Field Secretary, Mrs. Sudie J. Lingle, Shreveport; Treasurer, Mr. E. P. Griffin, Mansfield; Era Agent, Mr. Robt. Magee, Kentwood; Junior Superintendent, Miss Ruth Coles, Estherwood; Superintendent Knights of Ezelah, Mr. S. Mayo, Lake Charles; State Organizer, Mr. John D. Saint, New Orleans.

The next session will be held in New Orleans, June 19-22, 1915.

I rejoice to be back in the work I so much love, and with the corps of officers named I feel sure that we will regain the losses of the past two years, and make progress that will be telling.

MRS. SUDIE J. LINGLE,
Field Sect'y. Louisiana Conference Epworth League.

A COMMITTEE ON LESSON COURSES.

The General Sunday School Board at its meeting in Oklahomo City, Okla., on May 23, 1914, created a Committee on Lesson Courses composed of Dr. E. B. Chappell, Dr. J. A. Rice, Dr. W. P. Few, Dr. O. E. Brown, Prof. Bruce Payne, Dr. J. J. Stowe, and Prof. R. G. Peoples.

The duty of this Committee, as defined by the Board, is (1) to make a thorough study of Sunday school courses, special Sunday school courses for our college students, and courses for parents; (2) to study the best method of co-operation on the part of the Church with the public schools in religious education; (3) to study the matter of selecting proper Sunday school libraries both for pupils and for officers and teachers.

Dr. E. B. Chappell, Sunday school editor, was elected a member of the International Lesson Committee representing the Methodist Episcopal Church, South.

"THE LITTLE CHURCH AT HOME."

There is a habit among church members which is rapidly becoming a scandal. There are thousands of church members who have been living, let us say, in New York, Boston or Philadelphia, for a quarter of a century and whose membership is still in Pennsylvania, Maine, or Virginia. These people float from church to church; they enjoy a sermon here and there, but they never have a church home. They have become "church tramps," having no sense of obligation to attend any church in particular. Often they stay away from church altogether. They claim that the little church at home needs the money they can afford to give, but often we have wondered if the little church at home really gets much from the members who have lived away from it, and who have neglected their Christian obligation for years and years. If the "little church at home" gets much money from such people it fares better at the hands of its passing members than some larger churches within our knowledge. In many instances these absent members have ceased to communicate with the home church, their names having probably been erased, and they have been lost to the denomination and probably to the work. Pastors who hold on to the names of their absent members are in part to blame for this state of affairs, but whoever is to blame, it is a shameful state of affairs.

If this paragraph comes under the eye of those who have a loved one living far away from home, we trust that it will be the occasion of a letter in which this paragraph will be inclosed.—Watchman-Examiner.

A SUNDAY AT PONTOTOC.

Dear Brother Meek: Excuse me for asking for a little space in the columns of the Advocate again. It is a great privilege to preach the Gospel of the Son of God. If you can't preach it yourself, how helpful and inspiring it is to hear it preached! We had a great day Sunday. There were three Methodist preachers in the pulpit, or rather two and a fragment. Rev. D. R. Wasson, who has entitled himself "my little hired man," preached at the 11 o'clock hour. "Show us the Father," was his theme, or rather his text. He made a fine impression. Brother Wasson has a well trained intellect, a love for souls, and is a spiritual man. Such a man just needs time to develop into a leader of men in the Church of God.

Brother G. W. Bachman, who has been thirty years at the same appointment, was the other preacher. He fills the space behind the sacred desk well with his magnificent presence. He closed the morning service in his usual well poised way. Grand old veteran of the Cross! He is as courageous as a lion and as simple and tender as a child. What a prayer he prayed! It was a real prayer. There was no effort to preach on his knees or to inform God, but praise and thanksgiving flowed from his lips as naturally as water from a spring.

At the evening hour of worship Brother Bachman took his text from what he called a neglected and little appreciated portion of the Scriptures, the Book of Revelation. He dwelt a little while on the mysteries of the book and called attention to the fact that the largest part of it is very easily understood. Then he took up John's vision of the triumphant Church using Rev. 8:9. He did not preach a textual sermon, but covered the whole passage and references, drawing a vivid picture of that great and glorious event—the triumph of redeeming grace through Jesus Christ. How deftly he can quote the most appropriate hymns at the right place. The people said, "That's the kind of preaching we were all raised up on." The pastor and assistant pastor felt ashamed, really penitent. God helping us, we will do better.

Brother Bachman has done a great work for his Lord and Church. May his human vision be entirely restored! The eyes of his understanding are bright and sparkling, and growing brighter every day.

I do not know whether I will ever again vote to superannuate another aged minister if he can walk around and preach like many who have been superannuated. Let the young men wait—work their way through college. The Church ought to help our young probationers more. May God bless our great Church. The outlook for Methodism, educationally and otherwise, is very encouraging, for the Lord God Omnipotent reigneth. If I did not believe that God is with us as a Church, I would quit right now. W. D. WENDEL.

June 23, 1914.

THE CORRESPONDENCE SCHOOL.

As chairman of the Second Year Committee of the Louisiana Conference, and in answer to a question of one of the undergraduates, I desire to notify the members of the Class of the Second Year that, under the latest enactments of the General Conference, persons taking the Correspondence course must come before the Committee. I personally advise all the members of the Class of the Second Year to take the correspondence course as a means of getting the very best out of the course and doing the very best work. The following is taken from the General Conference Daily of May 20, page 103.

"Paragraph 641, Answer 2. All ministerial candidates are strongly urged, before entering the traveling connection, to secure if possible a thorough collegiate and theological training. A certificate of graduation from a secondary school of good standing may be accepted by the Examining Committee in lieu of the English branches prescribed in the course for candidates for admission. In the case of English-speaking Conferences, the course for undergraduates shall be taken with the Correspondence School or at a Preachers' Institute having the Conference courses of study as part of its work, and in each case an official statement testifying to that fact shall be presented to the Conference Examining Committee. (In the last sentence the word 'shall' was amended to read 'may,' and the reading of the paragraph will be 'may be taken with the Correspondence School,' etc.) On presentation of such statement the Examining Committee shall test the applicant's knowledge of the course of study and shall report on the same to the Annual Conference; provided that a certificate from a standard college of our Church, or from other than Methodist Colleges of equal grade, may be accepted in lieu of any or all collegiate subjects prescribed for Conference undergraduates; and a certificate from a Theological Seminary, or from the Biblical department of a standarde college that equivalent work has been done, may be accepted in lieu of the Biblical and theological subjects prescribed for candidates for admission or for Conference undergraduates."

The class of the Second Year of the Louisiana Conference will please take notice of the above and be governed accordingly. No examinations will be conducted by the Committee of the Second Year between now and the Conference session. The chairman of this committee was bombarded four or five times during the last Conference year by an undergraduate demanding examinations at interim by correspondence. Our persistent brother, not satisfied with the pre-Conference bombardment, sent us a post-Conference communication, notwithstanding the fact he failed to be on time to meet the Committee.

C. C. MILLER,
Chairman Com. Second Year of the Louisiana Conference.

MONROE DISTRICT CONFERENCE.

The Monroe District Conference convened in its forty-fifth session at Winnsboro on June 16th, 10 a.m., with Rev. Wm. Schuhle, P. E., in the chair. The usual business of a district conference was transacted. The President presided with ease and dignity. The reports by the pastors were optimistic. The Sunday school work was reported very favorably and finances as receiving due attention. The revival season is hardly on, but Brothers Randle, Miller, and George reported helpful revivals.

The statements of the pastors evidenced quite a lot of material improvement. The charges named show the following improvements: Winnsboro, Rev. D. C. Barr, pastor, has just completed a commodious and up-to-date parsonage; Farmerville, Rev. A. J. Coburn, pastor, has built an elegant parsonage; Mangham, Rev. A. D. George, pastor, has purchased a parsonage; Calhoun, Rev. R. H. Bamburg, pastor, has made splendid improvements on the parsonage; Rayville, Rev. A. I. Townsley, pastor, has put $500 worth of improvements on the parsonage; Oak Grove, Rev. G. D. Purcell, pastor, has moved a church three-quarters of a mile, to a more advantageous site; Bonita, Rev. W. J. Newsom, pastor, has rebuilt one church; West Monroe, where the writer is pastor, has built an annex to the church. These are some of the chief improvements.

The following "connectional men" were present and left us strong messages: Rev. R. W. Vaughan gave an excellent report of his orphanage work. The Conference passed resolutions commending Brother and Sister Vaughan for their work and pledging them support. Rev. P. M. Brown, Educational Secretary, spoke in behalf of the educational interests, and in a strong way presented the urgent needs of Centenary College. The charges of the district made pledges of from $10 to $200 each for immediate relief. Rev. W. W. Drake addressed the conference, stressing the need of our French Mission work. A collection was taken to assist in the work.

The preaching done by the following brethren was thought-provoking and edifying: Revs. A. I. Townsley, R. W. Vaughan, P. M. Brown, and W. W. Drake.

The Conference passed strong temperance resolutions and wired the same to Rev. A. W. Turner at Baton Rouge.

The following were elected delegates to the Annual Conference: R. O. Randle, Jr., C. M. Noble, J. R. Henry, and D. L. Cumpton. Alternates: S. D. Rinehart and A. H. Carter.

M. H. Honeycutt and S. N. Jordan were licensed to preach. S. N. Jordan was also recommended for admission on trial. S. W. B. Colvin was recommended for readmission. A. R. Bets was recommended for recognition of elder's orders from the Congregational Church.

Rev. D. C. Barr made a splendid host, and the good people were lavishing in their entertainment. Resolutions expressing thanks for the same were passed. The conference adjourned sine die on the evening of the second day.

H. W. LEDBETTER, Secretary.

PASTOR'S CLAIMS FOR SALARY.

The Methodist Episcopal Church everywhere will be interested in the decision of the Supreme Court of the State of Washington relative to the legal claims of a pastor against a Church for his salary. A Congregational pastor joined the Church and was appointed by a district superintendent pastor of a charge. His salary was estimated and part was paid, but the fruit crop having failed the Church was unable to pay him the remainder. He sued the Church. The case was carried to the Superior Court at Spokane. The Court decided against the Church and, with much unnecessary dicta, ordered the account to be paid with costs. Bishop Cooke, the resident Bishop, was appealed to. The Bishop took the ground that the decision of the Court was subversive of the government and constitutional rights of the Methodist Episcopal Church in the United States and that it established a precedent destructive to the rights and the privileges of the Church in the whole Northwest. He, therefore, ordered an appeal to be taken to the Supreme Court of the State, with the result that the Supreme Court has just reversed the decision of the Superior Court and sustained every contention of the Church. This is a notable case, far-reaching, and of vast importance to Methodism in the Pacific Northwest.—Northwestern Christian Advocate.

TRUSTEES' REPORTS.

Blank reports for use of trustees at the fourth quarterly conference may be secured without cost by addressing W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Ky.

ROOMS AND BOARD ON SEASHORE CAMPGROUND.

Delightful health resort on the Gulf Coast. Fishing, sailing, bathing and other healthful amusements. Invigorating climate; salt breezes. Just the place to spend a profitable vacation. Write or address Miss W. E. Gowers, Shadyside Inn, Seashore Campground, Biloxi, Miss.

The Home Circle

MY COUNTRY'S FLAG.

By Helen M. Richardson.

My country's flag! My country's flag!
I love your colors true—
Your stripes of white, your stripes of red,
White stars on field of blue;

I will salute you as I pass;
And honor you where'er
I see your red and white and blue
Wave proudly in the air.

—Zion's Herald.

THE CROCODILE'S FRIEND.

A man was once traveling in the country where the big crocodile lives. There he saw a wonderful sight, which few men have seen.

One day, as he was rowing along a pretty river, he noticed a long way off a large crocodile, twelve or fifteen feet long. It was lying asleep under a bank which was about ten feet high, right near the edge of the river. He did not want to scare the crocodile, so he stopped rowing when he was still some distance away. Then he looked carefully at the place, so as to make sure he could find the exact spot again.

Getting out of his boat, he walked from the shore and went way around on land, so as not to arouse the animal from his nap. At last he tiptoed quietly along the bank just above the creature's head. Stooping down, he peeped over the bank, and there lay the crocodile only ten feet below him.

As the man watched, he noticed a bird near him called the ziczac. It is a cousin of the plover, as large as a pigeon, and grayish in color. Up and down the bird was walking, keeping near the crocodile's nose. Suddenly the ziczac saw the man, but did not fly away, as most birds would have done. Much to the stranger's surprise, it jumped up from the ground about a foot and screamed, "Ziczac! ziczac!" as loudly as it could, knocking itself against the crocodile's face two or three times. It seemed to think that the creature was in danger and ought to be warned.

The noise and the taps against his face aroused the big animal, and he started up. He saw the man on the bank above looking at him, and so, jumping into the air, he dashed into the water. His huge body made such a splash that it scattered the mud all over the poor traveler. In an instant more the crocodile was out of sight.

The traveler waited a while to see whether the animal would return; but at last gave him up, and went back to his boat. He never forgot that big, ugly crocodile and his true little friend.—What To Do.

THREE ORPHANS.

By Edward W. Frentz.

The Bradfords had been settled in their summer home nearly a week when Louis, looking up from his book one afternoon a little before sunset, saw a small brown head pop out from under the corner of the carriage house.

At first the only thing he could think of was a rat, for he had heard his father say at breakfast that rats had been getting into the grain. But he kept very still, and in a little while the head poked out farther, and then the whole body followed, and he saw that the animal was much larger than a rat. In fact, it was as large as a full-grown cat or a small dog. It had a round, fat body covered with grayish-brown hair, and a broad head with small ears that hardly showed at all.

With little runs of a foot or two at a time, the creature ventured farther and farther away from the corner of the house; and then, to Louis' astonishment, it stood up on its hind quarters, with its forepaws hanging down in front, and looked all about, to see whether it was safe to go any farther. But just then Louis leaned too far forward in his eagerness to see, and his book slipped to the floor of the plazza with a loud slam. At that, the strange animal flashed back out of sight into his hole so quickly that it looked like a mere brown streak.

When Louis told the gardener what he had seen, the old man laughed, and said he guessed it was only a woodchuck, and that they would see him again before long; but although Louis watched for several days, he saw nothing more of the brown head or the fat, round body.

But one morning he waked very early, and looking out of his window, saw the woodchuck feeding in plain sight on the grass plot behind the house.

In the corner stood the little rifle that had come to Louis's older brother as a Christmas present, and on a shelf near by stood the box of cartridges. Louis had been allowed to use the rifle when he was with his brother, but had never tried it alone. Now, he thought, his chance had come.

Very quietly he slipped over to the corner, took down the box of cartridges, and slipped one of them into the rifle. Then, barefooted, he tiptoed down stairs, carefully slid the bolt of the back door, and stepped out. Stealing to the corner of the house, he looked round. Yes, the woodchuck was still there, and still feeding! It had not been alarmed.

Louis raised the little rifle slowly, rested the barrel against the corner of the house, took careful aim, and pulled the trigger. At the report he saw something flop, and ran to the edge of the grass plot. There lay the woodchuck, still now, and looking up at Louis with glazing eyes, as if to say, "Why did you do it? Have I ever harmed you?" And then the eyes closed, and the woodchuck was dead.

Louis went back to the house; but instead of feeling proud of what he had done, he began to ask himself why he had done it, and he could not find any good answer.

To be sure, he had heard the gardener say that woodchucks destroy garden vegetables; but when he looked, after breakfast, he could find none that seemed to have been nibbled; and when he went to see what the little animal had been eating when he shot it, he found only a patch of clover.

"What about the young ones?" asked the gardener that noon.

"Young ones?" asked Louis. "What young ones?"

"Why, that old woodchuck had a family. There are three young ones in the hole under the carriage house. I saw them all out together the other day," said the gardener.

"Will they starve to death?" asked Louis, much troubled.

"I'm afraid they will, unless somebody kills them—or feeds them."

Louis asked no more questions. That afternoon he went to work with a spade at the corner of the carriage house. It took him until nearly night, but when he finished, he had three little balls of fur, with frightened black eyes that watched every move he made. The gardener found an old squirrel cage in the loft, and into it they put the three orphans, with a big bunch of fresh clover; and in the morning the clover was gone.

That is the way Louis got his little family. Two or three times a day he had to feed them, but he felt paid when he saw how quickly they began to lose fear of him. In a week he could take them out of the cage and handle them as he could the kitten, and in two weeks they would run all round the yard, picking a dainty clover leaf here and a little sorrel there, but always ready to come running when he whistled to them. It always made him laugh to see them sit up first, when he whistled, to see where he was before they started.

Never did any other family of orphan woodchucks fare so well! Besides the clover and the sorrel, there were tender leaves of lettuce, and the juicy pods of peas, and bits of carrot. All of the family grew round and fat, as their mother had been, and all of them followed Louis around; and whenever the cook would let them, they would crawl in behind the stove and cuddle together and sleep.

When September came, and it was time for Louis to go back to school, the three orphans, now big enough to take care of themselves, were taken to the pasture, and set down beside a beautiful hole in the ground. But since then Louis has never taken a rifle in his hand without first stopping to ask himself what he was going to do, and why.—Youth's Companion.

PROUD OF A PATCH.

A poor boy, wit a large patch on one knee of his trousers, was laughed at by a schoolmate, who called him "Old Patch."

"Why don't you fight him?" cried one of the boys; "I'd give it to him if he called me so."

"Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of the patch for her sake."

A patch is better than a hole, and patched garments which are paid for are more comfortable than new ones which make a man afraid to meet his tailor.—Sunday School Advance.

THE WICKED WORLD.

It's a wicked old world, I've heard you say,
A wicked old world, and I'll agree;
That trouble and sorrow block the way,
And the sunshine is often hard to see.
It's a wicked old world, but tell me, son,
Are you trying to make it a better one?

Are you adding your sigh to the mournful chant,
Or are you lifting a song of cheer?
Are you lending your voice to the tone of cant,
Or are you scattering sunshine here?
It's a wicked old world—but the work you've done,
Has it helped to make it a better one?

Did the word you spoke tend to stop the tears?
Did your hand raise some one who chanced to fall?
Did the hope you preached put an end to tears?
Did you rush to aid when you heard the call?
It's a wicked old world, alas! my son,
But have you made it a better one?

—Louis E. Thayer, in Youth's Companion.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:
Louisiana Conference — Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.
Mississippi Conference — Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference — Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

OUR GREATEST WORK.

The summer months constitute the revival season in the rural sections of the South, and within the next two months hundreds of evangelistic meetings will be held among our congregations. The Church is doing no greater work than this, though attempts are sometimes made to belittle it. To be sure, some of those who will make professions of faith, have made them before and have fallen from grace, and they may in the future do the same thing. But this does not discredit the genuineness or value of the work. Most of those who finally reach heaven will doubtless do so after repeated backslidings and renewals. By all means, let such services be conducted in faith and with intense earnestness. No church or community should be allowed to pass through the year without a revival campaign. From such meetings come most of the converts and new members that keep our Church going. The strength of Southern Methodism is chiefly in its country and village congregations, and its mightiest upbuilders are its plain preachers who believe in the old-time gospel and who proclaim it as the veritable Word of God without apology. Continue to press the battle, brethren, and keep penitents coming to the altar and shouts of praises upon the lips of your people. Without being aware that you are doing it, you are exercising the greatest power that operates among men and you are largely saving the day for Christ and his Kingdom. The world does not rightly appraise your service, and the Church too often underrates it, but the Master does not; nor will he in the glorious hereafter.

A CHARACTERISTIC OF THE EARLY METHODISTS.

The Methodists in the beginning of their history were a much persecuted people. The very name by which they finally came to be known and which is to-day honored around the world was originally a designation coined to stigmatize them. The chief reason that they were disliked and ridiculed was no doubt the fact that they stood for and insisted upon a deeper and more consistent personal piety than was desired by the generation then upon the stage of existence—worldliness hates, and has ever hated, true holiness. But this was not the only reason for their unpopularity. Sir Robertson Nicoll, the scholarly editor of the British Weekly, in a recent issue of that journal incidentally states another characteristic that tended to stir up hostility against them, as follows:

"The anger against the early Methodists was largely provoked by their sympathy with the poorest classes. Their critics wrote about the poor in a tone of loathing and contempt which would be impossible now. Every one knows of the letter of the Duchess of Buckingham to Selina, Countess of Huntingdon, on the impertinence of Methodism and its outrage on good breeding in reducing all ranks to the common level of sinners. 'It is monstrous to be told,' says her Grace, 'that you have a heart as sinful as the common wretches that crawl the earth.' When the Prince of Wales inquired why he had not seen Lady Huntingdon lately at his Court, he was answered: 'She is praying with the beggars.' These utterances were not exceptions, but represented the general feeling. The vagrant classes were regarded as creatures that crawl on the earth, as vermin that must be hunted down."

Thus it will be seen, according to this eminent authority, that their attitude of sympathy and helpfulness toward the poor, the outcast, and the suffering was a distinguishing characteristic of Wesley and his first followers. This was part of their glory, and the Methodists of this age should follow in their footsteps and make it no small part of theirs. The Salvation Army workers, or no others, for that matter, should be allowed to live in closer and more constant touch with the destitute and unfortunate ones of the race than the representatives of Methodism. A Church can die with "too much respectability." The mission of the disciples of Jesus is to minister to the sick and needy—to save the lost. Whenever any band of Christians begin to become aristocratic and exclusive, they have lost the spirit of the Master, and no matter what else they may do, "Ichabod" might well be written upon their temples. There is but one way to the Master's favor and the highest glory for either an individual or a Church, and that is the way of service. And they who commit themselves most freely and unreservedly to that way and go the furthest in it to succor and rescue the perishing, will be accounted the worthiest and given the richest reward in the last great day.

"LET US GIVE OUR OWN CHURCH A CHANCE."

The following utterance by Dr. E. G. B. Mann, the vigorous Editor of the Central Methodist Advocate, is so sensible in its suggestions and so timely that we take pleasure in reproducing it on our editorial page:

"We believe the time has come to settle down with the doctrines, name, polity and principles of our own Methodist Episcopal Church, South, and give the Church a fair chance. If we do not soon do that we will not have a Church. It will have been swallowed up in fluctuation and change.

"We have heard so much reference to a provincial name, and have had so much suggestion of change in nearly every feature of our polity until the situation is becoming critical. We believe our Church should look less to her form and ceremony and more to her heaven-born mission.

"God has called our Church into existence for a great purpose, and she has had a great message, and has done a great work. She is not compelled to lower her banner in the presence of any organized Church in point of the purity of her doctrines or the success of her efforts. No Church of all history has accomplished more in the same length of time than she has.

"We are willing to retain the name, cling to her honored history, stand by her tried principles, defend her incomparable polity, hold on to her altar of prayer, ring out her old-time testimony, and give her a fair chance. Her name is no more provincial or sectional than that of the Dutch Reformed, the Greek Church, or Church of Rome. The name she has will serve well enough, if she will only maintain her straightforward reputation, and continue to call men to righteousness and true holiness. Her preachers should quit giving heed to strange propositions, and her membership should not aspire to the form and glory of her neighbors, but both preachers and people should maintain a sound doctrine and life, and deliver the force of her influence upon the world as never before.

"Let us no longer be listening to proposed changes, and thus halt the progress of our great Church. God has given us a place, let us hold it; he has given us a message, let us deliver it. He has given us a work to do, let us do it!"

THE NATION'S BIRTHDAY.

This number of the Advocate is issued on the eve of the Fourth of July, the anniversary of the Nation's birthday. As a rule, we do not believe in holidays and we think that the tendency to multiply them is a regrettable one; but we have always thought that it is right and proper to commemorate the issuance of the Declaration of Independence which marked the beginning of the history of our country as an independent republic, by suspending business operations on its anniversary and making it an occasion for retrospection and the revival of patriotic memories. We fear, however, that the day is not put to as wise a use as it once was, and that its true significance is not now as fully realized as it ought to be. The fires of patriotism ought never to be allowed to die down or to burn low. They are as much needed in times of peace as in times of war. Our country has never confronted graver problems than it does to-day, and the demand for an intelligent and loyal devotion upon the part of its citizens is most urgent and imperative. We are threatened by no foreign foe from without, but gigantic evils from within are menacing the welfare of the Nation.

It is incumbent upon every man beneath our flag to interest himself in public affairs and to seek conscientiously and faithfully to discharge his duties to the State. And true patriotism must specially concern itself with moral questions, for upon them more than anything else depend the national prosperity and the permanence of our free institutions. It was immorality that wrecked the republics and empires of the past, and it still has in it the germ of inevitable destruction. He who would save his country should stand for an open and uncorrupted Bible, for the maintenance of the Christian Sabbath, for the Church and the Sunday school, and for the worship of God in the homes of our people. Christian men laid the foundations of this great Government, and only Christian men can preserve it. It is, therefore, our conviction that our churches ought to take more interest in the celebration of the glorious Fourth and utilize it to a larger extent for teaching wholesome lessons of patriotism and for deepening the sense of civic obligation.

THE SEASHORE CAMP MEETING.

The Seashore Camp Meeting will begin on Wednesday, July 8, and close on July 15. The preaching will be principally done by Dr. W. W. Pinson, of Nashville, Tenn., who is the chief Missionary Secretary of the Methodist Episcopal Church, South. All ministers present will be furnished free entertainment, and other persons can secure accommodations at a reasonably low rate. It is earnestly hoped that there will be a large attendance upon these services and that the occasion will be one of spiritual interest and power. Why should it not be? The Lord has wonderfully blessed his people at this historic gathering place in past years; and is he not still the same, and are not their needs equally as great as in days agone? We sometimes hear it said that the time for camp meetings has past, but this is not true. In many parts of the country they yet flourish and at them hundreds of precious souls are saved. So, if the conditions are properly met at the Seashore Campground this summer, God will make bare his mighty arm and new converts will be brought into the kingdom and believers will be refreshed and lifted to higher heights of experience.

Pray earnestly for the success of these services and, if possible, go and take part in them. If you will do this in the right spirit, you will both be blessed yourself and make yourself a blessing to others. Here is an opportunity for personal workers to do something for the Master. "He that winneth souls is wise;" "and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

PERSONAL AND OTHER NOTES.

The Greene County (Miss.) Herald states that Dr. Beverly Carradine, of St. Louis, will conduct a ten days' revival campaign at Leakesville, Miss., beginning on July 10.

Dr. J. M. Henry, presiding elder of the New Orleans District, went to Nashville, Tenn., last week to attend the meeting of the General Board of Education, of which he is a member.

The Brandon (Miss.) News reports an interesting meeting in the Methodist Church at that place, in which the pastor, Rev. O. S. Lewis, was assisted by Rev. O. C. Seevers of Meridian.

Writing from Bunkie, La., under date of June 26, Rev. E. G. Wood says: "I am in the midst of a good meeting with Rev. R. S. Walton, which we are holding four miles from Bunkie, on Bayou Claire."

The Galloway Memorial Church of Jackson, Miss., of which Rev. W. G. Henry is pastor, is holding its evening services during the heated season in a near-by public park. This arrangement is reported to be giving fine satisfaction, the congregations so far having been large and quite attentive.

We make grateful acknowledgement to Rev. J. C. Rousseaux, of Zwolle, La., for 17 subscriptions to the Advocate, forwarded on June 23. Brother Rousseaux is one of the live wires of the Louisiana Conference, and he is making proof of his ministry in his present field. He serves a good people and reports that his work is progressing favorably.

Rev. W. W. Holmes occupied the pulpit of the Carrollton Avenue Church of New Orleans last Sunday evening and delighted his congregation with a stirring message. He was formerly pastor of the Carrollton Church and has many ardent friends and admirers among its members. Brother Holmes paid the Advocate office an appreciated call Monday afternoon and had many good things to say concerning his flock at Ruston, La.

A card from Rev. W. H. Saunders, of Fernwood, Miss., bearing date of June 27, reads as follows: "Our little Dorothy has been at a sanitarium in McComb City for ten days. We hope that she is some better, but cannot yet tell what the final outcome will be." Let the readers of the Advocate continue to remember this anxious father

and mother and their stricken little one at the throne of grace.

Rev. C. F. Emery, of Vicksburg, Miss., has our hearty thanks for a club of six subscriptions. Brothery Emery continues to carry the work successfully forward in the historic Hill City.

One of the B. A. graduates at Millsaps College this year was Mr. John Hendrix Mitchell, a son of Rev. J. H. Mitchell, presiding elder of the Corinth (Miss.) District. Mr. Mitchell is a young man of much promise.

The Commencement sermon of the Scooba (Miss.) High School was preached a few days since by Rev. M. B. Sharbrough, of Columbia, Miss. It scarcely needs to be said that it was an appropriate and uplifting message.

Rev. Robert Randle, of Eros, La., who is one of the solid men of the Louisiana Conference, was in New Orleans last week to visit a daughter residing in the city. He favored the Advocate office with a much appreciated call on Thursday, June 25.

Rev. L. T. Sargent of Greenwood Springs, Miss., is having success in his work. He is diligent in looking after all the interests of the Church, including the Conference organ. He gave us a club of six subscribers a few days since, for which we extend him our thanks.

Rev. T. J. O'Neil, the capable president of Port Gibson Female College, reports the outlook for the next session of that institution to be very encouraging. We predict that this school will have a career of widening usefulness under Brother O'Neil's direction and leadership.

We are pleased to know that Rev. S. M. Thames, of Hernando, Miss., who lately has been physically indisposed, is steadily improving. Rev. E. S. Lewis, of Oxford, Miss., conducted a series of revival services for Brother Thames last week, in which considerable interest was manifested.

In a business note to the Advocate office, Rev. J. W. Bell, presiding elder of the Aberdeen District, adds the following statement: "My work is progressing nicely. We had a great District Conference. Four young men were licensed to preach. Bishop Murrah preached twice, to the delight of every one."

Rev. J. B. Williams, of Ponchatoula, La., writes as follows: "The work is progressing favorably at all four of our preaching places. The people are kind to us, and I am much pleased with my charge." We have never known a preacher to serve in the field now occupied by Brother Williams who did not have kindly things to say of his parishioners.

The address of Mrs. Sudie J. Lingle, who has again been made Field Secretary of the Epworth Leagues of the Louisiana Conference, is 1215 Oakland Street, Shreveport. Mrs. Lingle is an enthusiastic Leaguer and may be counted upon to press the work committed to her hands with vigor and energy. Let our pastors give her their hearty cooperation in building up this needed arm of service throughout the State.

At the recent meeting of the Vanderbilt Board of Trust, the following trustees voted against cutting loose from the Church and refusing to let the Board of Education exercise longer the right of confirmation: Dr. E. B. Chappell, of Nashville, Tenn.; Dr. W. J. Young, of Richmond, Va.; Mr. J. R. Pepper, of Memphis, Tenn.; Major R. W. Millsaps, of Jackson, Miss., and Hon. H. H. White, of Alexandria, La.

Our esteemed friend, Rev. W. J. O'Bryant, pastor of the Main Street Methodist Church of Water Valley, Miss., sent us a club of 8 subscriptions on June 23. It is needless to say that we appreciate this good service in behalf of the Conference organ. It is Brother O'Bryant's habit to look faithfully after all the interests of the Church, and he never fails to give a good account of himself in whatever field he labors.

We expect within the next month to bring out two special editions of the Advocate. One will be a Missionary Edition, which will be issued under the direction of Rev. W. W. Drake, Missionary Secretary of the Louisiana Conference, and the other will be an edition devoted to our woman's work, which will be issued under the direction of Mrs. R. F. Harrell, of Centreville, Miss., who edits so acceptably the Woman's Department of the Advocate.

Rev. T. H. Lipscomb, of Starkville, Miss., has been invited to lead in the discussion of "The Duties of the Examining Committees" at the Educational Conference to be held at Lake Junaluska, N. C., August 4-7. It is to be hoped that Brother Lipscomb will find it possible to attend the Conference and perform this service, since he is one of the best equipped young ministers in the Church and is quite capable of handling the subject assigned him in an illuminating manner.

A Sunday School Conference, under the auspices of the General Sunday School Board of the M. E. Church, South, will be held at Lake Junaluska, July 22 to August 2, 1914. Many of the finest Sunday school workers in the South will take part in the exercises of this Conference, and it will furnish a rare opportunity for persons who desire to equip themselves for more efficient service in this great department of our Church work to familiarize themselves with the best methods that are known.

Rev. C. T. Floyd, of Abbeville, Miss., says: "Everything is moving along nicely in my charge. We are endeavoring to get things in readiness for the revival season, when we are expecting great things from the Lord, who never fails to do his part when we meet the conditions." Our Brother is right. The Heavenly Father is always on the giving hand, and when there is a spiritual dearth the fault is ours—not his. We trust that Brother Floyd's desire for a revival throughout his charge will be fully realized.

Of his work at Cockrum, Miss., where he is in his fourth year, Rev. R. I. Collins says: "Things are moving upward and onward here. We have a fine prayer meeting at Cockrum, which is often led by young people. Sometimes there are 50 or 60 in attendance. We recently had our 16th Children's Day on this charge, which makes one for each church each year. I have sent to the Sunday School Board during my quadrennium here $112, making $28 a year, an annual average of $7 for the Sunday school of each church."

In a letter forwarded on the 25th ultimo, Rev. V. C. Curtis, one of the Sunday school field secretaries of the North Mississippi Conference, whose home is in Grenada, stated that he had been ill in bed for a week, but that he was convalescent and hoped soon to be all right again. We regret to know that this faithful worker has been on the sick list, and we trust that ere this he has been able to don the harness again and take up his important duties. Brother Curtis is making his influence strongly felt for good among the Sunday schools of his Conference.

The pulpit of the First Methodist Church of Gulfport, Miss., was filled last Sunday at 11 a.m. by Rev. J. A. Bowen, of Birmingham, Ala.; and on Monday night Evangelist J. B. Andrews, of Siloam Springs, Ark., who had just concluded an excellent meeting at Moss Point, preached to a good audience in the same house of worship. Brother Andrews is a favorite in Gulfport, having held a fine meeting there last winter. It is also due Brother Bowen to say that his sermon and visit were greatly enjoyed by Brother Burton and his people.

Bishop Candler preached a strong and helpful sermon at the Seashore Campground Tabernacle last Sunday morning from the text, "Thou art Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it." (Matthew 16-18.) A large congregation listened to the Bishop's masterful discourse, and fervent "amens" were frequently heard during its delivery. Bishop Candler also preached at the evening hour on the Sabbath and remained over to deliver a series of lectures to the Seashore Divinity School the first part of this week.

In a business communication to the Publisher written on June 27, Rev. G. W. Bachman, of Winona, Miss., says: "I am glad to state that my eyesight has been so improved by an operation that I can read fairly well with the aid of glasses, but for other purposes my vision is still quite dim. I have been able to attend a few of the district conferences, and I hope to meet with the brethren of the Sardis District at Courtland next week and those of the Durant District at Goodman the week following. My general health is very good."

A dispatch from the Seashore Campground to The Times-Picayune on June 29 reads as follows: "It was learned to-day that Trinity College, at Durham, N. C., will offer one of its buildings and will furnish several of the professors, if those who have in hand the work of locating a new theological school to take the place of the one heretofore conducted at Vanderbilt University, will decide upon Trinity College as the place for it. Dr. F. N. Parker, of the Louisiana Conference, Dean of the Trinity Biblical Department, is here to discuss the matter with Bishop Candler."

We take the following from a report of the Summer School of Tulane University, appearing in The Times-Picayune of June 26: "Among the interesting members of the faculty now lecturing in the Summer School is Dr. D. C. Hull, Superintendent of the Public Schools of Meridian. He is to deliver a course of lectures on education, covering a period of two weeks. Among the subjects that he will discuss are school management, school supervision, and the principles of education. Dr. Hull is a very distinguished educator, and his addresses are attracting large numbers of students."

After spending ten days in the Presbyterian Hospital in New Orleans, during which time he steadily improved, Rev. F. N. Sweeney left for his home at Wilson, La., last Saturday afternoon to be present at his third quarterly conference, which Brother Bowman was due to hold last Sunday and Monday. Brother Sweeney's people have arranged to give him a three months' vacation with a view to having him try to build up his health, and he expects to leave for Colorado in a few days. During his absence the work of his charge will be taken care of by Rev. R. S. Petty, a much-esteemed local preacher.

The Southern Reporter (Sardis, Miss.) of June 26 says: "Rev. T. W. Dye came down from Coldwater, Miss., last Saturday night, remaining until Monday afternoon, having filled the Methodist pulpit Sunday morning and night, preaching two good sermons to appreciative audiences. While here he was the guest of Mr. and Mrs. J. Q West."

From a recent issue of the Texas Advocate we take the following: "Mrs. C. A. Spragins, the wife of Rev. Chas. A. Spragins, presiding elder of the McKinney District, underwent last week a very serious operation in a hospital in this city (Dallas), but we are glad to state that she is doing well at this writing." Brother Spragins will have the sympathy of many friends in his home Conference—the North Mississippi—when they learn of the illness of his beloved wife. We trust that the surgical treatment to which she has found it necessary to submit will prove to be a success and that her health will be speedily and perfectly restored.

Through the courtesy of Rev. J. R. Countiss, President of Grenada College, we have a copy of the Sixty-Third Annual Catalogue of that institution, which has just been issued. It is a very attractive publication and sets forth the advantages of that school in an impressive manner. The past session was a good one in every respect and the outlook for the college is considered very bright. Besides the literary courses offered, a conservatory of music, art, and expression is maintained. The new property acquired has enlarged the campus and will give increased boarding facilities for the next session, which will open on September 15.

Rev. Paul D. Hardin, presiding elder of the Jackson District, writes: "Brother and Sister J. W. Price of Benton, Miss., are sorely bereaved in the death of their infant son, John Wilson, which occurred on Monday, June 24. He was 18 months old and their only child. On June 25 we laid the little body away in the beautiful cemetery at Contrell Church, in Scott County, the mother's girlhood home. The funeral was conducted by the writer." We greatly regret to be apprised of this sad occurrence and our heart goes out in tender sympathy to these stricken parents. May the Heavenly Father comfort and sustain them!

From Camden, Miss., which hereafter will be his address, Rev. C. H. Ellis writes: "My son-in-law, Rev. G. W. Chisolm, who has just graduated from Millsaps College, being without an appointment, has kindly agreed to supply the Moscow charge for me until such time as I may be able to resume the work. My wife continues to be so ill that I feel it is my duty to stay with her and care for her in person. I solicit special prayer in her behalf, that God may heal and restore her to us and his work." We greatly regret to be informed of the illness of Sister Ellis, and we earnestly pray that her condition may improve at an early date and that her life may long be spared to her worthy husband and the other anxious loved ones.

It was our pleasure to spend Wednesday, June 24, and last Sunday, June 28, at the Seashore Campground, where the Divinity School was in full swing. We heard one lecture by Bishop McConnell on "The Christian Scriptures," which, on the whole, was an admirable utterance. Without the slightest attempt at oratory, the Bishop spoke in a plain and simple manner, using no notes at all. His course of lectures appeared to greatly please the brethren. The present session of the Divinity School seems to have been one of the best yet held, both in point of attendance and interest. We acknowledge ourself greatly indebted to Rev. H. W. Van Hook, Dr. W. H. Huntley, and Miss Belle Pennington, whose cottage is one of the most pleasant stopping places on the Campground, for appreciated courtesies during our brief visits.

Through the thoughtful kindness of Mrs. H. L. McCleskey, of Hazelhurst, Miss., the secretary, we have received a prospectus of the Seashore Assembly for Christian Workers, which will be held at the Seashore Campground from July 23 to August 3. The program arranged for this interesting occasion is an excellent one, including addresses by Dr. F. S. Parker, Rev. S. A. Stewart, of Hiroshima, Japan, and other speakers of note. Mrs. McCleskey and Miss Ellen Jackson, of Montgomery, Ala., will conduct a Children's Hour service every morning; the vesper services will be in charge of Rev. W. E. Thomas, of New Orleans, and the music will be under the direction of Rev. C. N. Guice, of Canton, Miss. Persons desiring further information concerning this gathering should write Rev. C. N. Guice, Canton, Miss.; Mrs. H. L. McCleskey, Hazelhurst, Miss., or Miss Ellen Jackson, Federal Clerk's Office, Montgomery, Ala.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On April 25, 1914 the death angel visited Bellprairie, Miss., and entered a lovely home and took from it a devoted husband and loving father Brother W. E. PHILLIPS. Brother Phillips was a good man and sought to uphold all that was right and to oppose all that was wrong. He exhibited a loving and gentle spirit in his home, setting a good example for his family. He was a noble Christian character, whose influence and sterling qualities made his life worthy of imitation. By his energetic efforts he became one of the Delta's best and leading farmers. He loved the Lord, the Church, and was ready at all times with hand, heart, and substance to further the interests of the Master's kingdom on earth. May the peace of God which passeth all understanding keep the hearts and minds of his noble wife and most excellent children in the knowledge and love of God and of his son Jesus Christ our Lord!

W. H. LANE, Pastor.

GEORGE B. SHELBY, Jr., son of Geo. B. and Joe Gwin Shelby, grandson of Janie Poitevent and the late George B. Shelby, was born in Cleveland, Miss., Feb. 15, 1909, and died on June 3, 1914. This was a bright, sturdy and manly little boy, and bade fair to be a good and useful man. He was possessed of many traits of character that forcibly reminded the writer of his grandfather, than whom there never lived a more unselfish man. The most comforting and positive lesson taught by Christianity is Christ's absolute statement, "Suffer the little ones to come unto me, for of such is the kingdom of Heaven." There is no question of one's being born again, or of repentance for sins—omission or commission—no question of baptism, or non-baptism; just a plain statement of facts: "Of such is the kingdom of Heaven." No arraigning before the judgment bar. When this child ceased to be a mortal, he entered at once into that realm of peace and joy where there is no suffering, sin or sorrow, and there awaits the coming of those who loved him.

A FRIEND.

Mr. THOMAS BARNES was born on June 25, 1842, eleven miles from Columbia, Miss. In 1861 he enlisted in Company D, 7th Mississippi Regiment, and was a faithful soldier in the Civil War. He was married to Miss Tyner on March 7, 1883. To them were born five children, two of whom died when quite young. Those now living, Mrs. Lizzie Bufkin, Mrs. Minnie Ward and Mr. A. S. Barnes, are bereft of a devoted father, and their mother of a faithful and devoted husband. Brother Barnes had never united with the Church, but stood ready to aid the work of the Lord when opportunity presented. His life was one of activity and fidelity in the lines of endeavor in which he engaged. After a brief illness at the family home two miles east of Columbia, death came to him on April 27, 1914. His last words were: "I leave it all with the Lord." Interment was made near the home and witnessed by a host of sorrowing relatives and friends, the services being conducted by the writer. May the faith and love of those who survive be more consecrated to the service of Him who is ever mindful of us while they await the summons to come up higher.

CHAS. E. DOWNER.

MRS. NANCY DAY HUTCHINSON.

One of the most unique characters that it has been the pleasure of this writer to meet was Mrs. Nancy Day Hutchinson, wife of W. B. Hutchinson, who died near Tangipahoa, La., June 9, 1914, at a good old age. She was the mother of eleven children, had forty-five grandchildren, and two great-grandchildren, and was the oracle of that section of St. Helena Parish around the Pine Ridge Methodist Church, of which she was for years a leading member. She was a terror to evil doers, and a rewarder of them that did well, and had an active interest in everything that pertained to the welfare of her community, whether it was religious, social, civic, or educational, and we are informed that it was she who caused her Representative in the Legislature to introduce the bill that gave Louisiana her first Sunday law, and another that prohibited horse racing up and down the public roads, both laws growing out of needs in her own community. It seems that the political leaders both honored her requests and feared her opposition, as her voice was listened to in the whole community. The log house is still standing in which she organized and for years successfully ran a Sunday school when there was not another in that section and she had gotten as far as the Acts in reading her now dilapidated Bible through for the fourteenth time, it being not only her habit to read but to study its holy truths, often burying her face on the page that she was reading and asking the Holy Spirit to reveal the meaning of the word read.

Thus did she come to the end, worn out in body but still vigorous in mind and great in soul. Amid a concourse of those who honored and loved her, she was buried in the family graveyard, but "though dead she yet speaketh," and the memory of her unique and notable life is precious.

P. O. LOWREY.

ITALIANS ARE VEGETARIANS.

Being new-comers, the Italians are doing the heavy, unskilled work which was once the prerogative of the Irish. The shovel is now as firmly associated in our minds with 'Tonio as formerly with Barney. The northern Italians go much into mine and quarry and silk mill, but the others stick close to railroad, street and construction work. Of our railroads it has been said that "Italians build them, Irish run them, and Jews own them." Nearer to the truth, perhaps, is the New York mot, "Houses nowadays are built by Italians, owned by Jews, and paid for by Irish tenants." Being small and vegetarians, the Italians are not preferred in earthwork for their physical strength, but because of their endurance of heat, cold, wet and muck. As one contractor puts it, "They can stand the gaff."—From "Italians in America" by Prof. Edward A. Ross in the July Century.

MARRIED.

On June 14, 1914, at the home of her sister at Mendenhall, Miss., by Rev. J. W. Ramsey, Mr. E. H. AVERY and Miss ETHEL BACKUS.

Tidings From the Field

Mantachie Circuit.

Dear Brother Meek: Our district conference, which has just closed out at Ecru, was a great spiritual uplift to us. We had some of the best preaching I have ever heard. We thank Brother Mitchell for his faithful service. He is a good presiding elder and a great preacher. We are always glad to have him with us and to hear him preach. He loves the Master's cause. May God bless his laborers, and may we as pastors do our duty, that the Master's kingdom may be advanced and souls saved. We extend our heartfelt thanks to the good people of Ecru for the kind hospitality shown us. While we were there the good Christian home of Brother and Sister Lorick was my home. May the Lord's blessings ever rest on them. They will ever have a place in my heart. That the Lord may bless the Church and add many souls to the saved this year, is my earnest prayer. C. C. CLARK.

Mayhew, Miss.

Dear Doctor Meek: We have been having plenty of rain round about Mayhew lately. Corn and cotton crops are beautiful—very promising. I have been having a good time lately. I will explain what I mean. Rev. J. L. Morrill, an evangelist from Georgia, who spent two weeks with Brother E. H. Mohler in a protracted meeting at Artesia, came to Mayhew and preached for us three days. He was with us on the fourth Sunday in May. We had a good meeting. A young lady and two young men joined the Church on profession of faith. Dear old Doctor Wier came over from Starkville and spent the second Sunday in June with us. He preached in the morning and evening. He would have addressed the children at the close of their Children's Day service, but their service was rained out. We will have it on another day. Doctor Wier was my presiding elder sixteen years ago in the Sardis District. He looks well and preaches well. He has friends here who love him very much. We all enjoyed his company and his sermons.

Brother N. G. Augustus was with us yesterday, the third Sunday. He preached an excellent sermon. I decided that he is a fine shepherd. He feeds the flock of God. He feeds them with good, strong, wholesome food. His wife was with him—a very pleasant lady indeed. It has been a treat to me to have these great, good men with me and to hear them preach. May the blessings of God be upon them all.

June 22. W. J. BURT, Pastor.

Williamsburg, Miss.

Probably a short notice from my charge will be appreciated by the readers of the Advocate. We have been getting along very well on our work all the year, and I am glad to say that we have a growing interest in the work as a whole. My congregations are growing all the time. We have been very busy trying to get the parsonage so we can live in it, and while there is much more to do, we are very well situated. We have had two excellent Children's Days this year. One was at Oakvale on the first Sunday in June, and yesterday (June 21) we had most excellent exercises here at Williamsburg. The congregations were very large at both places. In the afternoon of both days we had Hon. W. U. Corley of Collins with us, who did some of the best lay preaching I ever heard. Brother Corley is a live wire wherever he goes. I think we were so fortunate in getting Brother Corley, as we could not get the Field Secretary before the fifth Sunday in August; but we are to have him then. We are looking forward to the time when we will be engaged in revival work. I have four of the best preachers in the Mississippi Conference to be with me this year. Brothers P. H. Howse, Geo. Galloway, M. M. Black, and W. J. Dawson are to help in our meetings. We have been praying for spiritual power all the year and when we receive it I shall not be surprised, for it will be "just like Jesus to be with us, to own and bless." Brethren, pray for us and our work.—T. A. Ferguson, P. C.

Chester, Miss.

It has not been my desire at any time, nor is it now, to appear in print. But in sending a few renewals to the New Orleans Christian Advocate I shall take time to say that we are now moving along fairly well with the work of building our new parsonage. The health of the people is good throughout this vicinity. Crops are clean and look quite hopeful. The weevils are bad in places. We held communion at Salem Sunday. It would do you good to see how the valiant soldiers come and take the sacrament in remembrance of our Lord. Now that our people are getting up with their work and the measles and other diseases which have prevailed in these parts for the past two or three months have about ceased to interfere, the people are beginning to come out well to the house of the Lord. I have decided to preach every night now at some one of my seven churches. Thus I am hoping to keep worldliness from growing too much during these leisure days ere the regular season of protracted meetings comes on. We are fixing for our South Union Camp Meeting, having engaged two good men to do all the preaching. I believe more can be accomplished by this method than to have first one, then another to preach.—S. W. Vowell, P. C.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Bay Springs, at B. S.....Aug. 1,
Laurel, First Church, a.m..Aug. 2,
Laurel, 14th Ave., p.m....Aug. 2,
Morton and Pelahatchie, at M.....Aug. 6,
Trenton, at Polkville.....Aug. 7,
Suqualena, at Collinsville..Aug. 8, 9
Philadelphia Station .....Aug. 12,
McDonald, at ——— .....Aug. 14,
Philadelphia Cir., at Hester's.....Aug. 15, 16
Choctaw Mission, at Tallachulak .....Aug. 17,
Carthage, at Bethel.....Aug. 20,
Pearl, at High Hill.....Aug. 21,
Wainut Grove, at Pleasant H.....Aug. 22, 23
Forest, at Harperville.....Aug. 29, 30
Lake, at L.....Aug. 31,
Hickory and Meehan, at H.Sept. 4,
Chunky, at Keily's C.....Sept. 5, 6
Louin, at ——— .....Sept. 8,
Rose Hill, at Read's C....Sept. 9,
Newton & Montrose, at M.Sept. 10,
Homewood, at High Hill..Sept. 11,
Shiloh, at Clear Creek....Sept. 13, 14
Laurel, 2nd Ave.....Sept. 20,
Decatur & Union, at U....Sept. 26, 27
Forkville, at F.....Sept. 29,

H. WALTER FEATHERSTUN, P. E.

The Sunday School.

LOUISIANA NOTES.

By Mr. W. W. Williams.

The Country Sunday School.

How are you going to organize in a one-room school? Easy enough. Stretch a wire across the back end of the church high enough for people to walk under it, and about 12 feet from the door. Then stretch wires from each side of the door to this wire. Then hang curtains on them, thereby making two rooms, one in each corner of the back end of the building. Put the Bible class in one room and the senior class in the other. There are several reasons for this. First, these two classes should be organized and separated from the rest of the school. Then again, the children having nothing to do, reach school a little earlier as a rule than the older ones. Most of the late ones are the older ones, and when late, all they have to do is to take one or two steps into their room without disturbing the children who are almost sure to look around. There should be some one person in charge of these two classes, besides the teachers—a department superintendent or secretary—to encourage the activities in various ways, and it takes lots of work off of the general superintendent. This person should increase the attendance, encourage socials, secure all the available literature and books concerning this work, try to see that maps and blackboards are provided, and be the active principal of the department in every way.

Elementary Department.

Every school has an elementary department, whether organized or not. Those under 13 years of age, including the cradle roll, are in this department. There should be a good elementary superintendent, preferably a lady. As general superintendent of my school, I always make my own program, having it short and concentrated—two songs, a prayer and a few words. Then the Bible and senior classes go to their rooms. The superintendent of that department pulls back the curtains to the door, throwing both rooms into one. Then he has a program of his own, which deals with no interests except those of these two classes. He is talking direct to each individual, and not requiring children to sit for what seems hours to them listening to things which are not on their own ground.

At the same time, the elementary superintendent is conducting a program of her own which does not interest grown people but does interest children greatly. My elementary department is the banner department in every way. Every Sunday is a special day in the elementary department. The first Sunday in the month is Cradle Roll Day, and the cradle roll superintendent usually has charge with a splendid program which she has had an entire month to prepare. There are marches, cradle roll songs, and no end of things which interest. The second Sunday is Birthday Sunday. All those who have birthdays in that month stand in a row and are given cards. Birthday songs are sung, welcome exercises and many other features which are outlined in Sunday school books and literature are conducted. The third Sunday is Fisherman's Day, or Home Mission Day—getting new pupils into the school. Each pupil who brings a new one is given a little silver-plated fish to put on his string and a regular program is carried out. The fourth Sunday is Missionary Day. The Uniform lessons provide a missionary lesson for that day. There is no end of features for this day—little missionary objects, etc. The fifth Sunday is Temperance Day and a special program is arranged for that day. Each school should have a missionary superintendent and a temperance superintendent to conduct these services.

MISSISSIPPI CONFERENCE NOTES

By Mr. R. A. Maddox.

Brother Presiding Elder, if you want the Field Secretary to hold a series of Sunday school institutes in your district, let me know. My time belongs to the Church.

We take our hat off to the Jackson District. Twenty-seven Sunday schools have paid the 5-cent Assessment; the others will soon pay. And the Brookhaven District leads in the observance of Children's Day. Somebody had better get busy.

At the Port Gibson District Conference, which it was impossible for the Field Secretary to reach, the work was well cared for by two members of the Sunday School Board—Rev. J. E. Gray and Mr. Reed. The presiding elder, Brother Adams, never forgets the Sunday school work in his district.

We hear of a place occasionally where the pastor says his people will not have Children's Day or pay the 5-cent Assessment. We wonder if the people really refuse to do this, or if the pastor refuses to give them a chance to be loyal to the Church. It is not left to any one person to say whether this or that shall be done, when the Church has instructed us to do things.

The Sunday school program at the Jackson District Conference was a success in every sense of the word. Rev. P. D. Hardin is another presiding elder who looks well after the Sunday school interests of his district. The Sunday school cause was looked after at the Hattiesburg Conference by the Field Secretary. You will always find Brother Thompson doing the right thing at the right time.

They had a great day at First Church, Laurel, last Sunday. It was Children's Day, the first held in that church for years. The program was most excellent. It was perfectly executed and so delightful were the exercises that it was the talk of those present for several days. Enjoying it as they did, I feel sure that the day will hereafter be observed every year. Why do not others break the record in that way? The attendance of this school has gone from 100 to 225 this year.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Enthusiasm and extension are fine, but conservation is now the key word in Sunday school work.

A leader is one who knows the way; a good leader is one who goes ahead; and a better leader is one who does not go too far ahead. This brief definition of a Sunday school teacher and a good and better one, may help in efficient work.

A fifty per cent efficiency for the average young people is not a high grade, and Sunday school efficiency for the whole school will scarcely reach that much. Should we not aim higher? That is not even a passing grade, and still we are content to do poor work in an inefficient way and wonder why we don't get results.

Keeping in personal touch with the members of a class or Sunday school is an absolute necessity during these vacation months. Visits, at homes for music, games or recreation—the lure of the auto ride, the late morning nap, the Sunday paper and just plain old indolence, catch and hold all too many of those who should attend Sunday school as regularly in summer as winter.

In a certain Sunday school the weekly pledged offerings secured a larger gift for missions than the entire missionary collection of the church the previous year. Training in systematic giving is one of the finest assets an individual, class, or Sunday school can have, and all the money and other vexing problems of the Church could be largely solved in that way.

Every teacher and worker in our great Sunday school department should daily ask himself the question, am I measuring up to my highest possibility as a servant of Christ in this great cause? We work early and late to become efficient in our daily secular tasks, and how much more we should strive for the needed efficiency in God's work which is vastly more important?

An instance is on record where an organized class was begun with two boys and the teacher and in two months they had 21 members. But they did not think the organization meant a cure-all and sit down and let it work itself—no, they worked the organization. All too many classes never organize; some receive and frame their certificate, and that is the end of the enthusiasm. The really successful class makes the organization a means to an end and wins out. Organization is a vehicle through which you can promote class activities. Organization develops self-reliance, self-control, and a feeling of class responsibility, and enables that class to do things.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Third Round.

Eunice, at Estherwood.....July 4, 5
New Iberia, Wed.....July 8,
Sulphur and Vinton, at Vinton .....July 11, 12
Gueydan and Abbeville, at Abbeville .....July 18, 19
Vermillion, at Pecan Island.July 25, 26
Crowley, Wed. .....July 29,
French Mission, at Mermenteau .....Aug. 1, 2
Morgan City, Wed.....Aug. 5,
Franklin, Thurs. .....Aug. 6,
Rayne .....Aug. 9,
Lafayette, Wed. .....Aug. 12,
Acadia Cir., at Prudhomme.Aug. 15, 16
Lake Charles, Wed.....Aug. 19,
Houma-Lafourche, at Bourg .....Aug. 22, 23
Evangeline Miss., at Bethel, Fri. .....Aug. 28,
Patterson .....Aug. 30,
Bell City .....Sept. 5, 6
Lake Arthur .....Sept. 6, 7
Jennings .....Sept. 12, 13
Jeanerette .....Sept. 19, 20
St. Martinsville .....Sept. 20, 21
Indian Bayou .....Sept. 26, 27

JAMES I. HOFFPAUIR, P. E.

Rayne, La., June 26, 1914.

Ruston District—Third Round.

Alberta, at Old Caster.....July 5, 6
Plain Dealing, at Concord..July 8,
Homer.....July 12,
Simsboro, at Pine Grove....July 14,
Elmore, at Long Straw....July 16,
Ringgold, at Grand Bayou..July 18, 19
Athens, at Wesley.....July 23,
Gibbsland, at Mt. Moriah...July 25, 26
District Conference at Haughton July 28-30
Dubach, at Lisbon.....Aug. 1, 2
Haynesville, at Colquitt....Aug. 4, 5
Haughton, at Benton.....Aug. 8, 9
Bienville, at Bear Creek...Aug. 11,
Bernice, at Summerfield....Aug. 15, 16
Jonesboro.....Aug. 17,
Winnfield.....Aug. 18,
Arcadia.....Aug. 22, 23
Cotton Valley.....Aug. 25,
Ruston.....Aug. 27,
Sibley, at Pine Grove.....Aug. 29,
Minden.....Aug. 30,

BRISCOE CARTER, P. E.

Alexandria Dist.—Third Round.

McNary .....July 4, 5
District Conference, at Opelousas.....July 8-10
Merryville .....July 18, 19
DeRidder and DeRidder Mission, 8 p. m.....July 19,
Bon Ami and Carson, 8 p. m.July 20,
Oakdale and Oakdale Mission, 8 p. m.....July 21,
Pollock, at Liberty Chap...July 25, 26
Alexandria, Quarterly Conference, 8 p. m.....July 26, 27
Glenmora and Indian Mission, at Fellowship....Aug. 1, 2
Pineville, at Pineville.....Aug. 9,
Harrisonburg, at Jonesville.Aug. 15, 16
Provencal .....Aug. 19,
Longville, at Hopewell....Aug. 22, 23
Melville, at Woodside.....Aug. 29, 30
Marksville .....Aug. 30, 31

H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.

Plaquemine, at Cottonw'd..July 4, 5
E. Feliciana, at Gilead.....July 11, 12
Keener Memorial .....July 15,
Baker, at Deerford.....July 18, 19
Denham Spgs., at Palmetto.July 22,
Tickfaw, at Red Oak.....July 23,
Zachary, at Slaughter.....July 26, 27
Pine Grove, at Montpelier...July 29
Port Vincent, at New River Aug. 1, 2
Ponchatoula, at Huffs Chapel. Aug. 5,
Clinton and Jackson, at Beatoville.....Aug. 8, 9
Franklinton, at Zona.....Aug. 15, 16
Mt. Hermon, at Angie....Aug. 18,
St. Francisville, at Star Hill Aug. 22, 23
Hammond .....Aug. 30,
Kentwood .....Aug. 31,
Amite .....Sept. 1,
St. Helena, at Center.....Sept. 5, 6
Baton Rouge .....Sept. 7,

Let all pastors be prepared to answer questions relative to education and ministerial supply.

H. W. BOWMAN, P. E.

Shreveport District—Third Round.

Pelican, at Mitchell.....July 4, 5
Preach, at Leesville.....July 12,
Pleasant Hill, at Marthaville July 18, 19
Grand Cane, at Stonewall..July 20,
Bayou Lachute, at Taylortown July 22,
Ida, at Belcher.....July 25, 26
South Mansfield, at Ebenezer Aug. 1, 2
Mansfield.....Aug. 2, 3
Leesville.....8 p. m.....Aug. 3,
Wesley, at Holly Grove...Aug. 7,
Coushatta, at Powhatan..Aug. 8, 9
Many, at New Hope.....Aug. 11,
Zwolle, at Bayou Scie.....Aug. 15, 16
Queensboro.....Aug. 23-26
Texas Avenue.....Aug. 23, 24
Logansport, at Bell Bower..Aug. 29, 30
Vivian, at Vivian.....Sept. 6, 7
Mooringsport.....Sept. 13, 14
First Church, Shreveport..Sept. 20, 21
J. S. Noel, Jr., Memorial..Sept. 20-23

Wm. H. COLEMAN, P. E.

Monroe District—Third Round.

Oak Ridge.....July 12,
Bartholomew, Tuesday, 11 a.m., July 14,
Bethel, at Eros.....July 18, 19
Sardis, Tuesday, 11 a.m...July 21,
Downsville .....July 25, 26
D'Arbonne, p.m.....July 26, 27
Wesley.....Aug. 2,
West Monroe.....Aug. 7,
Boeuf Prairie.....Aug. 9,
Lake Providence.....Aug. 16,
Floyd.....Aug. 22, 23
Delhi, p. m.....Aug. 23,
Delhi, a. m.....Aug. 24,
Magnolia.....Aug. 30,
Clayton, Tuesday.....Sept. 1,
Girard, 10 a. m.....Sept. 3,
Rayville.....Sept. 6,
Monroe, p. m.....Sept. 6,
Bastrop.....Sept. 13,

WM. SCHUHLE, P. E.

A PRAYING POLICEMAN.

I had occasion the other day to go down to the police headquarters. I passed into the office of the probation officer. He is a man of fifty, and has a kindly face. When you have studied his face for a moment you know that he is a Christian man, for, somehow, what we are gets stamped on our faces sooner or later.

There were several women and children of the poorer classes in his office. They had come to tell him of their troubles. They had troubles enough. At last all had gone but one woman. She had a very good face. Probably she had seen better days. But her clothes were a bit threadbare and her feet were practically on the ground. I was on the other side of the room and was not supposed to hear, but I could not help it. She was married and had one little child. But her husband neglected her and was often cruel. He made good wages, but spent nearly all he made for his own sinful pleasures and brought very little home for the support of his family. Worst of all, he was unfaithful to her. It was a pitiful tale. The big-hearted policeman sat perfectly silent until she was through. And then what do you suppose he said? "Sister, are you a Christian?" I had to take my bearings again to see whether I was in police headquarters or at church. She assured him that she was, and that she was a member of the Methodist church. Then he said: "You go home and do your duty as best you can, and lay this whole thing before your God in prayer; that is all that you can do just now, and I believe he will make it all right. In the meantime I will go at once and see your husband and talk the whole matter over with him and tell him he must do right, and if he doesn't, I will most certainly make a case out against him."

What a fine combination of faith and works! The little woman got up and brushed the tears away, and it seemed to me there was a new light in her eye.

I must follow up that case and see what happens. Surely nothing but good can come. What a splendid opportunity God gives to a policeman for doing good! I had not thought of it before. If they would all seize the opportunity as this man did, this would be a far happier world. I find that my praying policeman is also a Presbyterian policeman. He is a member in mighty good standing in one of the Presbyterian churches of Atlanta.—The Presbyterian of the South.

MARRIED.

On June 17, 1914, at the home of the bride's father, Mr. R. E. Pickle, at Greenwood Springs, Miss, by Rev. L. T. Sargent, Mr. ERNEST F. PUCKET, of Tupelo, Miss., and Miss LULU PICKLE, of Greenwood Springs, Miss.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A CHANGE IN THE HEAD OF OUR PUBLICITY DEPARTMENT.

At the recent Council meeting held in Fort Worth, Mrs. Luke Johnson resigned as Superintendent of the Publicity Work. Occupying three offices in the Council, she felt that she was unable to fill them all and was loath to give up this office, having held it for nearly 12 years. The department originated with the old Home Mission Board and was the creation of Mrs. Johnson's brain and heart. All of these years she has fostered and nurtured it, and writes that she feels like a mother giving up her child. She has developed and planned so wisely for this creature of her heart until to-day it stands as one of the recognized factors for promoting our work.

In speaking of the Publicity display at the Council meeting, Mrs. Johnson writes that she was literally swamped with material for this exhibit; it far exceeded her highest expectation. She says: "I want to express my deep gratitude to all who so quickly responded to my call for the exhibit. You made it a great success. It was so fine that it attracted the attention of even the casual 'passer by' and caused the Council to recognize, as perhaps never before, the real value of the work."

In view of the fact that the General Conference would likely make some changes in our work, a new Superintendent was not elected at Fort Worth, but the matter was referred to the Executive Committee to adjust when the new law was made. This Committee met in Nashville on June 9, and the Publicity work was placed in the Educational Secretary's office and will be directed by the Secretary, Mrs. Hume R. Steele, 810 Broadway, Nashville, Tenn.

It is with deep regret that we see Mrs. Johnson give up this work, but we cordially welcome Mrs. Steele, and bespeak a hearty co-operation from our Publicity Superintendents. Her hands are already full with her duties as Educational Secretary; let us do all we can to lighten this extra work entrusted to her supervision. We are confident that she will be a help and blessing to our work and to us individually.

CHANGES MADE BY THE GENERAL CONFERENCE IN THE WOMAN'S MISSIONARY COUNCIL.

1. The Council shall be a delegated body composed of a President, two Vice Presidents, two or more Secretaries, a Treasurer, Superintendents of Bureaus, one Corresponding Secretary, and the President of the Woman's Missionary Society of each Annual Conference.

The lines of work done in the past by the Third and Fourth Vice Presidents will be placed in a Bureau of Mission Study and Christian Stewardship and in a Bureau of Social Service. There will be Superintendents of each of these Bureaus.

Deeds to Property.

2. All properties hereafter acquired by the Woman's Missionary Societies through devises, bequests, gifts, or purchase, shall be held by the Board of Missions for the use and benefit of the woman's work.

The Missionary Voice.

3. There will be no Editorial Secretary in the Council. The "Missionary Voice," however, will be continued. Let the support of this paper be urged in the Conferences and in auxiliaries.

Changes Made in Conference Societies.

There will be but two Vice Presidents, these to have charge of the children's and young people's organizations of the Conference. The work done by the Third and Fourth Vice Presidents in the past will now pass to the care of superintendents of mission study and of social service. There will be but one Conference Secretary and one Conference Treasurer. Specials for each line of work will be authorized. The return to the Conference societies of half of their dues will be discontinued by these changes. This is made necessary by this organic union. The Council must become responsible for the work begun in the past through the Conference half of dues, so that these enterprises will not fall through.

Changes in Auxiliaries.

1. There will be but two Vice Presidents, these to have charge of the children's and young people's organizations. There will be superintendents of mission study classes and of social service to correspond with the changes in the Conference society and the Council.

2. There will be but one treasurer for the connectional work. There will be but one set of dues and one pledge. All who join the Society join the whole thing. The dues and pledges will be prorated by the General Treasurer between the home and foreign work.

When These Changes Go Into Effect.

On account of their pledges made by auxiliaries and Conference societies and because six months of the year have already passed, the Executive Committee recommend that no change be made in methods of managing the auxiliary finances until the end of the fiscal year, Dec. 31, 1914.

It has been suggested to the Conference societies that they make their readjustments at their first annual meeting after the General Conference. This is a custom in the Annual Conference in carrying into effect enactments of new laws and creation of new boundaries by the General Conference.

FROM BROTHER CURRIE.

Dear Brother Meek: After an absence of seven weeks in the work of our Master, I came home yesterday. We have held some fine meetings The last was at Tangipahoa with the pastor, Brother P. O. Lowrey. Brother Lowrey is good help; souls found Jesus.

We went to the district conference at Ponchatoula. As I looked about and saw what changes had taken place there in twenty-one years, I remembered how Bishop Granbery had read me out for the Ponchatoula and Springfield work. When I arrived there, there was no parsonage, so I had to rent an old house that several negroes had lived in the year before. The church had only ten members—nine women and one man. We went to work in the name of the Lord who said, "Go and preach, heal the sick, cast out devils" (Matthew, 10th chapter, Mark 16th chapter, 15-18). So we went and prayed and shouted and God gave us 150 additional members that year. In that number was Ed. Vingard, J. R. Ahles, and others. We had no place to preach in. Brother W. T. Woodward had built a little church, but there were no seats in it; so we made the seats with our own hands and built the parsonage. Now the church is a nice brick building. To God be all the praise!

We had a good district conference. There was one strange thing, to my mind, that took place. One brother preached and it did my soul good as he talked about my Christ. After he finished I felt like I would like to sing a song and have an altar call, but he said it was dinner-time and would not let me sing. I started to quote to him Philippians 3:99. Read it.

W. T. CURRIE.

Clinton, La., June 23.

ALEXANDRIA DISTRICT CONFERENCE.

Mr. Editor: Please announce the following train schedule for the benefit of those who expect to attend the Alexandria District Conference at Opelousas, July 8-10: The Southern Pacific train leaves Alexandria at 6:30 a.m. and arrives at Opelousas at 9:21 a.m. The Texas and Pacific train No. 54 leaves Alexandria at 9:06 a.m., making connection at Melville with the O. G. & N. train, which arrives at Opelousas at 3:05 p.m. The Frisco train No. 2 leaves DeQuincy at 11:55 p.m., arriving at Opelousas at 2:30 a.m. The Frisco train No. 4 leaves De Quincy at 12:45 p.m., arriving at Opelousas at 3:55 p.m.

G. A. MORGAN, P. C.

EDUCATIONAL EDUCATIONAL

WESLEYAN

A COLLEGE FOR YOUNG WOMEN

This institution ranks among the greatest women's colleges of the world in age, reputation and curriculum.

It is magnificently equipped with every modern convenience, a most capable faculty and massive buildings.

There are schools of Literature, Languages, Science, Arts and Music. The refined religious atmosphere of life at this college makes it a school ideal. It is a *safe* institution for young ladies where home influences and refinement predominate. The rates are exceedingly moderate—much lower than are general in schools of this character.

Catalog upon request.

C. R. JENKINS, Prest.
MACON, GA.

MERIDIAN MALE COLLEGE

J. W. BEESON, A. M., LL. D., and M. A. BEESON, B. S., D. Sc., Presidents

In the Health Giving Pine Hills of Mississippi

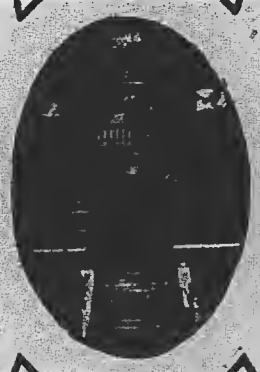
Beautiful campus and recreation grounds. Dignified, manly athletics encouraged. Preparatory, Collegiate, Theological and Commercial courses. Commercial school all the year. Enter any time. **An ideal home school** for your boy where he will receive thorough instruction, morally, mentally and physically with best home influence. Write for illustrated catalog No. 4

J. W. BEESON, A. M., LL. D., MERIDIAN, MISS.

Meridian Woman's College—nearby is an ideal place for a girl. Non-sectarian, Christian influences, operated in connection with Meridian Male College.

CHRISTIAN INFLUENCE

MILITARY TRAINING



1870 Martin College 1914

Pulaski, Tennessee

Preparatory and Junior College for Girls and Young Women. Able faculty. Congenial student body. Cultured community. Mineral water. Moral influences the best. High standards. All departments. Steam heat, baths, electric lights, complete fire protection. Reasonable rates. Forty-fourth session begins September 16, 1914.

Write for Catalogue

W. T. Wynn, Pres., Box J, Pulaski, Tenn.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. New $20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible the low rate of $300 for full literary course. Officers and instructors, 58; students, 576, from 40 states and foreign countries. For catalogue and book of views illustrating student life address **WILLIAM A. WEBB, President, Box 23.**

PRICE-WEBB SCHOOL

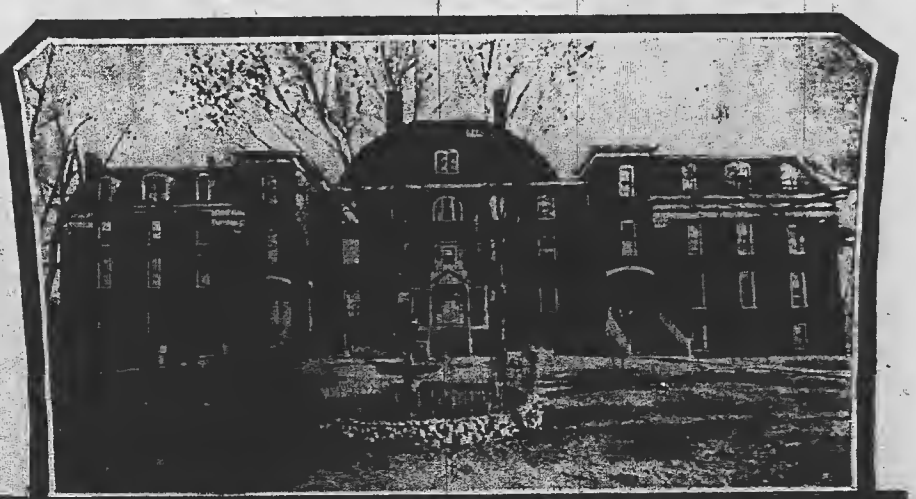
LEWISBURG, TENN.

A boys' training school located in one of the most healthful sections of Middle Tennessee. Non-denominational, but stands for the highest ideals of Christian character.

Tuition, $75.00 per session. Board at reasonable rates. Fall term opens September 3. Write for catalogue.

E. T. PRICE, Principal. W. R. WEBB, Advisory Principal

EDUCATIONAL. EDUCATIONAL



MEMPHIS CONFERENCE FEMALE INSTITUTE

Historic Boarding School for Young Ladies of The South

Established in 1837, chartered in 1843. An honorable history of splendid achievement. All denominations attend. Located in Jackson, Tennessee, a town of 20,000, which boasts of never having had an epidemic. Offers a health record unsurpassed anywhere. In a community of beautiful homes, intelligent, refined people, deeply religious tendencies and a marked "school atmosphere." A *safe home school* in every respect, providing perfect conditions for thorough education.

Beautiful shaded grounds equipped with tennis courts, etc., in the heart of the city, affording every opportunity for healthful outdoor exercise together with the inspiring and cultural influences of the city. A completely equipped and well appointed brick building of size; electric lighted, hot and cold water, plenty of light and ventilation. A gymnasium.

Standard academic course leading to degree of A. B. Seventeen competent instructors. A conservatory of music, conducted by artists of highest reputation, offering great opportunities in Piano, Voice, Violin and Harmony. Splendid Schools of Expression, Art, and Dressmaking. Terms moderate.

For Descriptive Catalogue and 1914-15 announcement, Address

Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.

Fitzgerald & Clarke School for Boys

TALLAHOMA, TENNESSEE

Our graduates can enter every university in the United States, except five, without examination. Location 1070 feet above sea level. Moral training and Christian influences make this school a safe place for your son. Write for catalog and full information. Box 335.

Seashore Campground

Attractions for the Season 1914

July 8—THE CAMP MEETING—to July 15.

Ministers will be furnished free entertainment. Let the preachers rally and bring some of their best people to this year's meeting. Good preaching and singing. The speakers will be announced later.

THE SEASHORE EPWORTH LEAGUE ASSEMBLY

will meet on July 23 and run through August 1.

SEASHORE CAMP-GROUND SCHOOL

opens its third session early in September. Visit the commodious building on the grounds. and interview President H. W. Van Hook while there this summer.

ACCOMMODATIONS.

Boarding and lodging on the grounds at from $7 to $10 per week. Excellent facilities for bathing, boating, sailing, fishing, scenic car riding, and other amusements. The railroads offer special rates.

JUNALUSKA MISSIONARY CONFERENCE.

By Rev. W. W. Pinson, D. D.

That you may not forget, attention is called to the fact that we are planning for a great missionary conference at Junaluska. The dates are August 7-16. We are getting well on the way with the program and it is going to be a good one. Such names as Bishop E. E. Hoss (and we hope to have with us Bishop Wilson), Dr. Isaac T. Headland of New York, Major E. W. Halford of the Laymen's Missionary Movement, Dr. D. Clay Lilly, Secretary of the United Missionary Campaign in the South, Dr. W. N. Ainsworth, Rev. S. A. Stewart from Japan, and Dr. R. H. Bennett of Virginia, guarantee a feast of good things. We are adding new names to the list daily and shall soon be able to publish a complete program. This is no campaign for money. It is a campaign to inform the mind and inspire the hearts of our people for the great cause of Missions. No collection will be taken, but we hope to prepare the way for stronger leadership and larger results in the missionary life of our Church.

The Junaluska Assembly promises comfortable entertainment at reasonable rates. Necessary information can be had concerning these matters by writing to Mr. J. Dale Stentz, at Lake Junaluska, N. C.

Already we are getting inquiries and we are expecting a large attendance. Write us for further information and for prospectus which we shall soon issue, or send us names of any who may be interested or who might attend.

A MID-SUMMER PRAYER MEETING SUGGESTION.

Rev. R. L. Russell, our enterprising pastor at Poplar Bluff, Missouri, writes as follows:

"At a recent Sunday's services I announced to my congregation that on Wednesday evening following, at the prayer meeting, I would tell the story of Stephen Standback, and that I wanted all of the 'standbackers' to be present. It was the hottest Wednesday evening of the summer, but we had the largest crowd of the season. I simply read the story, trying at the same time to place a little emphasis on that part pertaining to the work of the Board of Church Extension. The people received it enthusiastically, and the demand for copies of the story is large.

"This experiment was so successful that I expect to read another Church Extension story at the Wednesday evening service at an early date."

The story referred to is "The Awakening of Stephen Standback," by Rev. H. H. Smith, of the Virginia Conference, and is one of the prize stories of the Board of Church Extension.

We comend the course of Brother Russell, and are prepared to furnish, without charge, copies of this and other equally interesting stories.

W. F. McMURRY,
Corresponding Secretary,
1025 Brook St., Louisville, Ky.

A GREAT REVIVAL.

Mathiston has recently had one of the greatest (if not the greatest) revivals in its history. It was conducted by the talented, spirited, and tactful Rev. J. H. Bell. There was not a single cold service; each meeting grew deeper throughout the week. The people were drawn closer together, with an increased appreciation for one another. We give God the praise and thank Him for such lasting service done through Brother Bell. We thank Brother Bell for his unreserved work and pray God's blessing on him.

I desire to thank the dear people of Mathiston for the generous purse which they made up for Brother Bell; and also my wife and I thank them for filling our pantry with many provisions—enough to last quite a while. Our hearts were made glad with a happy surprise; but we feel unworthy of such kindness for it was accompanied with these words: "We wish to express our appreciation of our pastor and his wife." How could we keep from loving such good people, and doing our best to serve them?

E. D. SIMPSON, P. C.

A PROFITABLE INVESTMENT.

"I never before invested three hundred dollars that brought me in such good returns. I've always gotten mere dollars and cents on my investments. But in this case I'm getting the kind of real happiness that can't usually be bought with hard cash."

The business man smiled at the amazement in his visitor's face and then proceeded to enlighten his ignorance.

"You see, I invested in a deaconess three years ago—an embryo deaconess then. She was in training in the Chicago Training School for two years—it was really in her training I invested my three hundred—and now she's been out at work for a year and I've been following her pretty closely to see if it paid. What has she done? What hasn't she done? She went out West into a community where they hadn't any Church or school and, well, she just simply made over the whole place. She got them to build a church and on Sundays she preaches to them in it. During the week she teaches the children their A B C's in the same room where she has preached. She's general manager of the whole section and she's doing a mighty fine job of it, too. She doesn't know it, but I've kept mighty close tab on her this year and I've enjoyed her success as if it had been my own.

"Yes, it's been a good investment. I'm going to try another like it next year. Flesh and blood pays a more satisfactory sort of interest than stocks and bonds."—Northwestern Christian Advocate.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61—No. 28. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3046.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 9, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

GO TO COLLEGE, YOUNG PEOPLE.

By all means, every young man and young woman who can, should secure a college education. It requires time and effort to obtain it and the temptation may be strong to take up life's work without passing through the years of waiting and working which it necessitates; but to yield to this inclination is in most cases to make a great mistake. Education pays, even when considered from the standpoint of material success. As a rule, it greatly enlarges one's earning capacity and increases the probability of one's attaining to a place of prominence in society. All the records show that a vastly larger percentage of college men succeed than do others. For instance, in the last presidential election the three leading candidates were representatives of Princeton, Harvard, and Yale. In practically every field of worthy endeavor most of the glittering prizes are borne off by persons who have taken time to train and equip themselves. The genius may not need the helping hand of a higher educational institution to prepare him to acquit himself creditably in the struggles of life; but the ordinary man does and is apt to move in a far more lowly and contracted sphere without it.

But the fact that education multiplies one's chances of succeeding in a material way, is not its only, or chief, advantage. The pleasures that knowledge brings are varied and priceless. To the informed man the universe abounds in beauties that the ignorant never see; windows are opened that enable him to look out into wide-stretching realms where law and order reign and things abound that fascinate and charm. How astronomy, for instance, widens the horizon of the human mind and unfolds to it conceptions of God's greatness and glory that had never before dawned upon it! But, better still, education increases an individual's capacity for usefulness in the world in which he lives. This is its noblest benefit. We are made to serve our fellow-beings, and in proportion as we do this efficiently, we rise to the loftiest summit of human destiny. Well, therefore, may we seize upon anything and everything that will enable us to do more for needy humanity and help to elevate it toward the high ideal that God has for it. Because it increases one's lifting power as a member of the social order, a college education is, most of all, to be desired, and is cheap at almost any cost.

But to what kind of a college should the young man or young woman go? Of course, to one that does honest and thorough work. But this is not enough. It ought also to be surrounded by a wholesome moral and religious atmosphere. The best education seeks to develop the spiritual, as well as the physical and intellectual, nature of the student. We appreciate the work that many of our State institutions, which often have a number of worthy Christian men and women in their faculties, are doing, and we have no disposition to disparage it; but it is our conviction that colleges owned and controlled by the Church can put such emphasis upon the importance of the Christian life as no State school can well do. This we conceive to be a great advantage, and therefore we think that young people are generally safer at institutions under the direction of the Church. And we believe that it is best for the sons and daughters of Methodist parents, when other things are anything like equal, to attend the school maintained by their own denomination. The Church of which they are members can usually exercise a far greater influence upon them than any other organization or agency, and it usually exists in good working order at its seats of learning. This, it seems to us, is too important a consideration to be overlooked by Methodist fathers and mothers in planning for the instruction of their children away from home; especially so since most of the failures in after-life result from a lack of moral character. Men and women are largely made by the ideals that they form during their college days.

OF QUESTIONABLE PROPRIETY.

Rev. Clinton P. Moore, presiding elder of the Sacramento District of the M. E. Church, South, and editor of "The Common Enemy (Temperance) Department" of the Pacific Methodist Advocate, has been nominated by the Prohibition party of California for the office of Governor of the State. This is a compliment to Mr. Moore, but we doubt the propriety of a Methodist preacher accepting such a nomination. Methodism has some very interesting history bearing upon this question, which some persons would perhaps do well to re-read. For the principle of prohibition a minister can afford to go his whole length, but when a political party is organized with prohibition as one of its tenets and sets out to elect a certain slate of men to office and to defeat others, we think that the man called to the work of the ministry needs to exercise some prudence.

The wisest and most far-seeing temperance leader that we have ever known was the late Bishop C. B. Galloway, who was an uncompromising opponent of third party prohibition. The Mississippi law, which was the work of his hands, did not allow a local option election on the question of licensing saloons to be held within sixty days of any other election, the object of that provision being to keep the great moral issue involved disentangled from party politics, so that every man, no matter what might be his political faith, could vote in harmony with his conscientious convictions. The result was that Mississippi quickly became practically a dry State, while in commonwealths like Tennessee and Texas, where the leaders insisted on organizing a prohibition party, the cause was wrecked and the reign of the saloon was perpetuated for decades.

The greatest triumphs that have been won in the battle to wipe out the licensed dramshop have been achieved by movements that steered clear of partisan politics and which presented the issue as a moral one. We do not believe that it is helpful either to the Church or the temperance cause for ministers to become zealous and outspoken advocates of a prohibition political party or candidates for public office on its ticket.

THE INDISPENSABLE KNOWLEDGE.

Happy is he who, when so many tongues are chattering of new things affirmed to be of prime importance, can hear amid their jargon the still small Voice! Spirit-taught and Spirit-filled men and women are the messengers that the world wants to hear speak. The rarest of all knowledge is that communicated by the Heavenly Father to the individual human soul that waits upon him in prayer and in the study of his precious Word, and the person who has the most of that to give to others is the teacher who will most attract and inspire them. It was such a revelation that enabled Peter to make that glorious confession to the Master, "Thou art the Christ, the Son of the living God"; and it was for such knowledge that the yearning heart of Philip cried out when he said to the great Teacher, "Shew us the Father and it sufficeth us." Learn personally to know the great Infinite One who created the Universe and all that in it is, and in whose mighty hand is the destiny of everything that exists, or presume not to occupy the place of a religious instructor of heart-hungry men. Wesley placed the emphasis where it rightly belongs when in testing those who claimed to think that they ought to preach he, first of all, propounded concerning them the following questions:

"DO THEY KNOW GOD AS A PARDONING GOD? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?"

DR. PALMORE DEAD.

A Richmond (Va.) press dispatch, sent out on July 5, announced the death on that day of Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, at the home of a niece in that city, whom he was visiting. He had had a stroke of paralysis on the preceding day.

Dr. Palmore was about 70 years of age and was the dean of Southern Methodist editors. He had long been a conspicuous figure in the Church and was one of the most widely known ministers in our connection. No man among us had traveled so extensively and he possessed a wealth of information equaled by but few. He was a graceful and gifted writer, a fluent and forceful speaker, and an affable and agreeable gentleman. Since our connection with the editorial fraternity our relations with Dr. Palmore have been most pleasant, and we shall miss him not a little. We deplore his death and extend sympathy to the bereaved relatives.

Dr. Palmore was an excellent business man, and he left an estate valued at about $50,000. A St. Louis dispatch appearing in the secular papers stated that this property had been bequeathed to the Church, but we are uninformed as to what department of the work it will go.

THE SHARED BURDEN.

Methought to share my burden with a friend,
The weight of it had grown so hard to bear;
No longer dared I hold it all my own
Lest it should fell me in my deep despair.

But when I greeted her to whom I went,
In full assurance of a welcome fair,
My heart stood still, for written on her face
Methought I saw another soul's despair.

My own forgotten, left me strangely wise;
She must be comforted, this sorry one, not I,
Who never dreamed she ever knew such woe,
She always held our courage up so high.

And as the tears and trouble left her face
My sorrow I no longer cared to share,
For suddenly I ceased to feel its weight,
And half my burden seemed to leave me there.

—Elizabeth Thomson Ordway, in The Standard.

THE AGNOSTIC'S DEGREE.

A strange story, whose beginning was in 1885, and whose ending was in 1914, comes out of the University of Illinois. The reading of the facts suggest these comments.

In 1885 Foster North was a senior student in the University of Illinois. He refused to attend chapel exercises. He was hauled upon the carpet by the president and told that he must attend chapel exercises or must sign a certificate that the chapel exercises were repugnant to his religious convictions. North replied, so runs the story: "But they are not repugnant to my religious convictions. I haven't any such convictions; I am an agnostic."

If North had stated that his religious convictions were entirely opposed to the religion of the university chapel all would have been well for him. When he announced that he had no convictions on religion—that he believed nothing—the president suspended him and he failed to get his degree. North was studying entomology. Later he became a masseur, studying that form of work under a Swedish expert.

In looking over the history of the alumni it was seen recently that North was still under suspension. Inquiry was made and North was found. A cordial letter was written him, suggesting that the suspension might be lifted and he could receive his degree.

North was bitter against the university and his answer was sour. One of the professors wrote him: "I know that the special subject about which there was a difference of opinion has no special meaning. The daily chapel exercise was long ago given up. There is now nothing to represent it."

The thing, then, that North was suspended for not doing exists no longer. There is no compulsion about attending chapel at the university. There may be exercises for those who voluntarily attend, or there may be voluntary religious associations. However, the university as a corporate body does not make religious exercises of any kind binding on a student.

These causes being removed, North relented, went back to the university and did receive a degree of B. S. as of 1885. He is 50 years old now. He cannot pursue his scientific studies and the degree is worth little to him.

The question is wider and bigger than the personality of North. Once an avowed agnostic could not receive the privileges of the university. Now he can. Does the added liberty to agnosticism in the university reduce the force of the religious influence in the university?

Was a State university justified 29 years ago in depriving a young man of a degree because he was an agnostic? The university might answer that they did not deprive him of his degree because he was an agnostic, but because he violated one of its rules. The university was more strict in 1885 about the religious teaching of its students than it is now.

It may not sound in keeping with the broad spirit of the age to say this, but we believe the university in 1885 was following a safer course than it is in 1914.

The spiritual element in education has declined in these 29 years. There is now a tendency in the schools to regard the young man merely as a thinking animal and to hold that the thinking processes are controlled by material atoms. Everything about us mentally and physically is regarded as material.

If all men in a government, even in this civilized age, were to turn agnostic, were to ignore the existence of any superior spiritual force, the government would not exist under the best conditions with agnostics controlling 100 years.

Pure materialism, notwithstanding the broad general culture of this age moving the thought processes of men, would result in a collapse of the instrumentalities for controlling well regulated human society within two or three generations.—Commercial Appeal (Memphis).

THE SOUTHERN SOCIOLOGICAL CONGRESS:

Its Purpose, its Program, and Challenge to the South.

(The author of this paper is President of the Mississippi Sociological Congress.)

There was aroused for about three centuries during the middle ages a spirit of chivalry which will continue to thrill the patriotism and hold the admiration of men as long as time shall last. It was a time when strong men, fair women and innocent little children gladly gave their lives and all that they possessed for what they conceived to be a noble cause. History calls these stirring centuries the period of the Crusades. The burial place of the Christ had fallen into Saracen hands. The Christian pilgrim was no longer allowed to wend his way to this sacred spot; and for three hundred years effort after effort was made to regain control of the place where for a few hours lay the broken, pierced, and bloodstained body of Jesus. Thousands of men, women and tiny children lost their lives in the fruitless struggle. Wealth and valuable estates vanished as the mists of the morning before the noonday sun. We are glad that the historian looking back over the record of all this blood and carnage can tell us that society as a whole was benefited by these struggles. But so far as the real purpose of the Crusades is concerned, they were a dismal failure.

Just a few years ago Gov. Ben W. Hooper, of Tennessee, with other leaders in the thought and progress of the South, got in some part a vision of the needs existing here in our midst, and along with this a vision of obligations and responsibilities. Among the results of this vision was that in the early part of 1912 Gov. Hooper issued a call for a convention to assemble in Nashville from May 7-10 to examine into these questions. The attendance was much larger, and the interest keener than the leaders had ever hoped to see. The report of the proceedings of this meeting were published in a volume entitled, "The Call of the South."

It was at this Nashville meeting that the Southern Sociological Congress was permanently organized with Gov. Hooper as its first president, and Rev. J. E. McCulloch as general secretary. Briefly stated, the purpose of this Congress is "To Study and Improve the Social, Civic, and Economic Conditions in the South." And its immediate object is to enlist the whole South in a "Crusade for Social Health and Righteousness." To do this the Congress stands for:

"The abolition of the convict lease and contract systems, and for the adoption of modern principles of prison reform.

"For the extension and improvement of juvenile courts and juvenile reformatories.

"For the proper care and treatment of defectives, the blind, the deaf, the insane, the epileptic, and the feeble-minded.

"For the recognition of the relation of alcoholism to disease, to crime, to pauperism and to vice, and for the adoption of appropriate preventive measures.

"For the adoption of uniform laws of the highest standards concerning marriage and divorce.

"For the adoption of a uniform law on vital statistics.

"For the abolition of child labor by the enactment of a uniform child labor law.

"For the enactment of school attendance laws, that the reproach of the greatest degree of illiteracy may be removed from our section.

"For the suppression of prostitution.

"For the solving of the race question in a spirit of helpfulness to the Negro and of equal justice to both races.

"For the closest co-operation between the Church and all social agencies for the securing of these results."

Since the initial Congress two others have been held, one each year. In May, 1913, the Congress assembled in Atlanta. At this meeting the Hon. William Hodges Mann, an ex-Confederate soldier and recently governor of the Old Dominion, was made president. He was re-elected to the same position at the last Congress in Memphis. The addresses, papers, and proceedings of the Atlanta Congress were published in an attractive volume of 700 pages, entitled, "The South Mobilizing for Social Service." It is a veritable mine of information and a classic for all social workers.

The Third and last Congress was held in May of this year in Memphis, Tenn. Memphis was at this time the Mecca for all social workers of every class and name. Simultaneous with the meeting of the Southern Sociological Congress eleven other great social bodies were holding their annual sessions in the same city. I was told by experienced students of social problems that this was by far the greatest gathering of social workers ever assembled in America.

The work of this Congress is carried on under six different sections: The Church and Social Service; Race Questions; Child Welfare; Public Health; Courts and Prisons, and Organized Charities. But at the Memphis meeting a joint program was arranged so that there would be no duplication in the presentation of subjects, and in the distribution of subjects the Southern Congress had assigned to it the Church and Social Service, and Race Questions. Certainly these are the two most vital questions before us today for solution. This significant fact, to me, was brought out during these meetings, that Northern men were ready and are now saying to us of the South, "We have found that we know little or nothing of the race problems; you do. So we leave it entirely to your godly wisdom to work them out along the lines you see best, and we are ready to assist with the funds necessary under your direction."

The chairman of the section on the Church and Social Service is Dr. J. A. Rice of Fort Worth, formerly pastor of Rayne Memorial, New Orleans. His work at the General Conference prevented his presence this year: but we heard such men as Dr. C. S. Gardner of Louisville, Ky., on, "The Preparation of Ministers for Social Service;" Rev. C. A. Waterfield, of our own Church of the Memphis Conference, I believe, on "The Social Message of the Church to Modern Industry;" Dr. Jas. R. Howerton of Washington and Lee University, on, "The Present Social Order in Conflict with the Ideals of the Church;" and Dr. W. H. Slingerland, of New York, on, "The Coordination of Social and Religious Forces." These and many others equally interesting and soul-inspiring papers were heard under this section.

Dr. J. H. Dillard, who has done so much for the Negroes of the South, and is now Director of the Jeannes and Slater Funds for Negro education, is the efficient chairman of the section on Race Questions. During the sessions of this section we heard such men as Dr. W. D. Weatherford, of our own Church, and also international secretary of the Y. M. C. A., on "Religion the Common Basis of Co-operation between the Races;" Major R. R. Moton, of Hampton Institute, a typical Negro, on, "Common Industrial Life;" Dr. C. V. Roman, the leading Negro physician of the South, on, "Racial Interdependence in Maintaining Public Health;" Dr. A. M. Trawick, of our own Church, on, "The Lack of Proper Home Life for Negroes," and many others on subjects just as vital and important.

The work of the Southern Sociological Congress is a challenge to "every citizen of the South

to rally to the leaders of social reform, so as to secure to the South civic righteousness, temperance and health. It is a challenge to Southern chivalry to see that justice is guaranteed to all citizens regardless of race, color, or religion, and especially to defend and befriend the helpless. It is a challenge to the Church to prove her right to social mastery by a universal and unselfish social ministry. And lastly, it is a clear challenge to strong men and women to volunteer for a 'CRUSADE' of social service, and to be enlisted for a warfare, heroic, and unto death, against all destroyers of public health and purity, and to champion all that makes for an ideal national life."

Surely every Christian who has given the question any thought at all has seen something of the great needs lying out before us. Personally, I believe that these questions can be solved, the needs met, and the conditions permanently improved only in the Name and by the Power of the Christ, who gave his life "a ransom for sin." The conditions surrounding the man may be changed from the imperfect to the almost perfect, but experience has taught us that there will surely be a return, and that rapidly, to the imperfect, unless the love of God has been implanted in the hearts of men, and they have really become "new creatures in Christ Jesus."

The challenge to the men of the middle ages which they so nobly heard and heeded was to rescue from the Saracen's sway the empty tomb of the risen Lord. The challenge to the manhood of to-day is not to one of blood and carnage, or the rescue of an empty tomb, but on the other hand a call to keep empty thousands of gaping tombs now reaching out their untimely hands to grasp the bodies of those who are prematurely going there because of the unrighteous social conditions of the times.

The clear call to-day to the followers of Christ is certainly more real, vital, and soul-stirring than it could have been during the Crusades of the middle ages. I, for one, firmly believe that it is now being heard, and will continue to be heard and heeded all over our land. And led by the eternal principles of Christ this conquering army will march on from victory to victory until true righteousness shall have found its way into every department of life.

Laurel, Miss. J. L. NEILL.

P. S.—Anyone wishing to be placed in touch with literature and valuable information pertaining to either of the six departments mentioned above will do well to correspond with Rev. J. E. McCulloch, D.D., General Secretary of the Southern Sociological Congress, Nashville, Tenn.

WHY WE SHOULD SEND THE GOSPEL TO THE HEATHEN.

Dear Dr. Meek: It seems to me that there is quite a lot of misunderstanding among our people concerning the subject of missions; and this does not apply alone to the less informed, but we also find it among some of the most intelligent people we have. Why does this misunderstanding exist, and why have so many of our people no well defined ideas upon so great a subject? I answer, that I think it is due very largely to two reasons, namely, some of us have never taken time to arrive at any intelligent conclusion upon the subject ourselves, and others depending upon the pulpit for their information have failed to find this subject clearly defined there. In our appeals to the people in the interest of missions, we fail to make clear the motives that underlie our zealous appeals.

In order that we may be understood, let us illustrate. We hear the statement made by many people that the Methodist Church believes and teaches that the heathen will be damned eternally as a whole unless we preach the Gospel to them. Now let me say emphatically that I take this as an insult to our Church and a reproach to the name of our Heavenly Father. Some will probably say, these charges are so far fetched that they do not demand our attention. But when I tell you that two professors have made these charges to me—one a Baptist and the other a Presbyterian—it may not seem so light a matter. And once, after I had preached upon the subject of missions, a Baptist preacher came into the pulpit before I had gotten out of it and said that I had upset his preaching upon this subject for the past ten years. He said that he had been preaching to the people all the while that if we did not preach to the heathen they would be damned forever. Also the opponents of missions charge us with preaching that the eternal destiny of the heathen depends upon the amount of men and money we can raise; and that thousands of heathens are going down to an awful hell every year because we do not preach to them. This, I repeat, is an insult to our Church (or any other Church) and a reproach to the name of God and his Son. The Methodist position, as I understand it, is this: the heathen who improves all the light he has, with or without the Gospel, is saved; and that God will not condemn forever a race, or an individual that does not believe in a Christ of whom they have never heard. We also believe that the story of the Cross increases the probability of the heathen's salvation, because of its attractiveness and because it improves his environment.

We believe further that the condemnation of the heathen is greater who rejects the Gospel than the heathen who never heard it and is lost. But to say that all heathen are damned if they do not hear the Gospel is equivalent to saying that the heathen infants are damned because they cannot hear or believe the Gospel. The adult heathen that improves all the light he has is just as acceptable to God as the heathen infant, and if God would send either to eternal perdition, he would be unworthy of our love. He will not do this; but let me tell you what he will do: he will send to the regions of perdition any church or individual that has so far fallen as to disobey the dying command of our Lord, who said, "Go ye into all the world and preach the Gospel to every creature."

Now, what about the heathen that is lost? And why is he lost? I answer, because he does not improve his opportunity, does not use the light he has, and not because we fail to preach to him. The view that the heathen will be lost eternally should not be our reason for sending the Gospel to them, but the fact that we will be damned if we do not send it, and that we can save the heathen from an existence of superstition and shame in this life, should furnish sufficient motives to call for our very best to carry the story of the Cross to those who sit in darkness and the shadow of death. J. H. MOORE.

A WORTHY AND GROWING INSTITUTION.

The Mississippi Conference Training School, at Montrose, Miss., has been the property of the Church since 1904, and is directed by a Board of Trustees elected from year to year by the Mississippi Annual Conference. It is filling a place between the public school and college which is much needed. It does the combined work of a public school and junior college, fitting the student who finishes its curriculum for the sophomore class in our Class A Church colleges, or in the State University at Oxford; and at the same time it seeks to give those attending it such a foundation in the essentials of a practical education that if they find it impossible to prosecute their studies further they will have a substantial equipment for the work of life. It is our aim to be very thorough in what we do and careful in the development of the character of our pupils. It is our purpose to hold a high religious standard, both mind and soul culture being our ultimate aim.

It is very gratifying to know what this school has done, and is doing, for the Church and State. The class that finished here last session numbered nineteen, ten of whom were young preachers—a company of fine fellows. The religious atmosphere of the community and school is most excellent in every respect. At least 90 per cent of the students in the academic department will lead in public prayer. The location of the institution is highly favorable, being away from city life, where more of God and less of the world's sin and wickedness are known than in most places. All denominations take a deep interest in the school and endeavor to co-operate with us in giving the students all possible protection. It is our desire to make it difficult for them not to be religious while they are in our care.

Our attendance last year was 245, and we are expecting it to be still larger at the next session, which will open on Sept. 8. The faculty is a strong one, most of its members being graduates of Millsaps and Whitworth Colleges. One new teacher has been added, giving us a teaching force of 8, and all of these instructors know God, which is the best of all knowledge.

The public school department of the institution is a benefit to both Church and State. A brief statement as to its origin and plan of operation will doubtless be of interest. The community and the Church came together and erected a large two-story brick building, which was deeded to the Church. The community provides for the employment of four teachers, which the President of the school is given the right to nominate along with the other instructors. It requires to reject any of his nominations a three-fourths vote of the entire Board of Trustees; thus it will be seen that the Church has the control in naming the faculty and in the operation of all the departments of the school. This plan is working admirably, and it has the great merit of giving the Church an opportunity to impress the child from the beginning of his education until he completes the standard junior college course. This pronounced Christian influence counts for much in effecting a symmetrical development of the three-fold nature of the student. May God help the Church to do her best for the young life that she has in her hands, which is so full of possibilities and of promise!

J. S. PURCELL, President.

Montrose, Miss.

THE RETURN OF THE JEWS.

By Laura F. Montgomery.

The prophecy of the final return of the Jews to the Holy Land is probably being fulfilled; for we are told, that they are there now in crowds, and that the gates of Jerusalem are never shut. Among "the forces of the Gentiles" that have been brought in are perhaps our modern inventions—the electric light, the railroad, etc. Even the huge rock crusher may be but one of God's ways of making "the rough places plain." St. Paul says: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

In this country, some of the rabbis and other Jews are taking a foremost place in our great moral reforms. It will be a glorious day when the whole race shall be followers of Jesus of Nazareth, and shall see him as he is—the one altogether lovely—and know him to be the woman's chosen seed, the promised Messiah.

May God hasten the time when Jerusalem shall be the joy of the whole earth, and when the Jew shall

"Wave the banner-cross on high!
Where th' aspirant minaret
Gleams along the morning skies;
Wave it till the crescent, set,
And the 'Star of Jacob' rise."

Natchez, Miss.

AN INTERESTING OLD DOCUMENT.

Mr. Hunter Huddle of this place has in his possession the manuscript of the first catalogue of the Mansfield Female College for the term of 1855-6. It came into the possession of Mr. Huddle's father many years since while he was a professor in the College, and it is in a good state of preservation. It is in the handwriting of Dr. H. C. Thweatt, the founder and first president of the College, and contains 34 pages of closely written manuscript. Whether the document was ever printed or not is not known, but it is a complete review of the early history of the school and is full of interest to our people.

The Faculty of the College at that time was: Rev. H. C. Thweatt, D.D., President and Professor of Mental and Moral Science and Ancient Languages; A. R. Rembert, M.D., Professor of Physical Science and Mathematics; Miss Lizzie Bates, A.M., Instructor in English Literature, Modern Languages, Music, Painting, Drawing and Embroidery; Miss I. Y. McCommack, M.E.L., Instructor in Music, Drawing, Embroidery, etc.; Miss Mary E. Crowder, M.E.L., Instructor in Academic Department; Mrs. Elizabeth E. McCommack, Instructor in Primary Department; Mrs. Caroline L. Thweatt, Assistant Teacher in Elementary Department.

The Board of Trustees were: J. D. Wemple, Esq., Wm. Crosby, Col. R. T. Johnson, Rev. W. W. Bell, Col. H. Stone, G. H. Rives, M.D., J. O. Wilder, M.D., A. M. Campbell, Gen. H. Phillips, John Jordan, J. M. Williams, Daniel Brown, Henry Moss, Col. R. H. Carruth, Rev. W. E. Daly, Louis Phillips, Jones Persons, W. H. Terrill, G. C. Burnes, Major Joseph Hasper, R. T. Gibbs, M.D., B. W. Pearson, J. H. Mumford, G. R. Draughn, and Rev. John Burrus.

Rev. Robert Randle was the representative of the Louisiana Conference to visit the school.

Most of the above list of trustees are remembered by our older citizens, and all but two of them have descendants now living in this section, and an inspection of the old tax rolls shows that they were nearly all extensive slave holders and men of influence and standing.

The guests entertained at the college at the commencement were 38 in number, and were registered from 19 parishes, as follows:

Hon. J. G. Campbell and Judge Charles Bullard, of Natchitoches; Henry Spofford, Roland Jones, Thomas Land and B. L. Hodge, of Caddo; Hon. De Clouet, of St. Martin; J. B. Walker, D.D., J. C. Keener, D.D., A. R. Widderburn, M.D., Wm. Foster, Esq., B. M. Moss, M.D., all of New Orleans; W. C. Robert, A.M., of Avoyelles; Hon. O. N. Ogden, of Rapides; J. J. Clow and Cyrus Thompson, of St. Landry; Hon. — Baker, of St. Mary; Judge C. Chapman, of Sabine; J. M. Sandige, of Bossier; B. H. Pierce, of Bienville; Hon. Isaiah Garrett, of Ouachita; John Perkins, of Carroll; Henry J. Peck, of Catahoula; W. S. Parham, of Carroll; Hon. — Beattie, of Lafourche; W. W. Pugh, of Assumption; Samuel Bard and A. T. Herron, of Baton Rouge; Rev. Wm. Littlejohn, of Lafourche; Hon. Randle Hunt, of New Orleans; A. W. Cravens, of Lake Providence; P. M. Goodwin, of Alexandria; Joel Sanders, of Sparta; R. Randle, of Minden; T. J. Lacy, of Mansfield; R. A. New, M.D., of Shreveport, and Linus Parker, of New Orleans.

The above list of visitors at the College is interesting, as it names so many men who afterwards became distinguished. From the list was developed one U. S. Senator, Mr. Spofford; one U. S. Congressman, Mr. Sandige; one Confederate Congressman, Mr. Hodge; one U. S. Cabinet officer, Mr. Hunt; two State Supreme Judges, Messrs. Bullard and Land, and one Bishop, Mr. Parker; and a number of the others who distinguished themselves on the bench, at the bar, in the ministry, as soldiers in the Confederate Army, or in other walks of life.

Among the students enrolled at that time are to be seen the names of many of the mothers and grandmothers among our present population, and it would be interesting reading to reproduce the list, but space forbids.

All the students in the higher grades seem to have passed away, but among those who were primary students at that time, sixty years ago, the following, that we know of, are still living:

Miss Susan Bell, of Shreveport; Mrs. R. T. Carr (nee Miss Roliana Brown), now of Shreveport; Mrs. W. P. Sample (nce Miss Susan F. Crosby), of Mansfield; Mrs. R. D. Owens (nee Miss Henrietta Gallaspy), of Mansfield; Mrs. W. R. Jackson (nee Miss Louisiana Greening), of Mansfield; Mrs. T. D. Spalding (nee Miss Janie Williams), of Texas; Mrs. Jas. B. Williams (nee Miss Fannie Moss), now of Morehouse Parish; Mrs. J. L. Scales (nee Miss Maggie Mundy), of Mansfield, and Mrs. R. R. Murphy (nee Miss Zenobia Wimbish), now of Godly, Tex.

Of the hundred and more students enrolled at the Mansfield Female College at its first term sixty years since, only the above named are living, so far as we are aware, but they have left a record of usefulness and have reflected great credit upon the school and our community.

The manuscript contains a full and complete review of the aims, objects, and purposes of the institution, and promulgates strict rules for the government of the same. From this report it is evident that great stress was laid on the classical attainments of the graduates, although the moral ideas that were sought to be inculcated were of the highest order, and the deportment of the students seems to have been a matter of the highest consideration.

The rules governing the student body were very rigid; dancing was absolutely prohibited during the school term, and the use of snuff seems to have been recognized as a cardinal sin.

In conclusion, President H. C. Thweatt says that the College was organized in 1854 by the liberality of the people of Mansfield; that it was turned over to the Louisiana Conference in January, 1855, and that it was chartered by the Legislature the same year.

Mr. Huddle, the owner of this rare old record, will have a glass case prepared for it, and will present it to the College, where it should be preserved as a memento of the founding of an institution of learning under one type of civilization, that has survived in all its usefulness under an absolute change of conditions.

A close perusal of the document convinces us that it was not the manuscript of a catalogue, as some seem to think, but simply an elaborate report by the president of the Board of Trustees, or an account of his stewardship to the Louisiana Conference, as well as an address delivered by him at the close of the first Commencement exercises.—Mansfield (La.) Enterprise.

CHURCH EXTENSION AND THE GENERAL CONFERENCE.

The Board of Church Extension has a sound Charter and a good Constitution, and its work is in a healthy condition and growing rapidly, and therefore did not ask the General Conference to do a great many things. Memorials presented from other sources were comparatively few and the Conference was good enough to grant everything requested by the Board and by its Committee on Church Extension.

I. Changes in the Law.

There were only three things requested involving a change in the Constitution of the Board, and these were as follows:

(1) Paragraph 390, Article IV., was so changed as to make the quorum of the Board fifteen instead of nine and also to strike out some obsolete words.

(2) Paragraph 397, Article XI., on City Boards of Church Extension was rewritten to conform to the best judgment of those who are doing City Church Extension work.

(3) Paragraph 399. Article XIII., which is a brief paragraph on District Boards of Church Extension, was substituted by a somewhat elaborate article which is believed by those most interested provides a basis for effective District Church Extension work.

The length of the two paragraphs on City and District Boards, makes it unwise to give them in full in this article. They will appear in the 1914 Church Extension Hand Book, which will soon be sent out, and in the new Discipline, which will doubtless come from the publishers early in the fall. In the meantime, anyone interested in District or City Church Extension work can secure a copy of this new legislation by writing to this office.

II. Other General Conference Action.

(1) **A Million Dollar Loan Fund.** The Board in annual session authorized the employment, by the Executive and Finance Committee, of a Loan Fund Secretary, who shall be charged, under the general direction of the Corresponding Secretary, with the responsibility of looking after existing loans and increasing the Loan Fund Capital of the Board.

The General Conference reinforced this action by adopting the following:

"Resolved, That we strongly indorse the avowed purpose of the Board of Church Extension to increase the loan fund capital to not less than one million dollars during the next quadrennium, leaving to the Board the employment of such agencies under its constitution as in its judgment are necessary to accomplish this end, together with the proper care of other interests for which it is responsible."

(2) **A New Home for the Board.** The Board also committed to its Executive and Finance Committee the responsibility of securing the funds and erecting a new office building.

The General Conference reinforced this action by adopting the following:

"We approve the judgment expressed by the Board at its annual meeting May 1 and 2, 1914, that the time has come to take steps to secure a building so designed, located and constructed as to provide the office with the necessary room and equipment for the highest efficiency in its work and properly safeguard and protect its records, mortgages, notes, deeds and other valuable papers, and at the same time adequately represent our great Church as the home of this growing department."

(3) **Church Insurance.** Concerning Church Insurance, which subject came before the General Conference in the form of memorials from many sources, the General Conference spoke as follows:

"The Board of Church Extension of the Methodist Episcopal Church, South, is hereby authorized and requested to make special study of the subject of 'Church Insurance' during the next quadrennium, with a view of bringing before the next General Conference for adoption a plan for the protection of our church, parsonage and school property."

(4) **Washington City Representative Church.** The interest of the Conference in this enterprise was reaffirmed, and the Special Committee which, under the general direction of the Board of Church Extension, has had this work in hand, was continued, with the substitution of the name of Bishop J. H. McCoy for that of Bishop E. E Hoss, resigned.

(5) **Statistical Blanks.** The General Conference, through its Committee on Annual Conference Statistical Blanks, has made provision for reporting Church Extension specials. We have been handicapped for several years past by lack of provision to make proper report of specials raised for Church Extension. Pastors who have interested themselves in doing more for Church Extension than simply securing the amount of the assessment, will be able to report to their Conference this fall in proper form any "Special" for Church Extension. In this new column report should be made of all contributions to the Loan Funds by individuals, Sunday schools or churches, donations to African parsonages, or any other special contribution to church and parsonage building.

The Executive and Finance Committee is glad to be able to report a decrease for the quadrennium in the percentage of expense, on the amount of funds handled, for any preceding quadrennium of the Board's history save one, notwithstanding the following facts:

(1) There has been printed and circulated more than 28,026,311 pages of Church Extension matter—an amount exceeding all the publications by the Board during all the other years of its history.

(2) Earnest endeavor has been put forth to make the office of the Board mean more to the Church at large than simply receiving and disbursing funds which come through the regular channels. The settled policy of the Committee has been to aid brethren who have heavy tasks to perform; improve all forms used and methods of work; make the office a medium of communication between our people and the source of the best information on the subject of church architecture and else pertaining to building enterprises; and to co-operate with, provide printed matter for, and in every possible way contribute to the efficiency of the work of the Annual Conference Boards.

We are looking forward to the greatest quadrennium in the history of the Board, and covet the prayers and co-operation of the preachers and people throughout our borders.

PROGRESS AT GRENADA COLLEGE.

Four years ago, by the loyal help of the North Mississippi Conference, my first session at Grenada College opened at high water mark for the institution. Each session has witnessed an increase in the number of students, improved equipment, enlarged financial returns, added comforts and conveniences, better salaries for the teachers, as well as other signs of progress. The past session was by far the best of the four, marking an advance over the first of more than 50 per cent in some respects.

In the quadrennium, we have expended some $12,000 in improvements, besides having bought property worth $20,000 which adds at least one-third to the boarding capacity of the school. Last year, we had to utilize every available space and then turn girls away. We hope to have room for all who apply this fall, and we shall expend at least $2000 in preparing for their comfort before the opening. The hot-water heating plant installed last session proved practically ideal and used less coal than the system in use previously.

The course for bachelor of literature has been eliminated and the whole of our force turned to the development of the work for the degree of bachelor of arts, so that the latter is now equal to that offered in any school for girls in the State. Six fine young women took this degree at the recent Commencement, while only two took that of bachelor of literature. We have added the department of domestic economy and employed an experienced teacher to give instruction in cooking, sewing, hygiene and sanitation. In music we enrolled 115 pupils the past session and we hope to buy a dozen new pianos before our next opening and put that work on a higher plane than ever. Our pupils who have done advanced work at city conservatories have been much complimented on the thoroughness of their work.

Three of our faculty are studying this summer in Chicago, one in the University of Wisconsin, two in Peabody College for Teachers at Nashville, while our teacher of modern languages has just returned from a year at Leipsic. We feel that we shall be able to do more for our patrons next year than ever before and we appreciate the large advance registration, which is our best endorsement.

The religious life of the school has been emphasized and but one graduate has gone out in the four years who was not an active church worker. Brethren of the Conference, your servants here have done more than could reasonably have been expected of them, but they must have more means and more room. There is a limit to what even the most consecrated women can do, and we must give our faculty the best equipment in order that they may do their best work. Cordially and fraternally,

J. R. COUNTISS.

Church News

The Southern Christian Advocate, issued at Greenville, S. C., on July 1, increased its subscription price from $1 to $1.50.

* * *

The International Sunday School Association, lately in session in Chicago, declared in favor of teaching sex hygiene in the Sunday school.

* * *

Rev. Lovick P. Law, the well known evangelist of Siloam Springs, Ark., has been appointed by Bishop E. D. Mouzon to the pastorate of our church in Portland, Oregon.

* * *

Bishop James Atkins, who has episcopal supervision of our work in the Far East, will sail for the Orient from San Francisco on July 21. He will be accompanied on the trip by Mrs. Atkins.

* * *

The Central Conference of American Jewish Rabbis, in session at Detroit, Michigan, on July 3, denounced municipal Christmas celebrations as sectarian and contrary to the spirit of America.

* * *

Several sections of the International Epworth League Conference, in session at Buffalo, New York, last week, adopted resolutions pledging the Leaguers to work for the union of Methodism in the United States.

* * *

Kwansei, Gakuin, our college at Kobe, Japan, has an enrollment of 715 students—540 in the middle school, 125 in the college literary department, and 50 in the theological department. This shows a gain in attendance over last year of 135.

* * *

June 30th marked the 53d anniversary of Cardinal Gibbon's ordination as a priest and the 28th anniversary of his appointment as a Cardinal. The length of his service in these two capacities gives him a unique distinction attained by no other American citizen. Cardinal Gibbons will celebrate his eightieth birthday on July 23.

* * *

The Supreme Court of the United States on June 22 upheld the validity of the Roman Catholic poverty vow, which a Federal Circuit Court of Appeals had declared to be unconstitutional. The litigation arose in connection with the estate of Augustine Wirth, a monk, whose property was left in the hands of the Church, and which his relatives sought to secure.

* * *

Dr. H. M. Hamill, Superintendent of the Sun-Day School Training Work of the M. E. Church, South, was elected President of the International Sunday School Association at its recent meeting in Chicago. As an authority in Sunday school matters, Dr. Hamill has for years ranked with the foremost, and this honor accorded him by his fellow-workers was well merited.

* * *

Dr. W. C. Lovett, the brilliant editor of the Wesleyan Christian Advocate, went to Nashville a few days since to attend the meeting of the Book Committee of the Methodist Episcopal Church, South, of which he is a member. Referring to what was done in his paper, Dr. Lovett says: "Concerning the districting of the Church for official papers as ordered by the General Conference, the Committee will take time and inform the Church of its conclusions. What is to be done concerning the establishment of a news bureau will also in due time be stated to the Church."

* * *

The Nashville Banner of June 29 says: "Bishop W. R. Lambuth, Dr. Ed F. Cook, and Miss Mabel Head will leave to-night for Cincinnatti to attend a meeting of representatives of all the mission boards of the denominations that carry on work in Mexico or among Mexicans in the United States. The object of this meeting is to plan for the reorganization of the Mexican work as soon as the conditions will admit. A large number of missionaries who have been working in Mexico are expected to be present at this conference."

* * *

Both Birmingham and Atlanta are getting busy in their efforts to secure the new university which the Southern Methodists are expected to establish east of the Mississippi River in the near future. It is stated that our people in the former city will offer as a foundation Birmingham College, valued at $350,000, and that the business men of the city have formed an organization to raise an additional $1,000,000. In Atlanta, Mr. Edwin P. Ansley has tendered 75 acres of land near Oglethorpe University, valued at $250,000, and one layman has pledged a private subscription of $25,000. In a letter to the Wesleyan Christian Advocate, Dr. S. A. Steel affirms that Atlanta is the place for the proposed institution and suggests that it be called Piedmont University, we suppose after the name of the wide-reaching plateau that lies east of the Appalachian Mountains, which extend from Maine to Alabama.

Secular News and Comment

In 1903 there were on the Fourth of July 466 fatal accidents and 3933 persons were injured; in 1913 the fatal accidents numbered 32 and the number of injuries sustained 1131. This shows that the campaign for a sane and safe observance of the anniversary of the Nation's birthday has been a pronounced success. But evidently the good work yet needs to be kept up.

* * *

Mt. Lassen, in Northern California, about ninety miles South of the Oregon line, which had long been regarded as an extinct volcano, began to show some disturbance and formed a new crater on May 30. Since then there have been a number of eruptions, in some of which stones and ashes have been thrown 2000 feet in the air. This mountain is 10,437 feet high.

* * *

Dr. Franklin N. Riley, who for the past seventeen years has been Professor of History at the University of Mississippi, has accepted the same chair in Washington and Lee University, of Virginia. Dr. Riley is an accomplished scholar and historian and has made his influence widely felt for good in Mississippi, and his native State will give him up with not a little reluctance.

* * *

The International Opium Conference, after a ten days' session at The Hague (Holland), closed on June 25. An effort is being made to get the co-operating Powers to sign an agreement to stop the traffic in this pernicious drug, which is such a curse to the peoples of the Orient. The growing warfare against this gigantic evil is one of the most encouraging signs of the times.

* * *

To five hundred members of the General Federation of Women's Clubs who called at the White House on June 30, President Wilson announced that he would not seek to help the cause of woman suffrage before Congress because the Democratic party had not endorsed the movement, and because he regarded it as one for the States and not the Federal Government to settle.

* * *

Mr. P. P. Claxton, Commissioner of Education of the United States, has notified three students of Tulane University—Messrs. Nemours, Honore, and Clement—of their appointment as delegates to the fourth International Congress of American Students, which will meet at Santiago, Chili, on September 6. The other American universities from which delegates have been named are Columbia, Cornell, the Catholic University of America, Northwestern (Methodist), and Leland Stanford.

* * *

The State-wide prohibition law went into effect in West Virinia on July 1, and 1200 saloons passed out of existence. The grogshops kept up their usually ugly record to the end, as several murders were committed in them on the last day that they were allowed to keep open. It is nothing short of amazing that any civilized community will tolerate such agencies for evil. But the cause of prohibition is sweeping triumphantly on and the time will come when the United States will be a saloonless nation. May God speed the happy day!

* * *

Archduke Francis Ferdinand, heir to the throne of Austro-Hungary, and his morganatic wife, the Duchess of Hohenburg, were shot to death while riding in an automobile in Sarajevo, Bosnia, on June 28. The assassin, Gavrio Prinzip, is a young student only eighteen years of age. Archduke Francis was born on December 18, 1863, and was a nephew of Francis Joseph, the present Emperor of Austria Hungary, who is in his eighty-sixth year. The youthful murderer told the policeman who interrogated him that it had long been his purpose to kill some eminent person.

* * *

Mr. Albert W. Biggs, of Memphis, Tenn., a lawyer of distinction and a highly esteemed citizen, died on June 28 after an illness of about six weeks, and was buried at Trenton, Tenn., his birthplace, with Bishop E. E. Hoss and Dr. T. E. Sharp, his pastor, conducting the obsequies. Mr. Biggs represented the Church's side in the famous Vanderbilt controversy before the Vanderbilt Commission in 1906, and later was one of her leading attorneys when the case was tried in the courts. He was only forty-three years of age. He was a member of St. John's M. E. Church, South, of Memphis and was a man of most excellent character. The Editor of the Nashville Banner, in an editorial deploring his death, said: "There was never a more lovable man. He radiated sunshine. His disposition was one of sweetness. His life was clean and no man could say aught against him."

A Sketch of the Sumrall (Miss.) M. E. Church, South

We believe we have one of the most complete and best adapted churches to the needs of the community in which it is situated that can be found in the Mississippi Conference, if not in the State.

The picture shown here will give you some idea as to its outward appearance. The extreme dimensions are 50 by 84 feet. The main auditorium is 48 by 50 feet, less a room 9 by 12 feet to the left of the pulpit.

The choir is to the right of the pulpit with room for twenty-five singers. We have the inclined floor, leaded art glass windows, and the best plain-finish circular oak pews. We have a new pipe-tone cathedral organ, the highest priced organ manufactured by the Williams Piano and Organ Company, of Chicago. The vestibule is 14 by 14 feet, with double doors from two sides. The Sunday school department is 36 by 50 feet directly in front of the pulpit, separated therefrom by folding doors hung on a track, making them open and shut with remarkable ease. The floor of this Sunday school department is two feet higher than the rear of the main auditorium. In this department we have seven classrooms, four of them 10 by 10 feet, and three of them 11 by 14 feet, these all opening into the auditorium of the Sunday school, so that for the opening and closing exercises we have seating room for 150 in direct view of the superintendent.

Underneath the Sunday school department we have a room 36 by 50 feet, with a 10-foot ceiling, concrete floor, with two doors and twelve large windows, which let in an abundance of light and air. In this room we have the pastor's office, 12 by 14 feet. From this large room we have a door into the furnace and kitchen room, which is 12 by 20 feet. We have supplied the kitchen with a sink and the large room with a high-class lavatory and drinking fount. We have arranged for a telephone to be placed in this room, which was designed to meet the needs of the social life of the church and community. At any social meeting we can easily seat 250 people. We keep this room open every night for a reading room. We have also given the fraternal orders of our community an invitation to hold their social receptions here, there being no other place in town as convenient as this one. The Modern Woodmen have already spent one pleasant evening in this room. Our men's Bible class meets in it every Sunday at 10 a.m. This class is growing rapidly now.

Now, a word as to the material used in the construction of this building. The foundation is concrete up to the floor joists around the entire building, there being 103 cubic yards of concrete in it. We have four sets of concrete steps to the building. From the foundation up we have a brick veneer building. We used No. 2 pressed or face brick. The roof is covered with the best grade of galvanized tin shingles.

All the windows except those in the main auditorium are glazed with Moss glass. We have double floors with deadening paper between them throughout the building. The flooring used is C. rift, 1 by 3 inches. The ceiling throughout is the best made, and the painting with three coats of the best paints and varnishes on the market.

We have a lot 150 by 150 feet, which gives room enough for croquet and tennis courts. We have built and furnished this house at an actual expenditure of $7000 in cash.

This is a saw mill town. We have a white population here of about 1200. We have a membership in our church of approximately 200, representing about sixty families.

We had this church dedicated on June 14 by Dr. I. W. Cooper, of Whitworth College. The few unpaid bills are well provided for by good subscriptions. As pastor of this church I have done the best I could to do this work within our resources and to keep the whole membership enlisted in the work.

I have had some very true and faithful men on the building committee with me. I may have done more than my share of the work, but what I have done has been with a willing mind, and I have stronger faith in God and man than I had when I undertook this work.

I planned the building, collected most of the money, bought all the material, employed all labor, and O. Kd. all bills. We finished the work without an accident or any friction, and we all feel like we are now ready for a great revival, and the prospects are good for such a realization under the earnest preaching of Rev. G. H. Galloway, of Court Street, Hattiesburg, who is here at this time in a meeting and will remain with us for several days yet.

L. E. ALFORD, Pastor.

CORINTH DISTRICT CONFERENCE.

The Corinth District Conference was held at Ecru, Miss., June 18 to 21, Rev. J. H. Mitchell presiding. All the pastors were present except four. We had a creditable number of lay members of the conference present. The little town of Ecru entertained in the "good old way" and the people attended the sessions in such numbers as to convince us that they appreciated the conference. The Church at Ecru is only four years old, but they have a nice building, a good Sunday school, and a woman's missionary society. There is a bright future for the Church there.

The business of the conference was dispatched with ease and promptness. All the various interests of this large district were carefully considered and it was shown that our Church in these parts is abreast of, if not in advance of, the other Churches. Unusual interest was shown in the spiritual features of the conference; the Sacrament was administered at the opening session, more time than is customary was given to the devotional exercises and refreshing experience meetings were held. There was preaching every morning and every night and each preacher seemed to be animated by only one desire—that of preaching a helpful sermon.

Miss Corinne Rogers was present, looking after the work of the Woman's Missionary Society, and addressed the conference. Miss Ethel Golden made many friends for the Orphans' Home. I am sure we all appreciated the Home more after hearing her. Rev. J. A. Goad, of New Albany, was appointed Agent for the Home in this district. Dr. A. F. Watkins, President of Millsaps College, Rev. V. C. Curtis, Sunday School Field Secretary, and Rev. G. W. Bachman, Conference Colporter, were present and presented the several causes which they represent. Dr. J. Y. Murry was able to be present and manifested the same interest in the conference that he has always done. The conference accepted his invitation and will meet in Ripley next year. Dr. J. Y. Murry, D. T. Yeates, A. A. Gates and F. E. Ray were elected delegates to the Annual Conference. Guy Ray, Lee Humphreys Coffey, Nophilis Maxey, and —— Baker were licensed to preach and recommended to the Annual Conference for admission on trial. Arthur Columbus Hargitt was granted license to preach.

I am not prepared to say how many accession we have had during the Conference year, but several fruitful meetings have been held and all the pastors seemed hopeful that they would have great revivals during the summer. Perhaps there is no harder field than the Corinth district, but we have men equal to the demands and they are faithful.

S. A. BROWN, Secretary.

HOLLY SPRINGS DISTRICT CONFERENCE.

The eighth annual session of the Holly Springs District Conference was held at Potts' Camp, Miss., June 17 to 19. Our very able and much loved presiding elder, Rev. R. A. Tucker, presided. All the pastors of the district with one exception were present; also quite a number of the local preachers.

Miss Ethel Golden presented the cause of the Orphanage to the delight of the conference. Rev. V. C. Curtis, our Sunday School Secretary, was with us for a day. He led in the Sunday school program and brought real inspiration to the Sunday school work in the district. Rev. T. H. Lipscomb, for the Board of Education, made a brief but pointed address. Rev. J. R. Countiss, President of Grenada College, ably presented the cause of his splendid college. Rev. G. W. Bachman was with us for two days.

Jesse T. Simmons of Waterford Circuit, Wilson W. Biffle of Randolph Circuit, and Geo. Winfield Robertson of Oxford Station, were granted license to preach.

W. D. Bennett of Randolph Circuit and C. O. Pate of Water Valley were recommended to the Annual Conference for admission on trial. Judge J. G. McGowan, Dr. F. P. Boatner, Mr. M. G. Duhard and Rev. C. T. Floyd were elected delegates to the Annual Conference. R. X. Williams and Rev. R. F. Cole were elected alternates.

The characters of all the local preachers were passed and their license renewed, with the exception of J. L. Brazzel, whose character was passed but the conference refused to renew his license on the ground that he was not subject to authority and performed functions beyond his rights.

The preaching of the gospel was the feature of the conference. It was good indeed to hear the splendid sermons preached by Revs. V. C. Curtis, E. S. Lewis, T. H. Dorsey, J. R. Countiss, L. A. McKeown, and J. A. Hall.

Resolutions complimentary of the efficient work of our able presiding elder were unanimously passed. It seems to be the general opinion that we have the best presiding elder in the Conference.

Duck Hill was unanimously chosen as the next place of meeting for the District Conference.

Through the united efforts of the pastor, Rev. J. L. Nabors, and the good people of Potts' Camp, the conference was delightfully entertained.

J. E. STEPHENS, Secretary.

The Home Circle

THE LITTLE BOY SCOUT.

The little Boy Scout goes marching out
In a khaki suit of tan,
And a broad felt hat with a silver cord,
Just like a grown-up man.
He feels so big as he swings along
In step with the line of boys,
That he knows he never again will cry
Or play with his childish toys.

The little Boy Scout is only eight,
And his eyes are blue and bright;
His mother kisses and tucks him up
In his pretty white bed each night.
Tramp, tramp, tramp, on the weary road—
He is tired and hungry too,
But to fall behind in the dusty march
Is not what a man would do.

The little Boy Scout is home again;
To bed in the dark he goes;
No more afraid of the bogy-bears,
That lurk on the stairs, he knows.
He has learned to conquer the pain of life,
As only a brave heart can,
And his mother steals to his cot to say,
"Good-night, my dear little man."

—Southern Churchman.

BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—Philadelphia Public Ledger.

HER MOTHER'S PARTNER.

A sturdy little figure she was, trudging bravely with a pail of water. So many times she had pased our gate that morning that curiosity prompted us to remark: "You're a busy little girl to-day?"

"Yes'm." The round face under the broad hat turned toward us. It was freckled and perspiring, but cheerful withal. "Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have a cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washing."

"Well, you are a good girl to help her."

It was a well intended compliment; but the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes and an almost indignant tone in her voice as she answered: "Why, of course, I help her. I always help her to do things all the time. She hasn't anybody else. Mother'n I are partners."—Central Christian Advocate.

THE PIAZZA GIRL.

"There have been six girls in the office this morning," the dean remarked, glancing keenly at the gray-eyed girl before him, "who have said they were willing to do anything to earn a little money."

The gray-eyed girl did not flinch. "But I am ready to do anything," she answered with a smile that emphasized the significant word.

The dean turned to his desk, and rummaged in one of the pigeon-holes.

"There are several ladies on the campus who are in need of some one to sweep their walks every day and wash the piazzas once or twice a week. Are you willing to do that? Of course it will not bring you much, but it is all I have to offer at present."

"I shall be glad to do it," the girl replied. "May I have your address? Thank you, very much."

The dean leaning back in his chair, watched his visitor as she crossed the campus. Six other girls had refused the work that morning. But it remains to be seen whether she does it, after all," he said to himself.

She did do it. Every morning for nine days he passed her on his before-breakfast constitutional. She always spoke brightly, with no apparent consciousness of broom or mop.

"Means what she says; gives honest work, no false pride," the dean thought, with satisfaction. Then suddenly the piazza had a relapse. When, two weeks later, he met her, he asked her about it.

"Oh," she explained. "I'm doing type-writing for Prof. Summers. He asked me if I could do it as well as I could sweep walks, and I told him I could. It is fascinating work—copying the notes of his experiments."

"I've no doubt," the dean declared, "that you intend to perform experiments of your own some day."

"I'm going to try," she laughed.

When he reached that point in his favorite story, the old professor always stopped.

"And did she? somebody was sure to ask.

"No," he fumed; "she went and married a young upstart of an instructor. She swept his piazza for awhile, till he made a reputation, and she copied his notes, and I've no doubt did half his work—he always said so."

"It seems a pity," the sympathetic listener, lured on so far, would probably begin, only to be vehemently interrupted.

"Pity? Where's the pity? What's a pity? She helped a man do his work in the world, and brought up three sons, any one of whom would have washed piazza floors cheerfully to get an education. One is building bridges out West, one is helping build brains in the East, the third is in college. I'd like to know how a woman could put her education to better use."

Then he would smile, and look out across the campus, with its group of girls.

"I used to doubt the wisdom of higher education for girls. The girl who washed piazzas converted me," he would finish.—Youth's Companion.

THE GRUMBLE MAN.

"I wonder how he ever got into this house. I am sure the front door was locked. Yes, and the windows down, but he got in somehow!"

"Who, mother?" piped up May, as she lay on the lounge, complaining. "Who got into the house? Did he steal anything?"

"Yes, child, replied the mother, looking very sad. "He sto—le—let me see. Yes, his name was Mr. Grumble; he came to the face of my little girl and stole away the pretty smiles, and left deep furrows in her forehead, drew lines across her mouth and made her tongue come out. He changed the expression of her face so that no one to look at her would recognize her as my little girl, who usually has such a happy face."

"Oh, mother, you are making fun of me." cried May, and the tears began to fall in earnest.

"Dear me! Now we will have rivers, too, if we don't look out; run quickly and open the door, May, so that horrid fellow can get out!"

May ran to the door and opened it and a nice, soft breeze blew in her face and tossed her pretty hair; then she came back laughing and said: "I chased him out, mother, and he shall never get into this house again if I can help it."—Linda de Armond, in Christian Index.

OUR DOCTRINAL EVANGELIST.

Rev. I. L. Peebles, known as "the Doctrinal Evangelist" of the Mississippi Conference, has been quite sick for some weeks, and will not be able to resume his work for some time yet. If he were holding his meetings, the collections incident thereto would in some measure meet his current expenses. As it is, he must depend upon the subscription made for this purpose at the Annual Conference. These are coming in slowly. If you are one of these subscribers, please send the amount of your subscription to Rev. Geo. H. Thompson, Hattiesburg, Miss., at once!

Dr. Peebles' work this year in my district has been of the highest grade, and the pastors wish more of his time than is our share. I have never known one who could put the arguments for Methodist doctrines more convincingly and inoffensively. "The common people hear him gladly," as do also the learned. His peculiar work is of great value.

H. WALTER FEATHERSTUN,
Chairman of the Presiding Elders' Council,
Miss. Conf.

"Look only at the bright side of life. Talk only of good qualities in others, and think of those things that are lofty and true."

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

A DISTINGUISHED EDUCATOR.

Dr. J. N. Powers, who was recently elected to the Chancellorship of the University of Mississippi, is another son of the parsonage who is giving a good account of himself in the stirring and busy world. His father was the Rev. I. W. Powers, a pioneer Methodist preacher in Alabama. His mother was a woman of unusual mentality and of literary tastes, often writing for the church papers and other periodicals under the nom de plume of Julia Westwood.

Dr. Powers was educated at the Livingston Academy, Tuskegee Military Institute, the Southern University (all in Alabama), the University of Mississippi, and the University of Chicago. When quite a young man he married Miss Ada Gavin, and their home was blessed with two children—a son, Neely, twenty-three years old, who is now a lawyer in Jackson, Miss., and a daughter, Miss Aline, who is nineteen years of age. Dr. Powers' entire career since his graduation has been devoted to the work of education. He taught eight years in schools situated in rural districts and twelve years in town and city schools, his reputation as instructor and successful educator steadily growing. He was appointed State Superintendent of Education by Governor Vardaman in 1907, was elected to that office by the people later in the same year, and was re-elected without opposition in 1912. During his seven years' incumbency in that responsible office, the State Normal College at Hattiesburg was built, hundreds of weak one-teacher schools in the country were consolidated into strong graded schools, many new practical educational methods were introduced, and a system of agricultural high schools, the work of which is attracting attention throughout the Nation, was developed.

Dr. Powers is a man of splendid physique, handsome in appearance, and is a forceful and impressive public speaker. He possesses a clear, discriminating judgment, great energy, and administrative abilities of a high order. He is a citizen of irreproachable character and a loyal member of the Methodist Episcopal Church, South. Being only forty-five years of age, he comes to his present important work in the very prime of life, and his many friends confidently predict that the University of Mississippi under his leadership will soon enjoy an increasing tide of prosperity and move forward to larger things. It is to be hoped that the people of the Magnolia State will give the new Chancellor their hearty co-operation and that the bright expectations concerning his administration will be fully realized. As a rule, the Universities of the Southern States have not kept pace with the great educational advance that has been going on in other parts of the American Union. It is high time that they were waking up and catching step with the procession.

TWO VALUABLE BOOKS.

The volume, entitled "The Articles of Religion as Amended, Supplemented, and Explained," from the pen of the Rev. W. S. Harrison, of Starkville, Miss., and printed by our Publishing House at Nashville, is a most suggestive and informing one. It is not a mere discussion, in order, of our Articles of Faith, with an account of amendments and supplements that have been made thereto, as the name of the book might indicate, but it is rather a setting forth of our creed as the author would have it appear, the articles being renumbered, some added, and others blended or omitted. Candor compels us to say that we do not think the volume is well named or that its arrangement is the best that could have been made. We are inclined to the view that if the Church's Twenty-Five Articles had been left intact and a seriatim exposition given of them, and the proposed supplementary articles and the changes desired in those we already have had been made to follow, the general effect would have been decidedly better. But notwithstanding what we conceive to be the somewhat unhappy arrangement of its contents, we regard this publication as one that possesses great merit and we wish for it a wide circulation. The author has a remarkably clear perception of the truth and the faculty of stating it so that it can be grasped readily. He is a man of scholarship, a theologian of ability, and a thinker of unusual powers of analysis. The discussions contained in the book are clarifying and helpful, and there are single chapters that are worth many times the cost of the entire work. This interesting volume may be had of Smith & Lamar, Nashville, Tenn., or Dallas, Texas; or of Rev. G. W. Bachman, Winona, Miss. The price is $1. Every Methodist preacher ought to read it and it ought to find its way quickly into thousands of Methodist homes.

* * *

"Building the Kingdom" is the title of an excellent volume written by Rev. E. B. Chappell, D.D., our Sunday School Editor, and lately issued by our Publishing Agents. The general theme of discussion is "The Educational Ideal of the Church," and under it many live questions pertaining to our Sunday school work are handled in an illuminating and helpful manner. Though sanely conservative in his religious views, the author has an open mind and realizes that in our present complex and changing civilization new problems have arisen that must be grappled with intelligently and solved. Existing evils and dangers are pointed out, but a note of optimism is at all times discoverable. The volume is written in a charming style and holds the attention of the reader from the first page to the last. Dr. Chappell has performed a needed service in giving the public this admirable series of discussions. The price of the publication is $1. It may be ordered of the Methodist Publishing House at Nashville, Tenn., or its branches at Dallas, Texas, and Richmond, Va.; or of Rev. G. W. Bachman, Colporteur for the Mississippi Annual Conferences, at Winona, Miss.

CORRECTLY STATED.

Rev. J. H. Moore, of Bay Springs, Miss., states correctly the position of the Methodist Church in his article bearing on the possible salvation of the heathen which appears upon another page. It will do for a Calvinist, who believes that a large part, perhaps a majority, of the human race were foreordained to be lost, to include the millions in pagan lands in that class and let them go down to destruction without having a chance to be saved: but an Arminian in theology, who holds that God is too just to send any person to perdition without giving him an opportunity to escape such a fate, cannot consistently accept that view. Brother Moore's position is also in harmony with the Scriptures, as is shown in the first part of St. Paul's Epistle to the Romans, and in St. Peter's memorable comment upon the case of Cornelius: "Of a truth I perceive that God is no respecter of persons: but in every land he that feareth God and worketh righteousness is accepted of him."

But there is one point that needs to be guarded: Any persons who may be saved in heathen lands are not saved apart from and independently of Christ, but by his atonement availing for them upon other conditions. It is not at all necessary to insist upon wholesale heathen damnation to furnish a warrant for foreign missions. The Gospel is not designed to save men from hell alone, but also from the frightful consequences of sin in this life. And as our correspondent rightly says, by purifying conditions in pagan countries, the Gospel would vastly increase the number saved, which we fear are few where evil so terrifically reigns. The world may stand for millenniums yet, and by Christianizng all the lands of earth a well-nigh innumerable company may be added to Heaven's population who otherwise would never join the shining throng. Surely this is enough to incite us to do our utmost to have the story of redeeming love told wherever man is found.

DOING A GREAT WORK.

Read what Rev. J. S. Purcell, the President, says about the work of the Mississippi Conference Training School at Montrose. Manifestly this institution is doing a great work, and the Methodists of South Mississippi should seek to strengthen it and extend the radius of its influence. One feature of it that we particularly like, though it is not mentioned by Brother Purcell in his brief statement, is that it makes special effort in the way of prices offered and the self-help plans maintained to enable students with but little means to avail themselves of its advantages. Thus it is opening the door of opportunity to many a youth who otherwise would perhaps find it forever closed and barred. We need more such schools in the Church—possibly one in every Annual Conference.

WHY NOT?

The New Orleans Christian Advocate of August 6 will be brought out under the auspices of the women missionary workers of the Louisiana, Mississippi, and North Mississippi Conferences, with Mrs. R. F. Harrell in special editorial charge in the office. It will deal extensively with our woman's work in the Conferences mentioned and will also shed much light upon it in its connectional aspects. Why not place a copy of this number of the Advocate in the hands of every woman who is a member of the Church in the two States, with a view to informing the indifferent ones concerning the work and enlisting them in it? It strikes us that such action, followed by a vigorous membership campaign, might result in greatly strengthening the auxiliaries in the various pastoral charges. In this connection, we will state that if extra copies of this special edition of the Advocate are desired, it will be necessary to send in the orders in advance, as ordinarily only enough copies are printed to meet the requirements of our circulation.

IS UNWORTHY.

A Syrian, calling himself C. Mohammed, and claiming to be a pastor of a Methodist Church in Norfolk, Va., is roaming over the land and getting money wherever he can deceive a generous man by the plausible tale he tells. He gives Bishop Candler as a reference in some places and other Bishops in other places. He was in Columbus, Ga., recently. Bishop Candler says that he knows nothing about him. Doubtless he is unknown to any and all of the Bishops. He is a fraud and deserves to be arrested for obtaining money under false pretenses.

PERSONAL AND OTHER NOTES.

The Seashore Camp Meeting began yesterday and will continue through Wednesday, July 15.

A correspondent from Grenada, Miss., says: "Rev. J. A. Hall has received 54 members into the Church since Conference and is loved by everybody."

Rev. M. A. Burns, who is serving the Nettleton (Miss.) Circuit, gave us a club of 7 subscriptions a few days since, for which he has our hearty thanks. He is keeping up his record as an alert and successful pastor in his present field.

Bishop W. B. Murrah was expected to dedicate our new Church at Kokomo, Miss., one of the appointments on the Fernwood charge, of which Rev. W. H. Saunders is pastor, last Sunday. We have had no report of the service at this writing.

Rev. J. T. Lewis, of Greenville, Miss., has lately installed electric fans and a telephone in the First Methodist Church of that city, of which he is pastor. We acknowledge ourselves indebted to Brother Lewis for a club of 10 subscriptions to the Advocate, forwarded on June 30.

Dr. S. H. Werlein, pastor of the First Methodist Church of this city, and Dr. George H. Cornelson, Jr., pastor of the First Presbyterian Church (Dr. B. M. Palmer's church), exchanged pulpits on Sunday, June 21. It scarcely needs to be said that both congregations listened to discourses of a high order.

Prof. J. Reese Linn, of Millsaps College, is spending some days in Ithaca, New York, where he is doing some special work in the library of Cornell University. Prof. Linn, in ordering the Advocate to come to his address in that city (4 Garden Avenue), kindly says: "I have a wide acquaintance with church papers, and I consider the New Orleans Christian Advocate one of the very best."

Feeling that unavoidable duties of a personal nature necessitated it, Rev. J. W. Ward asked to be relieved of his pastorate at Rosedale, Miss., and his request was granted. Rev. R. Bradley, a superannuate member of the Mississippi Conference and the father of Revs. T. M. and O. W. Bradley, has been appointed to serve the Rosedale charge, thus made vacant, until the meeting of the North Mississippi Annual Conference.

Rev. S. A. Brown, of Booneville, Miss., is not only a strong and growing preacher, but is also a hustling and resourceful pastor, as is attested by a very impressive card which he has lately been distributing among the members of his flock, a sample of which we have before us. It is an appeal for active and faithful service, and is addressed to the "Old Guard" and "New Recruits" of the Methodist Church of which he is the shepherd.

Bishop Waterhouse has pleased the North Mississippians by changing the date of their Annual Conference to Dec. 2. The November date was too early to secure the best results.

The next issue of the Advocate will be chiefly devoted to the missionary work of the Louisiana Conference. The matter for it is being collected by Rev. W. W. Drake, the Conference Missionary Secretary.

The contract has been let for the new $17,000 center building at Whitworth College. Instead of talking, Dr. Cooper is doing something substantial; this, too, in the face of boll weevil conditions.

Rev. and Mrs. R. M. Evans announce the engagement and approaching marriage of their daughter, Miss Bonnie, to Mr. James Fox Hicks, the wedding to take place at the Methodist Church at Strongs, Miss., on July 16. No cards.

A company of Northern editors have for the past ten days been making an extensive tour of inspection in Louisiana. They have thrown many bouquets at the Pelican State. The Yankees have never been accused of not knowing a good thing when they see it.

Dr. Fitzgerald S. Parker has recently visited Georgia in the interest of the Epworth League work. He also attended and took a prominent part in the great International Conference which met at Buffalo, N. Y., last week and extended through Sunday, July 5.

Rev. C. A. Battle, the wide-awake pastor of the Felicity Street Church of New Orleans, mailed the members of his congregation an interesting and suggestive mid-summer message last week. Brother Battle is wise: it is the progressive and hard-working man who succeeds in the ministry, as well as in other vocations.

Rev. H. E. Carter, of Leakesville, Miss., writes: "I notice that you quote the Green County Herald concerning the Carradine meeting to be held here. I desire to say through the Advocate that it is not to be held under the auspices of the M. E. Church, South, but in an abandoned M. P. church which has no membership and no pastor, and at the solicitation of only a few people."

The General Board of Education has notified the Educational Commission that funds will be available for the employment of six professors for the new theological school that is to be opened this fall. These instructors, added to the Biblical Department of one of our leading colleges, will furnish advantages for such training scarcely surpassed anywhere in the South.

The Lincoln County Times of July 2 says: "Dr. I. W. Cooper announces that he has engaged Rev. L. E. Alford, of Sumrall, Miss., as business manager of Whitworth College for the next year. In addition to his other duties, Mr. Alford will be instructor in history. He will move here at once, bringing his family, and will occupy Mrs. Applewhite's residence in the western suburbs."

On June 30, Presiding Elder Bowman sent us the following note: "Because of the state of his health, Rev. F. N. Sweeney, our faithful pastor at Wilson, La., has been relieved of all work and will go at once to Colorado for a long rest. Let all the brethren remember him at the throne of grace and pray God's blessings upon his family. The work will be supplied with a pastor as soon as one can be secured."

The Methodists of Brookhaven, Miss., are beginning to plan for the construction of a new church. Rev. W. H. Lewis, our popular pastor in that progressive city, has lately been campaigning some in the interest of Whitworth College. In a note to the Editor Brother Lewis states that the Baptists of Brookhaven have recently closed a fifteen days' meeting, which resulted in more than a hundred accessions to their Church.

We regret to learn that Rev. J. R. Countiss found it necessary to carry his daughter, Miss Katie Lou, to Memphis on July 1, where she was operated on for appendicitis. A letter from Brother Countiss, written last Saturday, stated that she stood the trying ordeal well and that her condition was reported to be quite satisfactory. We trust that her recovery will be rapid and that the anxiety of her loved ones and friends will soon be at an end.

Mr. J. F. H. Barbee, of Memphis, Tenn., who is a son of the late Dr. J. D. Barbee and one of the choice young laymen of our Church, left Memphis last Monday for Cleveland, Ohio, for the purpose of consulting medical specialists and perhaps of undergoing an operation for troubles which have annoyed him for several years. We trust that it will be found that his condition is not serious and that it will be possible to give him relief without using the surgeon's knife.

Rev. E. L. Whiddon, of Brookhaven, Miss., recently delivered a stereopticon lecture at Mendenhall, Miss., under the auspices of the Woman's Missionary Society, which was given 25 per cent of the proceeds. We have received a statement from several ladies belonging to the society to the effect that they were much pleased with the lecture, which they think is calculated to do good. They also state that Brother Whiddon would be pleased to make similar engagements elsewhere.

Rev. H. G. Hawkins, President of the Memphis Conference Female Institute, in addition to the other advantages and attractions afforded by the college under his direction, is offering to all boarding pupils a free visit to the Shiloh Battlefield and Military Park on Oct. 24, 1914, and a trip to the Mammoth Cave of Kentucky, next April, at the low price of $13 to each student who may desire to go. This historic institution is enjoying an increasing prosperity under the present able administration.

The Southern Methodist papers generally have expressed gratification at Dr. T. N. Ivey's reelection to the editorship of The Nashville Christian Advocate. Dr. Ivey's work on the tripod of our General Organ has been of a high order, and he is worthy both of the fine vote that was given him at the General Conference and of the many complimentary things that have since been said concerning his service. Dr. J. S. Chadwick, the Assistant Editor, has also shown that he is the right man in the right place.

Miss Elizabeth Kilpatrick attended the International Sunday School Convention recently held in Chicago. Referring to that great gathering in a personal letter to the Editor, she says: "The program and departmental conferences were better than usual. I greatly enjoyed conferring with the Sunday school leaders in the Adult Department of the Northern Methodist Church; our plans, publications, and work are fully appreciated by them. All the representatives of our Church made splendid impressions."

Mrs. R. F. Witt, of Silver City, Miss., writes: "We are getting along very nicely in this Delta town, with the exception of Mr. Witt's health. He was quite ill through the months of January and February and has never fully regained his strength, though he is now able to fill his pulpit." Sister Witt also states that Miss Alma Witt left on July 1 for an extended trip through the West, after which she will spend several months in Denver, Colo., with her two brothers, B. F. and L. E. Witt, who are in business in that city.

Elsewhere in this issue of the Advocate appears a statement from Mrs. Lily Meekins concerning the formation of a Good Example Society, which is being organized with a view to helping the Mary Werlein Mission of this city, with which she is connected as a missionary. New Orleans has never had a more earnest and consecrated worker than Mrs. Meekins, and any one who lends her a helping hand may be sure that he is aiding a most deserving cause. We wish that the proposed new society could secure thousands of members.

Rev. J. W. Ramsey of Mendenhall, Miss., writing on July 3, says: "I have just closed an excellent revival at Sandford, Miss., which resulted in a number of conversions and accessions to the Church. The spiritual condition of the membership was toned up to a high key and the people pronounced the meeting to be perhaps the most successful and harmonious ever held at that place. An impression was made for Methodism that will tell in the years to come. The pastor, Rev. J. S. Parker, is a fine yoke-fellow, and is universally loved by his people."

Mr. Ernest Kellner, Jr., of Greenville, Miss., was one of the law graduates at the recent Commencement of Washington and Lee University. Though one of its youngest members, he stood third in a class of sixty. Mr. Kellner will take a course in stenography and expects to be ready to settle down to the work of his profession early in the fall. We have learned from several sources that Greenville, which has somewhat of a record in that line, has never produced a choicer young man than is he, and his many friends are proud of the record that he has made and predict for him a bright future.

We are printing in this number of the Advocate an account of a very interesting old document bearing upon the early work and history of Mansfield College, which has lately come to light. It bears eloquent witness to the fact that this institution rendered a noble service to Methodism and the State of Louisiana in the past and commanded much attention; but the best days of Mansfield College are yet to be. The school is at present most fortunate in having as its head Prof. R. E. Bobbitt, who is one of the first educators of the State, and every indication is that it will open with an overflowing attendance next September.

Rev. E. H. Cunningham, our pastor at Myrtle, Miss., reports that two most regrettable deaths have lately occurred in his charge. He says: "Mrs. Lonnie Anderson, a faithful member of the Myrtle Church, was laid to rest on Monday, June 29, leaving a husband and two children. She was a true Christian and suffered long. The infant child of Mr. W. B. Baker died on June 29, and was laid to rest in the Old Oak Grove Cemetery. Brother Baker is the brother of Rev. G. A. Baker, who will knock at the door of the North Mississippi Conference for admission this fall. Both of these stricken families have the sympathy of many friends."

News has reached us that Col. J. M. Johnson, an honored citizen of Holmes County, Miss., and one of the leading men in our Church at Acona, an appointment on the Black Hawk charge, was thrown from his horse one day last week and that his collar-bone and several of his ribs were broken. This is a very serious accident at Col. Johnson's advanced age, and we fear that it will be some time before he recovers. He may be assured that he will have the sympathy and prayers of many friends in the affliction which has befallen him.

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, has made a vigorous fight before the State Legislature for better temperance laws, but so far his efforts seem to have been largely unavailing. What Louisiana needs to do is to strengthen and build up the Anti-Saloon League, and when the next Legislature is elected to call every man out and see that a majority of the lawmakers chosen are friendly to the temperance cause. In other words, we need to perfect our organization and do more preliminary work before we take our cause before the Legislature. There is no reason to be discouraged—ultimately we shall win.

In a personal letter to the Editor, Rev. M. B. Sharbrough, our pastor at Columbia, where the next session of the Mississippi Conference is to be held, says: "The walls of our new church are up and another day's work should complete the steeple, or nearly so—that is, the brick part of it. The slate roofing is about on and the work of covering the structure will be finished in a few days. Then we shall have only the inside work and furnishing to take care of before the building will be ready for occupancy. We hope to have everything completed by the first of October at the latest; indeed, except the seating, we ought, if nothing happens to delay us, to finish the structure by September 1."

Rev. H. W. Bowman, presiding elder of the Baton Rouge (La.) District, writes as follows: "The Keener Memorial Church of Baton Rouge is flourishing. It is maintaining its custom of marrying off its preachers, the present pastor, Rev. W. A. Mangum, as unsusceptible and unyielding as he had hitherto been, having lately fallen a victim to Cupid's arrows. He and his wife are starting off together splendidly in the work of the pastorate and are happy. The suggestion has been made that when the way is open some of the other preachers who have been slow-movers in the matrimonial line should be sent to Keener Memorial, as the people there seem never to fail to relieve them of their bachelorhood."

THE GALLOWAY MEMORIAL FUND FOR OLD PREACHERS.

The above is a cut of the Galloway Memorial Medal for 1914.

The church making the largest contribution will have the pleasure of giving this medal to the most active one in securing the collection.

If the charges continue responding during 1914 as they have done, the total will go far over a thousand dollars. The Board urges all who have not yet taken the collection to do so as soon as possible.

Send all contributions for the Galloway Memorial Fund to Rev. T. J. O'Neil, Port Gibson, Miss. Please note the change of Brother O'Neil's address.

N. B. HARMON.

LOOK AFTER THE BOYS AND INSURE THE FUTURE OF CHURCH AND STATE.

"The Good Example Club" of the Mary Werlein Mission needs financial aid for proper fitting up and expansion. The combined individual help of Methodists will determine the future of the mission neighborhood. Its boys of to-day will be its men of to-morrow. Are you willing to become an honorary member of the Good Example Club at 50 cents per year and help that much toward making that neighborhood, through the influence of the younger generation, a better one to live in? Send the membership fee, 50 cents, with your name and address, to Mrs. L. Meekins, 1026 Tchoupitoulas Street, New Orleans, La.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On April 29, 1914, death removed from us one of our best members, Mrs. ELLA PATRICK BURGESS, wife of J. D. Burgess. She was born on Nov. 24, 1870, and joined the M. E. Church, South, when a child, to which the best service and devotion of her life were given. She suffered long, but bore it all cheerfully, never complaining. She was aware of her condition as the end approached. It was not death that came to her; it was only a translation to a life with God. She was loved by all. The floral tributes at the grave were beautiful. It seems that she was taken from us too soon, but God knows best, and we trust in him. Her going gives us greater interest in heaven. Let us cherish her memory and follow the Savior she trusted until husband, children, father, mother, and brothers shall meet again. Her Pastor,

R. T. PICKETT.

LUCIUS HERBERT TAYLOR was born in Coldwater, Michigan, on March 4, 1847, and departed from this life at his home near Mechanicsburg, Miss., on June 10, 1914. He came to this State in early manhood, where he sought and won the heart and hand of Miss Ella Fears, and they twain walked the matrimonial path of life together until the Lord seemed to say to the way-worn man, "It is enough, come up higher." Besides his wife he is survived by one daughter and six sons. When interrogated as to his death he unhesitatingly said, "I am ready." He was a member of the Methodist Church and for a time served very efficiently as superintendent of the Mt. Olivet Sunday School; he also served his community for a time as a secular school teacher; at one time he filled the office of Justice of the Peace and was selected by his political party to represent it in the National Convention. In all of these positions he served with marked ability. He possessed both tact and talent, was a clear thinker, a ready writer, and a fluent reader; and might have filled with credit and distinction even larger places, had he been called upon to do so. H. L. SCARBOROUGH.

Miss ALMA LANGSTON was born at Cockrum, Miss., on May 29, 1876, and died at Dallas, Texas, May 31, 1914. Miss Alma was converted at the age of twenty and joined the Methodist Church at Cockrum, and lived a consistent Christian life. For quite awhile she was a teacher in the Cockrum school and always had the love and esteem of the pupils and the patrons. She was a great sufferer, but always bore her lot with patience and submission. Her health having given way, she went to Texas, hoping to find relief. While in the home of her sister in Dallas, she found that an operation was necessary. This brought some relief, and she was planning to return to her home, when she was again taken sick. The physicians decided on another operation, to which she submitted, but the dear, loving Savior called her away to heaven. Her remains were brought home by her brother, Charlie, and we laid them away beside her good mother, to await the resurrection morning. She leaves to mourn her departure an aged father, J. C. Langston; two sisters, one residing in Dallas, Tex., and the other, Mrs. Lillie Cochran of Olive Branch, Miss.; four brothers, Guy, C. J., Ray, and V. C., and a host of relatives and friends. Her Pastor,

R. I. COLLINS.

Mrs. MARY FRANCIS ROGERS, daughter of J. A. Brock, was born at Montgomery, Ala., March 25, 1845. After moving, with her parents, to Louisiana she was married in 1864 to Mr. S. G. Rogers, and died at her home near Pollock, La., on June 21, 1914. Sister Rogers was the mother of twelve children, of whom seven are still living. Her living children are J. F., E. W., I. A., R. L., and R. C. Rogers, and Mrs. Addie Adams and Mrs. Ceolia Megison. She leaves twenty-five grandchildren and two great-grandchildren. She became a member of the Methodist Church at the age of sixteen, and about eight years before her death she, with part of her family, joined the Baptist Church. Her religious life was a steady, shining light to its close. Sister Rogers was faithful and true in all the varied relationships of life, and was an esteemed friend to her neighbors and to all who made her acquaintance. The funeral service was held in the Big Creek Baptist Church, and was conducted by the writer. The body was laid to rest in the Big Creek Cemetery. Her devoted husband, who is feeble in health, survives her, but will not have to wait very long until he, too, will hear the call to the better land. We sympathize with the sorely stricken loved ones, but we rejoice with them in the thought that our departed loved one and friend has been called by our Heavenly Father to a far better and brighter home above. We sorrow not as those that have no hope. E. G. WOOD.

PHILIP MAGEE DRUMMOND, son of Mr. Norval N. and Mrs. Pearl Drummond was born July 25, 1908, and died on May 19, 1914. The result of an accident, his death was sudden. He was the oldest child of the home; was a rare boy and full of promise. He was heathful, fine-grained, with a big brain and a great heart. Though not quite six years old at his death, yet he was known and loved by almost all in our little city. His parents both being earnest Christians, he was brought up at God's altar in the home, in the Sunday school and in the church services. In his childish way he was truly religious. He loved to talk and sing about Jesus. The whole city was shocked and grieved by the unexpected tidings of his sudden death. Friends gathered rapidly to render such help and offer such consolation as was possible. A large concourse of people assembled at his funeral through love for him and sympathy with his bereaved parents. We laid him away with the beautiful and simple funeral rites of the Church, bowing to a providence which we could not understand, cherishing the Christian's hope, and we await with faith and trust the resurrection morning.

M. B. SHARBROUGH.
Columbia, Miss.

RESOLUTIONS OF RESPECT.

Whereas the Providence of God has permitted the removal from among us of our brother and friend, W. W. Dilworth; therefore be it resolved:

1. That we deplore the awful tragedy causing his untimely death.
2. That our community has lost a citizen of sterling worth and our church a most valuable member.
3. That his family has lost a son, brother, and father of rare tenderness and considerateness.

Finally, in giving expression to our appreciation of Mr. Dilworth, we believe we voice the sentiment of the whole community when we say, as a friend, comrade, citizen, and Christian man, no one among us had a better record. In all circles he will be missed, and in his church and home more sorely missed. His monument is his sterling character; his resting place, the hearts of those who knew him and loved him. The blessings of our God be on his home and loved ones! Peace to his memory.

(Adopted by the quarterly conference at Kossuth, Miss., which ordered a copy to be spread upon its journal, a copy sent to the family of the deceased, and one to the New Orleans Christian Advocate for publication.)

MEMORIAL RESOLUTION.

(Adopted by the congregation of the Algiers M. E. Church, South, on June 21, 1914.)

Whereas, God in his wisdom and love has taken out of this world the soul of our beloved sister, SUSAN J. LEE, wife of the late E. B. Collette, Sr.; and

Whereas, in the death of Sister Collette, we can but feel this church has lost a devoted and earnest member, loyal and true to the teachings of Methodism, and who evinced the lofty principles of a true Christian, ever watchful, ever mindful of the sacred duties that were confided to her care—a devoted woman in all sacred things, and whose life was rich in charitable deeds; therefore be it

Resolved, That we, the members of this church, extend to her sorrowing family our unbounded sympathy in the hour of their affliction, and trust that the knowledge of her long, useful and devoted life will, in a measure, assuage the grief with which their hearts and ours are filled.

Resolved, secondly, that a copy of the above expression of respect be forwarded to the family of the deceased, and copies sent to the New Orleans Christian Advocate and the Algiers Herald for publication.

QUARTERLY CONFERENCES.

Durant District—Third Round.

Kosciusko.... ....July 12, 13
High Point, at White Hall..July 18, 19
Lexington, Wednesday, 8 p.m. July 22,
Kilmichael, at Lodi.....July 25, 26
Chester, at Camp Ground, Thursday..... .... ..July 30,
West, at Midway.....Aug. 1, 2
Poplar Creek, at Patterson.Aug. 8, 9
Slate Springs, at Bethlehem, Saturday.. ..... Aug. 15,
Bellefontaine, at S. Union, Sunday.. ....Aug. 16,
Eupora and Maben, at Eupora, Monday..... .. ..Aug. 17,

W. S. SHIPMAN, P. E.

Corinth District—Third Round.

Kirkville, at Ozark.....July 10,
Wheeler, at Shady Grove..July 11,
Rienzi, at Rienzi.....July 12, 13
Sherman, at Liberty.....July 18,
Guntown and Baldwin.....July 19, 20
Mooresville, at Oak Hill....July 24,
Mantachie, at Oak Grove..July 25, 26
New Albany, at Mt. Olivet.Aug. 1,
New Albany.. .....July 31-Aug. 2
Hickory Flat, at Palestine..Aug. 7,
Myrtle, at Glenfield.....Aug. 8, 9
Dumas Ct., at Paine's Chapel..... .....Aug.13,
Ripley Ct., at Bethlehem..Aug. 14,
Chalybeate Ct., at Walnut..Aug. 15,
Ripley and Blue Mountain, at Faulkner.... ....Aug. 16, 17
Tishomingo City, at Paradise, Aug. 21,
Belmont, at New Hope.....Aug. 22, 23

J. H. MITCHELL, P. E.

Aberdeen Dstrict—Third Round.

Houston Mission, at Rhodes Chapel ....July 11, 12
Haulka, at Concord.....July 25, 26
Pontotoc.... ....July 18, 19
Tupelo ....July 31,
Fulton, at Friendship.....Aug. 1, 2
Nettleton, at New Chapel..Aug. 4,
Greenwood Springs, at Friendship.... ....Aug. 8, 9
Tremont, at Hopewell.....Aug. 15, 16
Amory and Nettleton, at Nettleton ....Aug. 18,
Smithville, at Paine's Memorial ....Aug. 22, 23
Aberdeen ....Aug. 24,
Montpelier, at Palestine....Aug. 26,
Buena Vista, at McCondy ..Aug. 28,
Okolona Mission, at Boone's Chapel.. .. ..Aug. 29, 30
Verona, at Plantersville....Sept. 3,
Prairie, at Egypt.....Sept. 5, 6

JNO. W. BELL, P. E.

Holly Springs District—Third Round.

Duck Hill, at Bethel.....July 10,
Grenada Ct., at Spring Hill..July 11, 12
Abbeville, at Union Hill....July 16,
Pine Valley, at Banner.....July 17,
Paris, at Sarepta.....July 18, 19
Coffeeville, at Bethelhem..Aug. 1, 2
Mt. Pleasant, at Marshall Ins .Aug. 7,
Byhalia, at Emory.....Aug. 8, 9
Cambridge, at Midway.....Aug. 15, 16
Taylor, at Burgess.....Aug. 17,
Lamar, at Harris Chapel...Aug. 21,
Ashland, at Wesley.....Aug. 22, 23
Toccopola, at Salem.....Aug. 28,
Randolph, at Washington..Aug. 29, 30

R. A. TUCKER, P. E.

Greenville District—Third Round.

Benoit and Beulah, at Kuhn.July 12, 13
Glen Allan, at Avon.....July 19, 20
Shaw and Merigold, at Shaw July 26, 27
Coahoma and Lyon, at Bobo.Aug. 1, 2
Shelby, at Alligator.....Aug. 2, 3
Tunica and Robinsonville, at Hollywood.....Aug. 8, 9
Jonestown and Belen, at Dundee.... ....Aug. 9, 10
Rosedale and Hillhouse, at Rosedale.... ....Aug. 15, 16
Gunnison, at Malvina.....Aug. 16, 17
Clarksdale.... ....Aug. 23, 24
Lula and Dubbs, at Birdie.Aug. 30, 31
Friar's Point.... .....Sept. 6, 7
Boyle, at New Salem.....Sept. 13, 14

H. S. SPRAGINS, P. E.

Winona Dist.—Third Round.

Ruleville Ct., at Ruleville..July 11, 12
Minter City, at Minter City.July 18, 19
Belzoni Ct., at Four Mile..July 25, 26
Isola Ct., at Caile.....July 26, 27
Tutwiler Ct., at Glendora..Aug. 1, 2
Carrollton Ct., at Marvin..Aug. 8, 9
Mars Hill Ct., at Chapel Hill .....Aug. 15, 16
North Carrollton, at Smith's Chapel .....Aug. 22, 23
Schlater, at Schlater.....Aug. 29, 30

BEN P. JACO, P. E.

Sardis Dist.—Third Round.

Olive Branch, at Miller....July 10,
Wall Hill, at Wall Hill....July 11, 12
Senatobia, at Malmaison ..July 18, 19
Arkabutla, at Hunter Chap..July 25, 26
Cockrum, at Palestine.....July 31,
Coldwater ....Aug. 1, 2
Eureka, at ——— .....Aug. 8, 9
Longtown, at Sea's Chap..Aug. 15, 16
Crenshaw, at ——— .....Aug. 16, 17
Lake Cormorant, at P. C....Aug. 22, 23
Charleston, at ——— .....Aug. 29, 30
Oakland, at ——— .....Sept. 4,
Courtland, at ——— .....Sept. 5, 6

J. W. DORMAN.

Columbus Dist.—Third Round.

West Point .....July 12, 13
Cochrane, at Hebron.....July 15,
Columbus, Central .....July 19, 20
Macon .....July 26, 27
Sturgis, at Pleasant Hill...July 29,
Starkville .....Aug. 2, 3
Columbus, First Church, a. m. .....Aug. 8, 9
Crawford, at Trinity, p. m..Aug. 9, 10
Mashulaville, at Macedonia.Aug. 13,
Mayhew, at Lebanon .....Aug. 15, 16
Brooksville, at New Bethel.Aug. 19,
Columbus Circuit, at —— .Aug. 22, 23
Macon Circuit, at Soule Chapel .....Aug. 29, 30
Longview, at Pugh's Mill..Sept. 2,

W. W. WOOLLARD, P. E.

LIFE'S WAY.

Howard T. N. Ussher.

I do not know how long life's path
may be,
Nor yet how rough;
Bnt this I know, my Savior walks
with me,
And that's enough.

From morn till eve, from youth till
age,
From birth till death,
I know He turns the opening page,
And grants me breath.

So ere the sun is in the sky
I ask for grace,
From every evil thought to fly,
And seek His face.

His love my stay, His Word my guide,
I need not fear,
For He has promised to abide
Forever near.

And I shall surely reach my rest
In that dear home:
There's welcome for each soul op-
pressed
Beneath that dome.

And though I tire upon the way
And scarce can sing,
I own His scepter's royal sway
And crown Him King.

—Zion's Herald.

SEMI-ANNUAL STATEMENT OF

THE WHITNEY-CENTRAL NATIONAL BANK

OF NEW ORLEANS

At the Close of Business Tuesday, June 30, 1914

RESOURCES		
Loans and discounts		$10,635,375.50
U. S. Bonds to secure circulation		1,519,837.50
U. S. Bonds to secure U. S. deposits		250,000.00
Other bonds to secure U. S. deposits		138,000.00
Other bonds and securities		1,620,638.85
Banking house, furniture and fixtures		1,950,970.07
Due from banks and U. S. Treasurer	$3,566,090.51	
Cash	2,858,358.00	6,424,448.51
Total		$22,539,270.43

LIABILITIES		
Capital stock	$2,500,000.00	
Surplus Fund	1,500,000.00	
Undivided profits	100,000.00	$4,100,000.00
Quarterly dividend of 3½ per cent now declared		87,500.00
Circulation		1,509,200.00
Deposits		16,609,804.23
Special bond deposits		222,000.00
Reserved for taxes		10,766.20
Total		$22,539,270.43

OFFICERS

Sol Wexler ..... President
John E. Bouden, Jr. ..... Vice President
Frank B. Williams ..... Vice President
Harry T. Howard ..... Vice President
Mauritz Pyk ..... Vice President

John B. Ferguson ..... Cashier
E. H. Keep ..... Assistant Cashier
N. E. Bertel ..... Assistant Cashier
N. M. Whitney ..... Assistant Cashier
Charles T. Baisley .. Manager Foreign Exchange Dpt.
S. J. McMain ..... Auditor

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL TRUST AND SAVINGS BANK

NEW ORLEANS

At Close of Business Tuesday, June 30, 1914

RESOURCES	
Loans and discounts	$4,011,509.96
Bonds, stocks, securities, etc.	915,403.57
Real estate	151,491.42
Cash on hand and with banks	1,667,786.64
Total	$6,746,191.59

LIABILITIES	
Capital stock	$ 200,000.00
Surplus earned (now increased $50,000)	200,000.00
Undivided profits	39,890.40
Deposits	6,306,301.19
Total	$6,746,191.59

OFFICERS

JOHN E. BOUDEN, JR. ..... President
SOL WEXLER ..... Vice President
HARRY T. HOWARD ..... Vice President
FRANK B. WILLIAMS ..... Vice President
ALBERT BLOOM ..... Vice President

H. L. FRANTZ ..... Vice President
W. W. BOUDEN ..... Cashier
JNO. L. COUTURIER
Assistant Cashier and Trust Officer

MORGAN STATE BRANCH

CORNER CHARTRES AND IBERVILLE STREETS
ALBERT BLOOM, Vice President
C. W. FOX, JR. ..... Cashier V. L. BERNARD ..... Assistant Cashier

THIRD DISTRICT BRANCH

CORNER DAUPHINE AND PIETY STREETS
H. L. FRANTZ, Vice President
H. A. S. BACKER ..... Cashier A. FORTIER ..... Assistant Cashier

CARROLLTON BRANCH

8132 OAK STREET. J. P. ST. MARTIN, Manager

Deposits Whitney-Central National Bank	$16,609,804.23
Deposits Whitney-Central Trust and Savings Bank	6,306,301.19
Total Deposits	$22,916,105.42

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

IMPORTANT ANNOUNCEMENT.

The second worker's conference for deaconesses and home missionaries will be held at Junaluska, N. C., August 24 and 25. Deaconesses and home missionaries will please take note of this meeting and plan their vacations so as to attend. Junaluska is an ideal resort, and we expect to have inspiring addresses. Mrs. Lucy Rider Meyer, of the Chicago Deaconess Training School, who is the mother of the deaconess work in the Methodist Episcopal Church, will have the Bible hour each day and will conduct a round table. Those who have already heard her will never forget the message she brought. Other distinguished speakers will be there. Notify Miss Helen Gibson if you can attend.

MARY ELIZABETH INN.

It is a down-town clubhouse built and furnished and deeded to the Woman's Missionary Council of the Methodist Episcopal Church, South, to be held in trust for the exclusive use of San Francisco business girls. The building has over 100 rooms, all but 12 being single rooms. It is modern in every detail, having been planned after a most careful study of all the most prominent buildings of this character in the South and East. Among the features provided are a large assembly hall for entertainments and social gatherings, two reception rooms, a library and writing room, seven small parlors, a sitting room on each floor, and a splendidly equipped laundry. For comfort and convenience as well as economy, caffettiera service will be provided in the dining room. It is on Bush street, between Jones and Leavenworth, in an exclusive apartment neighborhood, and within walking distance of the shopping district.

Opening of the Inn.

The Mary Elizabeth Inn was opened on June 15. Miss Florida Demar was appointed head resident at the last session of the Council. Until her arrival, the Home will be directed by Miss Fausnaugh. Sixty applications were waiting, and there are a lot of fine young women. The beautiful work, and the home, with its furnishings costing more than $140,000, are a gift to Christ by Mrs. L. H. Glide, of California. She is deeding the property to the women of the Southern Methodist Church as a trust to perpetuate its service to working women.

MISS LIZZIE WILSON VISITS CHIHUAHUA.

Miss Lizzie Wilson, who has recently been to Chihuahua to attend to some business matters, writes: "The people of the Church were very glad to see me, and I was delighted to see the interest they still have in the Church work. They came with me to the train and waited until we pulled out before they left for their homes. I came away feeling that I would not change places with any crowned head the world over. I love these people as truly as they love me."

A CORRECTION.

Through an oversight the report of the Foreign Department of the Secretary's report for the Hattiesburg District was left out of the minutes of the Woman's Missionary Conference at Laurel, April 24-29. The total of finances as given is $4,125.77, when it should have been $4,721.56. This correction is made in justice to the true and faithful women in the district.

MRS. J. R. ELLIS,
Ex-Secretary Hattiesburg District.

FROM ATHENS, LA.

Our Woman's Missionary Society workers have been as busy as bees this year. Realizing that a hard pull, a long pull, and a strong pull together would bring things to pass, the Society re-organized the 1st of January with Mrs. W. R. Harvell as the new president and with the rest of the officers forming new resolutions. Our president arranged to have the meetings called in time for the corresponding secretary, who is the servant of all, to get in her reports by the first of the quarter.

The Society was divided into two circles; each circle, by the help of spelling bees and by requests made to friends, obtained the sum of $81.25 for local expenditures. A silver tea was given at the home of Mrs. L. E. Baker which proved quite a success. A delegate was sent to Rayville to represent our lovely little band of workers, who brought home notes of the proceedings of this interesting gathering and reported them to our Society.

For the present quarter the nice little sum of $37.75 has been reported as having been placed in the treasury for local expenditure. Our last regular meeting was called to order at the home of our president, Mrs. T. J. Caldwell, of Fort Worth, Texas, was a welcome visitor on this occasion. She entertained us delightfully by telling stories of the beautiful lessons she had learned from those widely experienced in the work, especially of the inspiration she had received from the missionaries from abroad.

Our church building is still incomplete and we are working hard to obtain the required amount to liquidate the debt in order to have it dedicated in the near future. The building is very much needed. A new musical instrument will have to be placed in the building, new carpets must be bought; and we have not yet finished paying for the pews lately installed.

The women of the local church here have undertaken to accomplish a large task in a short time. We ask the prayers of the good people that victory may be attained through the help of our Master.

MRS. J. HOWARD WALKER,
Corresponding Secretary.

MARRIED.

On June 21, 1914, at 4 p.m., at the home of the bride's parents, Mr. and Mrs. Jno. Kirby, near Howell's Mill, La., by the Rev. J. S. Rutledge, Rev. WM. A. MANGUM of Keener Memorial Church, Louisiana Conference, and Miss HATTIE KIRBY of St. Helena Parish.

At the residence of the bride's parents, Mr. and Mrs. W. J. King, at Lake Arthur, La., on June 24, 1914, by Rev. A. J. Wharton, Mr. G. B. PALTRON and Miss ETTIE KING.

"You look into Christ's life, into his influence; you look at the needs of the world, you see how one meets the other; you look into your own life and see how Christ's life meets your life, and you say I will follow this leader. From that moment you are a Christian. You may be a very poor one. A man who enlists may be a very poor soldier, but he is a soldier as soon as he enlists."

"The only chance that this world has of becoming a righteous world is by the contagion of the Christian men and women who are in it."

Is there one whom difficulties dishearten? he will do little. Is there one who will conquer? that kind of man never fails.—John Hunter.

NETTLETON CIRCUIT, N. MISS. CONFERENCE.

The work on the Nettleton charge is progressing very nicely, considering the disadvantages we have had to face this year. Our Sunday school work is very encouraging. We found two schools in operation when we came to the charge, and have succeeded in getting three others organized, which had run part of the year, and have had three to run all winter. This year we succeeded in securing the services of our very efficient Conference Field Secretary, Brother V. C. Curtis, early in the year, at which time we had a Sunday school rally for the whole charge, the result of which is the successful operation of six schools, and the maturing of plans for three Children's Day services. We have as yet added but a few names to our church roll; our revival season has not begun yet. However, we have secured the services of some of our brethren of experience and success to assist us in our meetings, which will begin in a short while. Our loss from death and otherwise has been exceedingly small, considering our large list of members. We have made some improvement in a material way, such as repairing property, securing one new organ, etc. Our district conference at Prairie chapel was quite a success. Our much-loved presiding elder, Rev. J. W. Bell, presided with much dignity and ease, giving complete satisfaction to all present. Bishop Murrah's presence and sermon at the close of the session was quite a treat for us all. The work of the district is moving on very smoothly. The preachers seem to be in fine spirits and diligently pursuing their "loved employ." We faced the greatest trial of our life a few weeks ago when Mrs. Burns had her break-down and it became necessary to submit to an operation for appendicitis and other troubles. The work was successfully done by Dr. O. S. McCown at the Lucy Brinkley Hospital in Memphis. Her convalescense has been very rapid, considering the extensiveness of the operation. Her physician says that she is making satisfactory progress toward recovery and that she will soon be able to come home. Wishing for you and the Advocate readers a successful year, I am fraternally,

M. A. BURNS, P. C.

COCA COLA A NATURAL FOOD PRODUCT.

Every ingredient of Coca Cola is found in Nature. It contains no concocted chemicals or injurious drugs. These facts have been established beyond all doubt by the concurrent analyses of the leading chemists of America and also by the Courts. The water, the sugar, the fruit flavors, and the caffein, of which Coca Cola is composed, all come direct from Nature's laboratory.

But Coca Cola is more than a simple food product, for food merely nourishes, whereas Coca Cola not only nourishes but, by virture of its caffein, refreshes the entire system. A glass of sweetened water or lemonade is quite as nourishing as a glass of Coca-Cola, but it is by no means as refreshing. Caffein is the refreshing principle of coffee, tea, chocolate, cocoa and mate and is the only beneficial ingredient of the beverages prepared from them.

Coca Cola belongs to the same class of food products as tea and coffee, viz. the caffein beverages. Though they differ in favor they are similar in effect for caffein is their common and only active principle. It is the caffein that relieves fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that produced by the xanthin of the human body. Xanthin is a normal ingredient of the blood and flesh of all animals (including man) and is a refreshing principle of meat extracts, such as beef tea. Its action is similar to that of caffein; in fact when caffein enters the body it becomes a xanthin. The caffein beverages, therefore, have their counterpart in the normal human body, in the form of xanthin, and hence scientists have classed them as "natural" stimulants in contradistinction to the "artificial" stimulants such as alcohol, nitroglycerine, strychnine, etc.

If you would like to know more about Coca Cola and the qualities which make it the ideal beverage write for free literature containing the expert opinions of the leading scientific authorities of America and Europe. Address the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

MARRIED.

At the residence of the bride's parents, near Ruston, La., June 30, 1914, Rev. H. WADE CUDD and Miss MATTIE WRIGHT, Rev. Henry T. Young officiating.

At the home of the bride, near Florence, Miss., on June 28, 1914, by Rev. R. E. Rutledge, Mr. J. W. LEGGETT and Miss KATIE LEE AINSWORTH.

On June 28, at Florence, Miss., by Rev. R. E. Rutledge, Mr. D. TAYLOR and Miss HENRY SUE EVANS.

In the Baptist Church at Amory, Miss., on May 19, 1914, by Rev. W. M. Young, Mr. R. J. FLYNN and Miss LULA BELL BETTS, both of Amory, Miss.

At the home of the bride in Amory, Miss., on June 15, 1914, Mr. E. L. DAVENPORT, of Central City, Ky., and Miss JESSIE HICKS, Rev. W. M. Young officiating. The couple will make their future home in Central City, Ky.

IT PAYS TO BE CAREFUL.

Statistics reveal a surprising number of deaths resulting from seemingly trivial injuries. For instance, a rusty nail puncture, a neglected wound which becomes festered and ends in blood poison. What was easy to prevent becomes impossible to cure. Newspapers chronicle daily deaths which would never have occurred had Gray's Ointment been on hand. It is an absolute preventer of blood poison and cures quickly and permanently all boils, bruises, carbuncles, festering wounds, old sores, ulcers and other skin maladies of every nature. 25c a box at drug stores. or a Free Sample can be had from Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Crawford Street .....July 19,
Silver City, at H. B., Wed..July 22,
Gibson Memorial, at R.....July 25, 26
Port Gibson .....Aug. 1, 2
Gloster, Wed. .....Aug. 5,
Centerville, at M. .....Aug. 15, 16
Liberty, at Mt. O., Wed....Aug. 19,
Woodville Ct., at White's, Friday ....Aug. 21,
Woodville Station .....Aug. 23, 24
Oak Ridge, at Bovina.....Aug. 29, 30
Fayette .....Sept. 5, 6
Nebo, at ——, Tues.....Sept. 8,
Washington, at K.....Sept. 12, 13
Jefferson Street .....Sept. 13, 14
Pearl Street .....Sept. 15,
Rolling Fork, at Cary.....Sept. 20,
Mayersville, at M.....Sept. 23,
Anguilla, at M.....Sept. 26, 27

T. W. ADAMS, P. E.

Jackson Dist.—Third Round.

Flora, at Livingston.....July 15,
Satortia, at Wesley Chapel.July 18, 19
Brandon, at Thomasville...July 22,
Vaughan, at Union.....July 25, 26
Lake City and Lintonia, at Crymes Chapel .....Aug. 1, 2
Yazoo City .....Aug. 2, 3
Bolton, at Brownsville.....Aug. 5,
Eden, at Coxburg.....Aug. 8, 9
Madison, at Pocahontas...Aug. 16, 17
Fannin, at Oakdale.....Aug. 19,
Benton, at Tranquil.....Aug. 22, 23
Edwards .....Aug. 30, 31
Galloway Memorial .....Sept. 1,
Rankin Street .....Sept. 3,
Camden, at Thomastown..Sept. 5, 6
Capitol Street .....Sept. 8,
Millsaps Memorial .....Sept. 9,
Canton .....Sept. 13,
Sharon, at —— .....Sept. 14,
Terry, at —— .....Sept. 18,
Florence, at —— .....Sept. 19, 20

Hattiesburg Dist.—Third Round.

Heidelberg, at Philadelphia.July 14,
Eucutta, at Boyle's Chapel.July 16,
Green County Mission, at Avery .....July 17,
Leakesville, at Clark's Chapel.....July 18, 19
Lucedale, at Shipman.....July 21,
Silver Creek, at New Hebron .....July 25, 26
New Augusta .....Aug. 1, 2
McLain .....Aug. 2, 3
Prentiss .....Aug. 8, 9
Oloh, at Clyde .....Aug. 9, 10
Hattiesburg, Court Street..Aug. 11,
Hattiesburg, Broad Street..Aug. 14,
Hattiesburg, Main Street...Aug. 16, 17
Williamsburg, at Good Hope .....Aug. 22, 23
Sumrall .....Aug. 23, 24
Magee, at Sharon .....Aug. 30, 31

GEO. H. THOMPSON, P. E.

Meridian District—Third Round.

Shubuta.....July 12, 13
Vimville, at Why Not.....July 18, 19
Meridian, Poplar Springs ..July 26, 27
Meridian, Southside .....July 26-28
Waynesboro Circuit, at Big Rock..... Aug. 1, 2
Meridian, East End .....Aug. 9, 10
Meridian, Fifth St. .....Aug. 9-11
Waynesboro.....Aug. 16, 17
Scooba, at Binnsville .....Aug. 22, 23
Daleville, at Linwood.....Aug. 29, 30
Enterprise, at Concord....Sept. 5,
Pachuta, at Pachuta .....Sept. 6, 7
Moscow, at Big Oak.....Sept. 11,
De Kalb, at Spring Hill...Sept. 12, 13
Matherville, at Manassas..Sept. 19,
Buckatuna, at State Line.Sept. 20, 21
Meridian, Central .....Sept. 27, 28
Meridian, 7th Ave. .....Sept. 27, 28
Porterville, at Chapel Hill..Oct. 3,
Lauderdale, at Lauderdale.Oct. 4, 5

J. T. LEGGETT, P. E.

Brookhaven District—Third Round.

Fernwood, at Knoxo.....July 18, 19
Magnolia.....July 19, 20
McComb, at Centenary.....July 24,
South McComb, at Centenary July 24,
Summit and East McComb, at Centenary.....July 24,
Gallman, at Old Crystal Springs.....July 28,
Crystal Springs.....July 29,
Bogue Chitto and Norfield, at Bogue Chitto.....Aug. 1, 2
Buford, at Jamestown.....Aug. 8, 9
Monticello, at Hopewell....Aug. 10,
Wesson, at Beauregard.....Aug. 15, 16
Bayou Pierre at Sweetwater Aug. 20,
Meadville, at McCalls.....Aug. 22, 23
Brookhaven.....Aug. 23, 24
Topisaw, at Holmesville....Aug. 29, 30
Barlow, at Rehoboth.....Sept. 5, 6
Hazlehurst .....Sept. 6, 7
Pleasant Grove, at Hawkins Chapel .....Sept. 12, 13
Tylertown, at Tylertown...Sept. 16,
Adams, at Ebenezer.....Sept. 19, 20
Scotland, at Union Church Sept. 26, 27

ROBT. SELBY, P. E.

Seashore Dist.—Third Round.

Pascagoula and Ocean Springs, at —— ....July 16,
McHenry and Lyman, at McHenry .....July 18, 19
Brooklyn and Bond, at Janice .....July 25, 26
Bay St. Louis, Wed. p.m..July 29,
Moss Point .....Aug. 1, 2
Escatawpa, at Caswell Springs .....Aug. 3,
Americus, at Roberts Chapel.....Aug. 8, 9
Columbia .....Aug. 16, 17
Hub, at E. Columbia.....Aug. 17,
Logtown .....Aug. 22, 23
Carriere and Picayune, at Pic., Monday p.m.....Aug. 24,
Derby, at Wesley Chapel, Tuesday .....Aug. 25,
Saucier and Howison, at Wortham .....Aug. 29, 30
Wolf River, at Durham's..Sept. 5, 6
Lumberton, Wed. p. m....Sept. 9,
Poplarville .....Sept. 12, 13
Mentorum, at Mt. Zion....Sept. 19, 20
Coalville, at White Plains, Monday .....Sept. 21,
Wiggins .....
Vancleave .....

W. H. HUNTLEY, P. E.

Sunday School

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

There is a real revelation in the following figures: In a certain small town there are 656 inhabitants, 664 of them belong to the Sunday school, and 661 were present on a recent Sabbath. The superintendent, who gave these figures, is a plain, common sense, Christian business man, who says that a good, winning Sunday school is the greatest known force for good in the small town and country.

The "expulsive conscience" is a term whose real meaning should get well into our hearts and minds. Quite often—all too often—this "expulsive" qualification is omitted even from the regulation, orthodox Christian conscience, this to the possessor's eternal personal loss.

Rev. W. S. Selman has arranged for a Sunday school rally for the entire Lamar charge at the Early Grove Church, July 14 and 15. His program is a good one, and his plans and enthusiasm are surely bringing increasingly beneficial results along all Sunday school lines.

Miss Elle Willingham's Morris Class, and the Gleaners, taught by Judge Lamb, at Eupora, held their joint annual picnic a few days since. The Men's Class is the prime mover in nearly all social, moral, and religious reforms in the town of Eupora and thereabout.

"We recognize the hardness of the Cross. We know its weight, we feel its burden. But where the Cross is, there Jesus is, and where Jesus is, there is victory."

A REVIVAL AT LOGANSPORT, LA.

We have just closed our meeting at Logansport. In many respects we had a great meeting, though there were many hindrances. The greatest drawback was the indifference on the part of some of our Church members. There was also some sickness among our people. However, the meeting was a great success. There were 54 who professed Christ, and 28 made application for membership in our Church, 17 by baptism, and the others by vows. Seventeen gave their names as desiring to become members of the Baptist Church, and 8 for membership in the Church of the Disciples. Dr. A. C. Holder did the preaching and it goes without saying that it was well done. This is the third time I have had Dr. Holder with me since I have been in the pastorate. I very much like his way of doing the work, and I am sure any pastor would do well to secure his services for a meeting. One very commendable thing about Dr. Holder is that he stands squarely by the pastor. He begins a meeting at Malakoff, Tex., next Sunday and will be there for three Sundays. Owing to a delay in the mail, he missed an engagement to hold a camp meeting following his Malakoff date, and I understand has a few weeks open. He can be reached by a letter at Malakoff, Texas. Best wishes to the Advocate, Editor and the many readers of our paper.

FRANCIS R. POWER, P. C.

A MISSIONARY NUMBER

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 61—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3047.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 16, 1914. CHAS. O. CHALMERS, Publisher.

OUR DUTY.

The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave one prayer unsaid,
Till the lands which hell has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying, "Tell My brothers I have died."

O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way.

—Frederick George Scott.

THE MISSION OF THE CHURCH.

By Rev. W. Winans Drake.

Every statement in the New Testament of the purpose and mission of the Church indicates that the great end for which it was organized, the reason of its being as a body, is the effective carrying of the gospel to all the world. This is sufficiently evident from the deliberate and repeated commands uttered by Jesus during the last days of his life: "Go ye into all the world and preach the Gospel to every creature;" "Ye shall be witnesses unto me unto the uttermost parts of the earth," etc. If this be true, the one great work of the Church is the work of missions in its broadest sense. There has been a constant tendency in the history of the Church to forget the primacy of this purpose and to spend its chief thought and energy in building up its own power and prestige to the neglect of the extension of the borders of the Kingdom. Some of the saddest chapters in the history of the Christian centuries, chapters of corruption and moral decline, have been recorded in periods marked by the decay of the missionary spirit.

It is worth while to remind ourselves often of the fact that any Church or congregation which permits itself to become engrossed with local needs and neglects the world-wide field ceases to be fully Christian; and however it may seem to succeed in material or numerical increase, it fails as a Church of Jesus Christ.

It is well in this connection to remember that those inspiring words of the Master, with which we are accustomed to cheer ourselves, "Lo I am with you always, even unto the end of the world," were designedly spoken in direct connection with the command, "Go ye therefore and disciple all nations." If we are not in any adequate way attempting to disciple all nations, to carry out his definite purpose and command—how dare we expect his living presence in our small efforts at local extension? At the last session of the Louisiana Conference a net loss in membership was reported. Happily the reported loss was in a large part due to an error in the figures; yet the fact that we did not make gain enough to offset the pruning away of dead timber is a sad spectacle, and we may well look for a partial explanation in the pitiful failure of our missionary interest. When our zeal for the evangelization of the whole world was expressed in a contribution of 33 cents a member for missions at home and abroad, what right had we to count on the vitalizing presence of Him whose touch would mean large increase through the adding to the Church daily of such as are being saved?

One of the subtlest temptations that appeals to us in Louisiana, because of its plausibility, is the plea that we labor in missionary territory and cannot expect large contributions for outside work. But as surely as we yield to it and allow ourselves to be excused from the investment in world-wide evangelization, we will lose the spiritual vitality that is esential to success in our own local field. Louisiana needs the missionary zeal that would be indicated, though not exhausted, by liberal contributions to the world-wide extension of the Kingdom.

HOW WE ARE MEETING OUR OBLIGATIONS.

A study of the statistics found in the minutes of the last session of the Louisiana Conference reveals some facts that are more interesting than gratifying; for they show how, as a Conference, we are meeting our obligations to those great causes, missionary and benevolent, which demand the support of the Church. These claims, which are assessed upon a basis as fair perhaps as can be devised, namely, the double ratio of membership and pastoral support, represent the minimum need of the general work of the Church and of the local necessities of our own territory. For instance, the Board of Missions is confronted every year with applications for help of unquestioned worthiness and need, amounting to at least 25 per cent more than the funds in sight. Similar conditions no doubt face the Church Extension Board, while our educational enterprises are famishing for funds and the total assessment will not meet their needs. The same thing is true of the General Boards, which are dependent upon specials outside the assessments for any advance in their work. This minimum obligation to all the missionary and benevolent work of the Church, for all causes outside the support of the local church, amounts to about $1.71 per capita in the Louisiana Conference. If we consider this demand in comparison with the expenditure of our people in city and country for personal pleasure or indulgence, it seems certainly moderate enough. If we compare it with the actual record of some other Churches it is not expressive of any very high standard of giving. The United Presbyterian Church, for instance, actually pays $3.31 per capita for FOREIGN MISSIONS ALONE. The Southern Presbyterian Church, working side by side with us, in the same territory, pays about $1.80 per capita for foreign missions alone. So that we ought to be ashamed to complain of a total assessment of $1.71 per capita for all benevolent and missionary causes, or to fail to pay it in full. But how are we meeting this moderate demand?. As a Conference, we are paying for all these causes, including the support of our orphanage, about $1.07 a member, or about 62½ per cent of our recognized obligation. Are we willing to let this record stand in the future, and allow Louisiana Methodism to appear as having gone into voluntary bankruptcy and settled its liabilities at 62½ cents on the dollar?

Perhaps a comparison of districts and charges as to the payment of these claims may help us to realize our status a little more particularly and personally. To this end an estimate has been made of the per cent of assessment paid in each district, and a classification has been made of charges according to their proportion of assessment paid. In both these estimates, the proportion has been based upon all the assessments except that for the support of the orphanage, which by reason of its special appeal to the sympathies of our people and the special opportunity given to it through the setting apart of two special days in its interest, does not so accurately represent our genuine missionary interest, and in many instances is paid in full or overpaid, when the other assessments are very much behind. Leaving this sacred claim then out of the consideration, and rejoicing that at least one assessment is paid in full by the Conference, the districts of our Conference have paid as follows on all the other claims assessed against them:

Shreveport District	93 per cent
New Orleans District	86 per cent
Lafayette District	54 per cent
Ruston District	54 per cent
Alexandria District	47 per cent
Baton Rouge District	35 per cent
Monroe District	34 per cent

On this estimate, leaving out the orphanage, the Conference average was about 52 per cent.

The following system of classification of charges has been prepared to show the comparative standing of charges. A stands for 100 per cent, B for 90 to 100, C for 80 to 90, D for 70 to 80, E for 60 to 70, F for 50 to 60, G for 40 to 50, H for 30 to 40, I for 20 to 30, J for 10 to 20, K for under 10, and Z for failure to report any payment. On this basis, the charges of the Conference are classified as follows:

A Class—First Church (Shreveport), Bayou Lachute, Leesville, Mansfield, Grand Cane, Lafayette, Crowley, Morgan City, Bogalusa, Algiers, Carrollton, First Church, Felicity, Louisiana Ave., Rayne Memorial, Second Church, Mary Werlein

of New Orleans, Minden, Homer, Ruston, Keatchie, Selma, and First Church (Baton Rouge)—22 in all.

2 Class—Many, and Parker Memorial of New Orleans.

C Class—Monroe, Greenwood, Rayne.

D Class—New Iberia, Lake Arthur, Delhidder, Winnfield.

E Class—Jena, Logansport, Colfax, Jeanerette, Mount Herman, Bunkie, Boyce, and Lecompte.

F Class—Lake Charles, McSwinneville, Cheneyville and Washington, Oakdale, Harrisonville, Hampton, Lillard, Ida, Eleville, Zachary, Acadia Ct., and St. Tammany.

G Class—Jonesboro, Mer Rouge, [illegible] Evangeline Mission, Mangham, Sulphur, [illegible], Pontchatoula, Zwolle, and Cotton Valley.

H Class—City Mission (Shreveport), Linton, Bibby, Clinton and Jackson, Franklinton, Lake Providence, Rayville, Morningsport, Pelican, Leesville, Franklin, Jeanerette, Pleasant Hill, and Pine Grove.

I Class—Reno, Baker, Wilson, St. Martinville, Eunice, Wesley, Harrisonburg, Natchitoches, Gibsland, Epworth (New Orleans), Bonita, Plain Dealing, Simsboro, Donaldsonville, Amite, Slidell, and Covington.

J Class—Gilbert, Arcadia, Trout, Merryville, Second Church (Baton Rouge), Bernice, Elmore, Shreveport and Evergreen, Port Vincent, Oak Grove, Calhoun, Columbia, St. Francisville, Farmerville, Bonville, Bon Ami and Carson, Denham Springs, Noel Memorial, Bastrop and Collinston, and Standard.

K Class—Talulah, Tallulah, East Feliciana, Glenmora, Waterproof, Indian Bayou, Florence, Tioga and Pineville, Melville, Vermilion, Bell City, South Mansfield.

Z Class—Hammond, Plaquemine and New Roads, Provencal, Houma Mission, French Mission.

Several charges can not be classified from the data in the minutes, because the assessments were not reported, and hence a proportion could not be established. Generally speaking the reports were small, and we can class them in the 4th class. They are: Campti, Gueydan and Abbeville, Anacoco, Coushatta, Fisher, St. Helena, and Jennings.

The above classification indicates that only 51 charges in the entire Conference paid as much as half the assessments for these claims, while 59 charges paid less than half, and five charges reported nothing at all.

The arrangement in these classes has been prepared at considerable pains and is presented for the purpose of allowing all our people to see how their own response to their obligations compares with that of those about them. In this whole showing there is a great deal to cause concern and regret; but as a result of its honest and prayerful consideration, every preacher and every congregation in Louisiana ought to set as a goal to be striven for this year, the payment of every one of these sacred obligations in full. May the time soon come when the payment of all assessments in full shall be the standard of respectability in any charge among us.

W. WINANS DRAKE.

ENLISTING THE RANK AND FILE.

By Rev. W. W. Pinson, D.D.

It has become a truism that the problem of missions has shifted from the foreign to the home field. This is growing more strikingly true every day. That is to say the opportunities gain steadily on the available resources. Open doors multiply much faster than we enter them.

Take a few facts as illustrations. Last year practically every mission board in this country came out with a deficit. Nearly all had an increase in income, but the increase in outlay was greater. This grew out of an effort to keep pace with the growth and needs of the work. It is no sign of failure, but of progress and of openings so inviting that it is almost wicked to pass them by. It is also a result of trusting in the Church at home for an increase somewhere in the neighborhood of the proportionate increase in wealth and membership. In our own missions more than $300,000 was asked for in buildings alone this year. We could appropriate scarcely a dollar of this. Accordingly the work must suffer as it has been suffering.

Again, the clamor for recruits for the missionary force is unprecedented. The Northern Methodists face a movement in Southern India where whole towns and sections are turning to Christianity by thousands. They haven't the men to handle them. The Northern Baptists face similar situations among the Karens in Burma and the Telugus in India. They could multiply their baptisms many fold if they had men for the work of training and shepherding. In Japan the Prime Minister himself has pleaded for more missionaries, and our own missionaries are staggering at the breaking point under the work and we cannot fill the vacancies in the ranks. Eighty per cent of the people without even the barest message of salvation, and every door wide open!

In China the condition is still more pitiable. Hundreds are crowding our meetings and coming into the Church, and thousands more are eager for the Gospel. In that seething mass of twenty million human beings in our territory the handful of missionaries is hopelessly inadequate. Even with a week of self-denial we could promise them only two men. And they have had an increase of 1800 in membership in four years, an average of almost 500 a year. Eighty-three per cent growth in four years! What would it be if we could furnish men and means to occupy the field?

These instances will serve to show that the problem is in the home Church.

The Few.

There is a hopeful sign. A few men and women are rising to the situation. There were never so many large gifts to missions. A man last year gave an even million, and he is yet alive and well. Men are beginning to see that missions is a big business and requires big money. Over sixteen million dollars was given in this country last year for foreign missions. That is no small amount of money. An army of nearly ten thousand men and women is employed in this work. It is no small thing we are doing, and men of large means are realizing it. We have sixteen missionaries now supported by individuals. Several others are building churches. One man gave last year over $50,000. Twenty-five individual gifts came to the Board the past quadrennium, ranging from $1000 to $25,000.

So of churches. Here and there churches are doing large things. Where a few years ago they only paid the assessment they are now forgetting there is any such thing as an assessment. The churches of Virginia have gone in seven years from $26,000 to $56,000 for foreign missions. One church in Texas went from $179 to $1585 in the last four years by means of the Every-member Canvass. The Epworth Leagues have undertaken the budget of the African Mission and have already pledged the full amount of the appropriation, and only a few of the League Conferences have been held. The Sunday schools have almost doubled their contributions in four years. Last year at Junaluska by far the largest offering ever made in the South for missions was laid on the altar.

We have what we call our regular specials, which are a continuous source of income. There are now 635 of these. Twenty-two were added during the month of June, amounting to $6,409.50. The total amount of new specials of this character for the first six months of 1914 is $41,868. The total cash income from specials of all kinds from January to July 1914 was $80,517. This is an increase of 135 per cent over the same period last year. These facts are encouraging, for there is every reason to expect this interest to continue an increase.

The Many.

When we turn to the rank and file of the Church the showing is not so encouraging; not by a great deal. In 1890 we were paying an average of 24 cents per member on the assessment for foreign missions. Later it went down to 14 cents and only reached 24 cents again in 1906, eighteen years later. Even last year we paid only 19½ cents per capita to the General Board for both home and foreign work. We are far richer, far better informed and far better organized, but we are not going forward as a whole Church.

We are making progress but it is being made possible by about one in ten of our people. Nine-tenths still give on the basis of the assessment alone. The result is seen in the above exhibit. This can be further shown. In 1913 by the adjustment of the assessments for home and foreign missions, the assessment for foreign missions was reduced $16,000. When the returns came in it was found the income had decreased in the same ratio. Instead of continuing to give as before, the needs and merits of the cause being the same, advantage was at once taken of the reduction in assessment, and the minimum was continued.

Again, our specials are from about one in ten of our pastors, indicating that something like one-tenth of the charges are being led beyond the mere minimum of the assessment. Further, let any pastor look over his list of contributors and see how few give to missions. It will not average one in three. Let us suppose the other nine-tenths were doing as well as the one-tenth. It would mean more than $1,000,000 for foreign missions alone.

While this is hardly to be expected, one thing is clear—our problem is the enlistment of the rank and file. The Church needs the enlargement of vision, the quickening of faith and courage, and the increase of liberality the missionary spirit brings. We need a revival of the spirit of brotherhood, of broad-mindedness, of obedience, and of fellowship with him who said "Go."

How Can It Be Done?

1. Our pastors must get it on their hearts. They must determine it shall be done. They are the captains of the hosts. They lead, or the people stand still. A mere perfunctory and matter-of-course effort will not do it. It never has done it. Only a burning earnestness, a loving persistence, with painstaking patience and prayer will win. Even these often win slowly, but win they must and will. Every blossoming oasis of progress has been watered with some preacher's tears and its cultivation has cost the sweat of his brow. I know it isn't easy. I've tried it. But I know also that nobody but the pastor can do it. Nobody else ought to. Making the church missionary is the work of the preachers. Secretaries cannot do it—they can only help. The only ones who reach the rank and file of the Church continuously, authoritatively, and effectively are the preachers. Wherever there is a live missionary district there is a live missionary presiding elder, and wherever there is a live missionary church, there is a live missionary pastor. This is a simple and obvious fact that needs no argument. It is a responsibility to make one tremble, but an opportunity that ought to inspire and stir to its depths the soul of any man.

2. There must be information. That alone can insure the permanent enlistment of interest. The occasional missionary sermon is good, very good. But the sermon is not enough. The printed page, the study class, the Sunday school lesson, are some of the means of giving this information. Circulate the Missionary Voice; circulate our leaflets; organize study classes; get the Sunday school in line. The Board is prepared to give help and guidance in all these matters. We must plow deeper and sow more liberally if we would reap a larger harvest.

3. There must be organization. It does not need to be elaborate or complicated. A competent lay leader and missionary committee, and where a competent one cannot be had, as near to it as is available; a missionary committee in the Sunday school; a woman's missionary society.

4. The Every-member Canvass. How any modern church can be content with less than

this is incomprehensible. That it is the exception instead of the rule, argues that we are yet far from being a missionary Church.

5. A worthy objective. It need not be said that the assessment alone is not a worthy objective. The church that aims no higher than that has not gone far and will not. The entire assessment as a minimum in every church should be our base line. But we must lead our people beyond that, or the cause will languish. If no church paid more than its assessment we could not maintain our missionaries, much less make any advance. It is easy to interest a Sunday school, an adult class, an Epworth League, or a congregation, in some specific object. In this way they will give double what they will by giving indefinitely. We are prepared to assign special objects requiring from $25 per year up to thousands, and assist in raising it by furnishing interesting information from time to time.

The Rank and File.

To come back to the beginning, we cannot rest, we cannot be guiltless, so long as nine-tenths of our people are only half awake to the world's need and our Lord's will. We must ask again with all the poignant emphasis of grief and disappointment "Where are the nine?" Then we must unite to find and enlist them. So long as only one-third of our people are even partially awake we cannot be satisfied, or if we can, it is our shame. It should be our grim determination during this quadrennium to rally the whole Church. We should be stung to earnestness and action by the humiliating knowledge that almost twenty centuries after the death of our Lord two-thirds of the world does not know him and two-thirds of our Southern Methodists do not seem to care. We should be urged on by the solemn fact that the last command of our risen Lord is being ignored by two-thirds of his people. We should be stirred to the depths by the immeasurable opportunity and pathetic appeal of millions who are waking to their needs and crying, "Come over and help us!"

EVANGELIZING AMONG THE FRENCH.

By Rev. Martin Hebert.

The field for French Mission work, if we were prepared to cope with the entire situation, would be found in the lower half of the State of Louisiana and extending from the Sabine to beyond the Mississippi River. Something over a quarter of a million of French speaking people who are under Roman Catholic influence live within these bounds, and while no part of the nation has been more richly endowed in the way of natural resources than South Louisiana, it is this section chiefly that gives Louisiana the regrettable place that it holds among the States of the Union in the scale of illiteracy percentage.

With our present French Mission force we are just touching this needy territory in high places. We have one man with his assistants, reaching parts of the parishes of Terrebonne and Lafourche; another one who touches a portion of St. Martin and Iberia, and another one who has worked both in St. Landry and Evangeline, and I have appointments in St. Landry, Acadia, and Vermillion.

Aside from our strictly French work, we have scattered through this territory at various points some good strong Protestant churches; but there are large sections, and I think one or two entire parishes, where we have no missionary operations at all.

With the exception of two years, I have spent my entire ministerial life in the French Mission. For several years we could afford but one missionary; now, we have six workers who are getting at least a part of their support from the Board of Missions. The fact that we have succeeded in a measure in getting the cause of the French Mission upon the hearts of the brethren of the Louisiana Conference, in itself largely compensates for every conflict and struggle through which we have gone.

During the last five years I have organized seven churches and erected four church buildings. During last year I gave two Sundays of my time to pioneer and evangelistic work. I organized two churches last year, and built one. This year I have had three Sundays that I devoted to regular work, and I have been devoting one Sunday to evangelistic work—assisting some of the brethren who had French people within the bounds of their charge, and together with those I have received on my own work, I have already taken 90 members into the Church.

At Port Barre, where we have a growing congregation and a very inviting field, we are sorely in need of a church building. We have recently had donated to us two choice lots in the growing town of Kaplan and have the promise of about $500 for a church building there. It is hard to convince some of these French people that we have a church in a community unless we have a building.

If the Church Extension Board could give us $300 for Kaplan, and about $400 for Port Barre, it would enable us to erect suitable houses of worship, and would in a large measure assure the success of our work.

There is certainly no mission field that is more needy and whose people are more accessible than this French section of Louisiana. We could at least double our force and yet not reach every point where we have an open door and a Macedonian call. Let us pray that God may soon give us both the men and the money to cover this needy territory.

THE FRENCH MISSION SPECIAL.

At the last session of the Louisiana Conference the Board of Missions found itself face to face with a difficult problem. The demands for missionary appropriations, including about $1000 to meet the providential openings among the French speaking people of the State, called for $1000 more than the Board had available for appropriations. It was imposible to think of retrenchment, and after conferring with the cabinet the Board instructed the Conference Secretary to raise a Conference special of that amount, to be known as the "French Mission Special," and to be used on the appropriation for this year.

Up to date, the Secretary, with the assistance of the District Secretaries, and other earnest helpers has secured the following amounts by districts in pledges, due by Conference time:

Lafayette District	$317
Monroe District	131
Baton Rouge District	75
Shreveport District	10
Ruston District	10
Total	$543

It will be observed that several districts have not yet been effectively reached. The District Secretary for the New Orleans District is planning for a contribution from that District, and others will be reached through the district conferences. If each district will do its share, the amount can easily be raised without detriment to the regular assesments.

W. WINANS DRAKE,
Conference Secretary.

COMPARATIVE RECEIPTS OF THE GENERAL BOARD OF MISSIONS.

By Dr. W. W. Pinson.

Receipts on assessments for first six months of 1913	$87,955.00
Receipts on assessments for first six months of 1914	87,407.00
Decrease	$548.00
Income from specials for first six months of 1914	$80,571.00
Income from specials for first six months of 1913	34,046.00
Increase	$46,525.00
Total income, including annuities, bequests, etc., 1914	$188,829.00
Total income, including annuities, bequests, etc., 1913	143,647.00
This shows a net increase for 1914 of	$45,182.00

The encouraging feature of this comparison is in the fact that the income in specials shows an increase of 136 per cent over that of the same period for last year. The slightly discouraging feature is the decrease in the income on assessment. Though small, this would indicate the possibility of a decrease in income from this source at the end of the year. It is to be hoped that this indication will not hold good. Surely with such a large increase in the income from specials, there should also be an increased income on assessment—otherwise we should conclude that while a small proportion of the Church is growing in interest and liberality towards missions, a very much larger proportion is measuring their giving by the assessment, and instead of making progress are going backward. We dare not believe this is true. These figures would indicate the importance of putting strong emphasis on the payment of the assessment in full.

The significance of the unusual increase in the net income of the Board this first six months is not only encouraging as a prophecy of the final outcome for the year, but it also results in the saving in interest, which is by no means inconsiderable. If this increase is continued throughout the year it will make this the banner year.

TREASURER'S REPORT.

The following is the report of the Treasurer of the Board of Missions of the Louisiana Conference to June 30, 1914:

	Foreign.	Home & Conf.	French.
By W. W. Drake—			
Crow Girard	....	....	$10.00
Sunday School, Houma	....	....	25.00
First Church, Baton Rouge	....	....	16.00
By W. L. Doss, Jr.—			
Epworth, New Orleans	$11.00	$16.50	....
By J. F. Dring—			
Pineville & Tioga	2.00	3.00	....
By H. N. Harrison—			
Lafayette	....	....	10.00
By J. A. Alford—			
Vivian	12.50	10.00	....
By W. W. Drake—			
First Church, Baton Rouge	25.00	35.00	....
By J. M. Brown—			
Haughton	20.00	15.00	....
By L. I. McCain—			
Bogalusa	66.25	66.25	....
By S. S. Holiday—			
Pleasant Hill	1.50	....	....
By H. N. Brown—			
Lake Arthur	....	25.00	....
By H. C. Murphy—			
Varnado	10.00	10.00	....
By G. A. Morgan—			
Opelousas	30.00	10.00	....
By H. C. Murphy—			
Varnado	12.00	....	....
By P. H. Fontaine—			
Clinton Sunday School	....	....	5.20
By C. D. Atkinson—			
Crowley	....	....	10.00
By H. C. Murphy—			
Varnado	....	12.00	....
By A. D. George—			
Mangham	23.40	....	....
By H. C. Murphy—			
Mount Herman	10.00	10.00	....
By J. A. Alford—			
Vivian	10.00	....	....
By L. N. Hoffpauir—			
Jennings	....	....	15.00
By John Sholars—			
Rayne	....	....	5.00
By V. L. Fulton—			
First Church, Shreveport	....	....	50.00
By H. G. Gilbert—			
New Iberia	....	....	5.00
By C. C. Miller—			
Monroe	....	....	5.00
Wm. Schuhle, Monroe	....	....	10.00
By C. V. Breithaupt—			
Houma	....	....	6.50
By J. F. Foster—			
Amite	10.00	....	....
	$243.65	$212.75	$172.70

S. H. MEYER, Treasurer.

THE HOLLY SPRINGS

The Holly Springs is a town in the center of 400 square miles of the richest and most beautiful section of the United States. Only 40 square miles of this land is cleared and in cultivation today. A Canadian gentleman who is a government surveyor and who has spent the last four years investigating the drainage question in the part of the South left in the northern of this land is subject to overflow, and that it is only a question of time until all of it will be put into cultivation. Much of it is being reclaimed now.

The Holly Springs is within the center of the most fertile and productive section within the United States. There are 14,000 people living scattered on the 400 square miles of cleared land, making about 35 people to the square mile of cultivated acres. There are among white people living within the above mentioned section, in addition to those in the city of the isle of Pines in the Gulf, more well to do people to each acre than there are on the isle of Pines now. There are 10,000 white people in this section and I am sure that there are no better, finer people within the City of New Orleans. There are not as many people as there are in New Orleans.

In all the Methodist Churches combined in the above section there are not more than 100 white Methodists, paying a salary of $1,000 per year, who are not as good Methodists as any other section controlled by Methodism.

The Louisiana Conference met in the fall five years ago in Lecompte. I was the first man to locate in the regular work in any of the section since about 1888. Brother Bryant had organized a church in Lecompte Parish before I reached here, which was all the work that was under headway upon my arrival. Now we have five churches, a local preacher and the assistant pastor (Brown), all having been developed and put in work within the past five years, since Brother Lyle, Harris, was the first preacher. We have had an average of 30 accessions per year since coming to the field, and today we have 2 men and 1 sister who are working every Sunday for the advancement of the Kingdom. We are meeting the different people, and look upon each of 2 services in each of them every Sunday, excepting the two.

We are being joined in by a Republican Tabernacle, Baptist, Lutheran, Lemon, and Leesville, some ranging from 30 to 300 in population, and excepting an Episcopal Church in the first two places mentioned and a Presbyterian Church in the second place mentioned, there is no Protestant work of any kind put at this time.

The Woman's Missionary Societies have been and are doing a great work in furnishing us with Miss Lee, a deaconess, and Miss Kate Walker, who is a saint in all sense, but one of the good strong men. We are ready to lay down their life if necessary and willing to stay with seemingly insurmountable difficulties are needed to place in some of this unoccupied territory.

We must have a church building in Fenna. It is the center from which all the work radiates from here, and we are still in a rented hall, because we have no funds with which to build, and the people here in the ground have to supplement the amount we get from the Board of Missions with about $50 per year in order to keep the work going.

This whole page of the Advocate could be taken up with hopes realized and hopes disappointed, experiences of my loyal helpers and myself as we have struggled under the load of trying to fill crying needs and to answer pathetic calls for help for the souls, minds and bodies of this needy people.

C. V. BRUMFIELD, Pastor.

A METHOD THAT SUCCEEDS

One of the greatest needs of any church in addition to the collection of funds for missionary and benevolent causes is a business-like and efficient plan of collection. Such a plan has been recommended and endorsed by the great conde-

[illegible] Bishop Hoss at the Tennessee Conference in Memphis, which includes a section [illegible] The Bishop Hoss, Dr. [illegible] and Dr. Dodge Lovejoy.

Wherever it has been tried faithfully it has succeeded. The very remarkable results of its use in various churches are now on record and published. But many of us have been accustomed to persuade ourselves that Louisiana is an exception to all rules, or that the method will be followed in a small poor church or in a country circuit, and that it can not be carried out. I am now successfully using it charge of every class in Louisiana.

Three years ago I was assigned to Fort Gibson Home Mission, which I had not paid $10 to a missionary and preachers claims in 1911. In 1912 the pastor was assigned $50, was paid in the same claims. In 1913 $100 was paid in the same claims.

This year the pastor has been assigned to the Greater Homes Church, New Orleans, I pay and struggling second church with the result that up to the first of the year the collections for Conference claims are 5 per cent ahead of last year and for missionary support 3 per cent ahead of last year in the same time.

Perhaps the most remarkable result have been in the increase of the pastor in the Epworth Church, one of the poorest churches in the Conference. The pastor, Rev. E. L. Roberts, without the assistance of a missionary committee, made an every member canvass and obtained the offerings averaging according the promises of over every member to make weekly offerings for the missionary cause and bring their envelopes to the prayer meeting. At the end of six months he had thus collected $[illegible] as against $[illegible] reported as paid for the entire year.

V. VELLAS [illegible]

FORT GIBSON DISTRICT CONFERENCE

It has always rained at Fort Gibson, I believe it snows at time and everybody says that the Fort Gibson District Conference met in the historic town of Fort Gibson, Miss., June 18-21, and that the members of the Conference were delightfully entertained by the good people of that beautiful city. Behold!

Vice Rev. C. V. Brumfield presiding elder called the Conference to order on the morning of June 18, all the pastors of the district were present except two, and a goodly good-looking number of laymen being present. Several local preachers were on hand and also two superannuates—Revs. V. V. Simmons and J. F. Roberts, the heroes of many battles.

After the devotional exercises conducted by the chairman, C. J. Ellis was elected secretary. Dr. J. E. Coleman, pastor of the local church, in a characteristic way then spoke some delicious words of welcome reminding the members of the Conference that they were upon historic ground. Rev. J. E. O'Neal, President of Fort Gibson Female College, spoke words of welcome to Dr. Coleman's very admirable address. The chairman briefly responded with appropriate words to these addresses of welcome.

Dr. A. F. Watkins, President of Millsaps College, and Rev. V. V. Williams, Manager of Mississippi Orphans Home, were made known to the Conference, which showed its appreciation of these brethren and of their splendid service to the Church, by rising en masse. Brother Williams addressed the Conference in the interest of our Orphans Home and Dr. Watkins spoke in behalf of Millsaps College. Dr. Coleman's address also spoke concerning the good work which the college is doing. A motion was made, which carried, that each pastor give every congregation within his charge an opportunity to make a contribution to Millsaps College.

The missionary committees were appointed by the chair, also a committee to raise local funds from the various districts of the pastors. The committees attended to their duties.

The reports from the preachers were encouraging and showed progress and veal and plans for the future.

The Presiding Elder took different hours for reports from pastors along certain lines, and in this way the various interests of the Church were inquired into and emphasized, such as missionary interests, Sunday schools, financial systems, increase in membership, etc.

Some of the debates of the conference were spiritual and interesting, especially when Rev. C. H. Chapman read for the committee the report on Social and Moral Reforms. Demonstrations

[illegible] was not the only occasion when such [illegible] were in evidence today and could be heard throughout the entire conference. I am sure we would all be and have acted.

The local preachers of the district either made reports in person or in writing. One of the [illegible] who failed to report were warned that they must do so in future.

The Committee on Licenses reported favorably on the name of E. L. Forman and he was thereupon duly licensed to preach.

The delegates were elected to the annual Conference as follows: [illegible] Chairman; [illegible] and E. L. Forman. Alternates: [illegible] Holcomb and Lee Harris.

A. M. Lunsford was elected as reader.

The chairmen of the Standing Committees are as follows: [illegible] Holcomb, [illegible] O'Neal, [illegible] Roberts and [illegible] Brown.

The conference selected Rolling Fork as the next place of meeting.

The work of ministers of district probation made a written report and steps were taken to inquire into misbehaviors. A special committee was appointed by the Presiding Elder to devise some means for legislating on misbehaviors in the district parsonage, and the report which the committee brought in was adopted.

The conference passed several resolutions, one of force of which will be given to the Advocate for publication.

Prominence was given to religious exercises, and the following brethren delivered sermons or led devotional services: J. E. Williams, E. F. Harrell, E. E. Watkins, J. E. Chapman, L. E. Smith and V. V. Simmons.

The conference was a delightful occasion socially, and the spirit of brotherhood and good nature prevailed. Occasionally some morning the preacher could be seen showing a sign of "burning incense upon the altar of memory," but they were the elderly members who have smoked so long they either cannot quit or they do not care to. Doubtless a few could not quit if they would, and some would not quit if they could.

Numerically the Fort Gibson District represents a Methodist constituency of more than six thousand. Geographically it is perhaps the largest district in the State. It extends from Little Rock on the far north to Tarpaul on the extreme south, a statement which is about as classical as "from Dan to Beersheba" or "from Below Zanar to Vinegar Bend."

The Presiding Elder rides on seven railroads in the perambulations and often from some railroad and to a distant country church with horse and buggy. It is just to say that he has the district well in hand, knows its condition and needs, and is held in high esteem by the preachers and laymen.

Methodism is still doing business in this territory, notwithstanding the presence of the hobgoblins, alcohol, hog cholera, and the devil.

Let me say in conclusion, that Fort Gibson is the most beautifully shaded town in the State, and that Dr. Coleman makes a splendid host of a Conference. Also that Rev. J. E. O'Neal, President of Fort Gibson Female College, gave the Conference a sumptuous banquet, and he offers to take the girl from each pastoral charge in Mississippi and Louisiana for the next session at $[illegible] for all expenses in the literary department.

JNO. D. ELLIS,
Secretary.

LOOK AFTER THE BOYS AND INSURE THE FUTURE OF CHURCH AND STATE

"The Good Example Club" of the Nine Women Mission needs financial aid for proper fitting up and expansion. The combined influential help of Methodists will determine the future of the mission neighborhood. Its boys of to-day will be its men of to-morrow. Are you willing to become an honorary member of the Good Example Club at 50 cents per year and help that much toward making that neighborhood, through the influence of the younger generation, a better one to live in? Send the membership fee, 50 cents, with your name and address, to Mrs. L. Neering, 1020 Tchoupitoulas Street, New Orleans, La.

HAS EVERY PERSON A RIGHT TO BECOME A CHRISTIAN?

By J. A. Stockwell.

This may sound like a strange question to those in the homeland who have never been out of hearing of the church bells and who have had the privilege of attending church services whenever they felt inclined to do so; but here in Central Africa, where there are thousands around us who know nothing of Christ, where degradation is beyond the power of pen to describe, it is very real, and one that the missionaries are frequently called upon to face.

If it were only those who do not express a desire to hear the Word who were denied the opportunity it would not seem so bad, although that would not be any excuse for not giving it to them. But when, as is now the case, missionaries are constantly besieged with requests for teachers, and the force on the field is so small that it is impossible to supply them, then it seems like a very real crime on the part of those in more favored lands, who received the gospel 2000 years ago, and with it the command to GO and teach all nations, not to strengthen our forces.

I believe, however, that if the facts as they exist in Africa could be brought home to the Churches in America, that if they could be made to realize that the door of opportunity not only stands wide open, but that the people are actually begging for teachers which it is impossible to give them, and that millions are now in darkness, not by reason of their own neglect, but because Christian people have not obeyed the Great Commission, that they would rise up and put an end to conditions under which it can be truly said that the people are asking in vain for the privilege of becoming Christians.

We have only been in this place a short time, having arrived only a little over two months ago, but in this little while we have had the same experience that other missionaries have told us of, i. e., messengers coming to ask for teachers and having to be turned away because of lack of sufficient force. The latest of these was on the 7th of this month, when a messenger arrived from Kamimbya, chief of Chingapoke, a large village ten days' journey to the north of here, who, having heard of the missionaries at Wembo Niama, sent one of his head men to ask if we could not come and establish a mission in his village also. The look on his face when we told him that we could not do so made me think of the words of the Psalmist, "No man careth for my soul."

Of course we cannot know what the motive may be behind these requests, but three things are certain, namely, the natives invite us to come, God commands us to go, and yet millions are still in darkness.

Now when we stand before the judgment seat of God, who is going to bear the responsibility for the idolatry of these poor degraded heathen? But "Oh," I hear a multitude of voices say, "we cannot all go to the foreign field, and I do not feel any 'call.'" And so they swallow the bait, hook, line and all, not perceiving the cloven hoof of him who cast it to them. For search the Scriptures as you may, you will find no other "call" or authority for going to the mission field than the command of Christ to GO.

Now I am not begging for people to come to Africa. I am not even asking them to do so. I would just call attention to three facts: that wonderful results follow the preaching of the Word, that the way is wide open to millions who have never heard of Christ, and last, but by no means least, that the omnipotent God gave the command to GO, and he did not say anything about any other kind of a "call."

Wembo, Niama, Africa, April 19, 1914.

A SIGNIFICANT CONFERENCE ON CO-OPERATION IN MEXICO.

By R. B. Eleazer.

At the meeting of Mission Board Secretaries interested in work in Mexico held in New York in January, preliminary steps were taken looking to a program of union and co-operation of the various boards in that field. At a subsequent meeting held in Cincinnati June 30-July 1, such a program was considered in detail and steps were taken, which if approved by the several boards interested, will effect a revolution in missionary work in Mexico and will mark the beginning of a new epoch in the line of unity and co-operation.

The Cincinnati Conference was made up of officers and missionaries representing seven of the eleven American missionary organizations at work in Mexico, about sixty members in all, of whom more than one-third were missionaries, mostly men and women of long service and wide experience. Nothing could exceed the open-mindedness and zeal for the common cause with which the members threw themselves into the difficult task before them. A spirit of absolute unity prevailed. There were no discordant notes. Genuine sacrifice and self-abnegation marked the course of many. Denominational interest and personal preferences were left out of consideration. To draw together, to obviate all duplication of effort, to eliminate competition, to occupy more adequately the whole field, these were the ends to which all set themselves with singleness of purpose. Underlying all was the definite recognition of the fact that the gospel is one gospel and that this one gospel is presented by all.

The most conspicuous result of the Conference was the agreement reached as to the readjustment of territorial lines. During the forty years of missionary occupation of Mexico these lines have become criss-crossed in every direction. Some parts of the country have been occupied by nearly all the leading denominations, while other sections are almost wholly destitute. It seemed to the members of the Conference that a providential moment had come for remedying this condition. For the time being the work is paralyzed, as a result of civil war. Church operations are at a standstill and church organizations have been reduced to a plastic state. It is a good time to rub out old lines and lay down new ones. It was felt that it would be nothing short of sinful to fail to utilize to the fullest advantage this opportunity to remake the missionary map of Mexico in the interest of better occupation and more effective work. This the Conference proceeded to do.

Zones of responsibility were laid off and assigned to the several boards. Missionaries without a word of complaint were plucked up from the environments of a life-time and transferred to new and distant fields. Officers of boards gladly accepted the risk of sacrificing valuable properties, of disappointing and perhaps wounding their constituency at home and on the field, and of leaving well developed enterprises to pioneer in new and hard places.

Tentative plans were drawn up looking to co-operation of the several denominations in the matter of publication, high schools and colleges, theological education, medical work, and other lines of effort in which all are equally interested.

As a matter of course, the agreements of this Conference are only in the nature of recommendations and must go for confirmation or rejection to the several boards. It seems clear, however, that the objects sought to be attained will surely meet with general commendation. These may be really reduced to one—the speedier and more effective evangelization of Mexico. It seemed clear that each church should confine its efforts to a smaller area and should be held primarily responsible for that area, the other denominations keeping out as far as possible.

Our own Church was represented by Bishop Lambuth, who was made permanent chairman of the Conference, Dr. Ed. F. Cock, Miss Belle Bennett, Miss Mabel Head, Miss M. L. Gibson, Dr. G. B. Winton, Rev. F. S. Onderdonk, Rev. N. E. Joyner, Miss Lelia Roberts, Miss Esther Case, Dr. John M. Moore, and Miss N. E. Holding. It is needless to say that our representatives entered heartily into the spirit and purpose of the Conference. The territorial assignment made to our Church involves some radicad changes, mainly that of concentrating our work on a smaller area, thus making it possible for us to occupy the field more adequately and cultivate it more intensively. The plans suggested must, of course, be presented to the Board for approval.

QUARTERLY STATEMENT.

Report of the Treasurer of Mississippi Conference Board of Missions:

	F. Mis.	H. & C.
Brookhaven District—		
Scotland	$10.00	$10.00
Centenary	24.76	73.25
Wesson	12.00	12.00
Buford	2.50	2.50
Centenary	18.75	.....
Barlow	10.00	15.00
Bayou Pierre	10.00	10.00
Meadville	.....	10.00
Tylertown	.....	20.00
Magnolia	40.00	135.00
Total	$128.01	$287.75
Hattiesburg District—		
Broad Street	$ 7.68	$ 5.00
Heidelberg	7.50	6.00
Estabutchie	3.00	.....
Lucedale	4.75	4.74
Court Street	25.00	.....
Collins	5.73	1.16
Mount Olive	30.00	17.00
Williamsburg	.....	2.35
Taylorsville	.....	11.00
Oloh	.....	2.50
Total	$83.66	$49.75
Jackson District—		
Vaughan	$ 8.50	$13.50
Brandon	25.00	25.00
Eden	6.00	10.00
Lake City	5.00	5.00
Satartia	55.00	50.00
Fannin	10.00	10.00
Bolton	20.00	30.00
Mendenhall	12.50	12.50
Edwards	25.00	25.00
Benton	.....	10.00
Galloway Memorial	.....	100.00
Yazoo City	.....	95.00
Flora	5.00	5.00
Total	$172.00	$391.00
Meridian District—		
Shubuta	$40.00	$50.00
Waynesboro Ct.	8.50	7.00
Seventh Avenue	10.00	15.00
Portersville	.....	17.00
Moscow	.....	7.70
Total	$58.50	$96.70
Newton District—		
Philadelphia Ct.	$ 5.00	$ 5.00
Bay Springs	13.00	.....
Total	$18.00	$5.00
Port Gibson District—		
Woodville	$37.00	$31.00
Rolling Fork	5.00	10.00
Port Gibson	20.00	40.00
Crawford Street	70.00	70.00
Gibson Memorial	.....	25.00
Total	$132.00	$176.00
Seashore District—		
Howison	$ 9.00	$ 9.00
Logtown	50.00	55.00
Americus	5.00	5.00
Vancleave	15.00	20.00
Coleville	8.00	7.50
Lumberton	.....	80.00
Mississippi City	.....	20.00
Carriere	10.00	10.00
Wolf River	5.00	.....
Pascagoula	.....	20.00
Total	$102.00	$226.50
Specials.		
Moss Point		$ 35.00
Galloway Memorial		100.00
Total		$135.00

CHAS W. CRISLER, Treas.

Hattiesburg, Miss., July 6, 1914.

THE LIVING CHRIST.

"And Him evermore I behold
Walking in Galilee,
Through the corn-field's waving gold,
In hamlet, in wood, and in wold.
By the shores of the Beautiful Sea.
He touches the sightless eyes;
Before Him the demons flee;
To the dead he sayeth: "Arise!"
To the living: "Follow me!"
And that voice still soundeth on
From the centuries that are gone,
To the centuries that shall be!"

ORGANIZING FOR SERVICE.

The purpose of the Laymen's Missionary Movement is to put the laymen to work for the Kingdom of God.

It is impossible to overstate the opportunity for "work" and the demand for workers in the effort to lead men to Christ, and so "cure all the ills that flesh is heir to." The Church as the instrument of God for the accomplishment of His purpose moves along at a snail's pace when she might go forward with a mighty rush as a victorious army. This is because we do not do our Lord's work. Christ laid strong emphasis upon the whiteness of the fields and the scarcity of laborers. Only now and then do we find one working for the Lord.

The great body of the Church is careless and indifferent because they do not know. "Father forgive them for they know not what they do." We are like the servant of the prophet—our eyes must be opened before we can see the vision. "My people are destroyed for lack of knowledge," and in order to accomplish its purpose the Laymen's Missionary Movement is launching a campaign of education.

To this end pamphlets and leaflets are supplied free to those who will ask for them, the idea being that every member of the Church from the youngest to the oldest should get and read these pamphlets and become informed of the wonderful work of the Church and of the tremendous need for men and for money. But if the people know nothing about this, how are they going to get the literature? How can they be expected to do something they have never heard of? They can't be, and here is where the organization of this movement comes in.

"The children of this world are wiser than the children of light." The business world is so organized that every person is visited for purposes of buying and selling goods. The political world is so organized that before an election every voter is called upon, not once but possibly several times. Not one escapes. On the contrary, sometimes the dead are voted. The merchant and the politician go after the people to further their own ends, and they do this by the most efficient organization. Organization is the keynote of their success. Some one has said that the difference between a Mob and an Army is Organization. In the late Balkan war the Turkish Army lost because of a lack of organization. Their soldiers were sent out to fight without supply trains; they had no food, and when wounded, had no hospital corps to take care of them. The natural result followed. In Mexico, Villa is carrying everything before him because he has an organization such as no Mexican army has ever known before. He sees that his army has not only food, ammunition and medicines, but even water is carried by the train-load over that desert country. For this reason, his enemies can not stand before his fresh and vigorous army.

If the rank and file of the Church are to become workers, it will have to be done through some such an organization as the foregoing. Our Louisiana Conference Laymen's Movement outlined the following plan of organization and work for this year:

1st. A Church Leader for every Church.

2nd. A Missionary Committee for every Church.

3rd. An Every-member Canvass in every Church.

4th. The Duplex Envelope System for every Church.

5th. Distribution of literature every month to every member of every Church.

6th. A District Leader for every district.

7th. Lay delegates who will attend the Annual Conference.

8th. A great laymen's rally during the Annual Conference at Shreveport.

9th. At least one laymen from every charge present at the Conference rally.

Other things will be taken up another year.

The Quarterly Conference elects the church leaders; the Church Conference elects the missionary committee, and the missionary committee makes the canvass and distributes the literature monthly. Every member of the Church must be called upon and given the opportunity to pay his tithes to the Lord. For if they do not pay, they will be lost, and their blood will be upon their leaders if the latter do not lay it upon them. All this has been made easy if we follow the plans of the Movement. Some of our time is all that we need offer, and surely the growth of our Kingdom is worthy of some small sacrifice.

And yet it seems impossible to secure even the completed organization this year, let alone the work. One presiding elder writes that his preachers refuse to nominate church leaders. "For," they say, "they will not do anything." To those preachers, we say, "Give us the best men you have for church leaders and let us try our best with them."

The law of the Church contemplates that every church of a circuit shall have a leader and a committee, and not simply one of each for every circuit or station, and yet only one district in the State has complied with that part of the law. Two or three other districts have provided leaders for all charges, and other districts for a few stations and circuits; but, as said before, only one district has provided a leader for every church of every circuit and one for every station.

Many of our preachers do not believe in this Laymen's Missionary Movement. They have intimated the same to the writer. Again, in writing up the proceedings of the various district conferences, the secretaries report the smallest affairs relating to the churches or to the preachers, but they do not even state whether a district lay leader was elected or not. That office is not of sufficient importance in the minds of these beloved secretaries to even warrant a notice.

Brethren, please do not think I am complaining. I am simply trying to call attention to a condition with the hope that publicity will do its work. Let us thoroughly organize for the service of our Lord.

Let all the presiding elders and pastors of the Louisiana Conference see that church leaders and missionary committees are elected for every church. On circuits there should be a leader and a committee for every church of the circuit, not simply one of each for the circuit. Let them send the name and address of each leader to the district leader of the district and to the Conference lay leader. W. S. HOLMES,

Conference Lay Leader, Louisiana Conference.

THE MISSIONARY POLICY FOR METHODIST SUNDAY SCHOOLS.

By Rev. P. O. Lowrey.

During the last quadrennium there was developed by the Sunday School and Missionary Boards of our Church a missionary policy for Sunday schools that took definite form at the recent General Conference in the following legislation, to be incorporated into the new Discipline in the chapter under Sunday schools:

"Section 3.

"6. Let every Sunday school be regarded as a missionary society, and let the superintendent, after counsel with the pastor, appoint annually a missionary committee to have charge of all the missionary activities of the school; . . . . let one Sunday in the month, preferably the last, be observed as Missionary Day in the Sunday school, and let the entire missionary offering of this day, together with all other missionary offerings, regular and special, made in the Sunday school, be a separate fund and designated 'Missionary Offerings in the Sunday schoool;' let it be sent through the Conference treasurer, handled and forwarded by him, as a separate fund to the Board of Missions for use in its general work; . . . . provided that an amount equal to 10 per cent of the aggregate of all offerings made in the Sunday school for missions shall be turned over by the Board of Missions to the General Sunday School Board to be administered by that Board for Sunday school work at home and abroad. It is urged that as far as possible the missionary offering in the Sunday school go as a free will offering and not be used to meet the missionary assessment on the congregation; but if any church, in order to pay its missionary assessment, finds it necessary to use the missionary offering of the Sunday school, the amount so used shall still be kept separate and forwarded by the Conference treasurer as a Sunday school item to the General Board of Missions, and in this case designated 'Sunday school missionary offering on assessment.'

"Section 4.

"It shall be the duty of the preacher in charge to see that a missionary committee is appointed in each Sunday school, that one Sunday in each month is observed as missionary day, and that an offering for missions is taken on that day, and to forward all missionary offerings made in the Sunday school to the Conference treasurer in accordance with the provisions of Paragraph ——.

"Section 5.

"1. It shall be the duty of the presiding elder to urge . . . . that every Sunday school in his district be organized for missions by appointing a missionary committee and observing missionary day."

Summed up this policy provides for a missionary committee, a missionary day, and a missionary offering.

1. The committee should be composed of those members of the school who have missionary spirit and interest enough to acquaint themselves with the missionary situation, either in regular Mission Study Classes under capable leaders or by the private reading of the Missionary Voice and such other books (Trull's "Missionary Methods for Sunday School Workers" being almost indispensable) and periodicals as will give them the latest facts from the mission fields; and who will give ample time to the preparation of the program for missionary day, see that the Sunday school auditorium is decorated with missionary mottoes, charts, and maps, and that the best missionary books are read by the members of the school as individuals or are taught as supplementary courses in the regular classes, and see that the collections are taken on missionary Sunday and forwarded to the Conference treasurer as directed by the Discipline.

2. On missionary Sunday a program of about fifteen minutes should be rendered either at the opening or closing of the school, using Scripture, recitations, songs, curios, statistics, etc., as per the various helps furnished by the educational department of the Board of Missions.

3. The offering should be taken for the definite purpose of missions, and not simply the appro-

(Continued on Seventh Page.)

The Home Circle

BOBBY'S PRAYER: "THE OTHER BOY."

Dear Father, there's the other boy to-night,
Who's praying to a god that's made of wood.
He asks it to take care of him till light,
And love him—but it won't do any good.

He is so far I cannot make him hear;
I'd call to him and tell him, if I could,
That you'll take care of him, that you are near
And love him—for his god is made of wood.

I know he'd ask you, if he only knew;
I know he'd love to know you if he could.
Dear God, take care of him, and love him too—
The other boy, whose god is made of wood.

—Margarita Haywood, in Everyland.

MISSIONARY POCKETS.

"What are you going to do with my coat, mamma?" asked Robert, watching his mother as she laid out a pile of little garments.

"It is for the missionary box, dear," said Mrs. Vincent. "It is too small for you and, being almost new, will fit some smaller boy nicely. My boy is getting so big he hardly has a chance to wear out anything."

"Please wait a minute, mamma. There are some things in the pockets I want."

"And, mamma, if you are going to send my little white apron, there are some things in the pockets that I want," said Amy, putting aside her doll to hurry to the pile of garments. "I couldn't think of giving away this lovely blue hair-ribbon."

"And my jackknife, and three of my best marbles are in the pockets of these trousers. Mamma, would you have given these clothes without examining them?" he asked, turning over everything in the heap, as he looked through other clothes for treasures.

"You have so many playthings, Robert, that I thought you wouldn't miss a few of them. If I were a little boy 'way off in a lonely little home out West, I think I should like to find a few pretty things in the pockets of the clothes that come in the missionary box; don't you?"

"Missionary boys are different," muttered Robert; "they don't expect playthings."

"No, I suppose not," said his mother; "but do you not think they would enjoy them?"

"Maybe they would, but I can't spare these."

Mrs. Vincent went off to the meeting with the little clothes and her own gifts, but not until every pocket had been searched. Robert and Amy carried the treasures to the playroom, and put them in their proper places, but somehow neither was happy. They tried playing, but little Bobby wanted to play, too, and the game broke up in a quarrel. Then they both wished it was a school day, so there would be something going on.

Finally they sat down on the floor to look at the big illustrated Bible which was one of their treasures, and baby Bobby came up behind them so he could see, too. It was strange that the first picture they turned to should be that of Christ teaching his disciples, and that the words underneath it read: "Freely ye have received, freely give."

"I'm going down to Mrs. Upton's with some of my things from those pockets," said Robert, suddenly. "It isn't fair that we should have so much and those other children nothing."

"That is just what I was thinking," said Amy. "Let's fill every pocket full."

When the ladies saw the children coming with their hands full of gifts, they said: "Let's not send the box to-day, but give all the children a chance to fill the pockets of their garments, too."

When that box was opened in that lonely little home out West, I wish you could have heard the squeals of delight from the four little children. The oldest was only eight and the baby three, but every one had been remembered, and the floor was covered with marbles and little toys and trinkets. They liked the clothes very much, but the pockets filled to overflowing with nice things they liked best of all.

When the letter came telling about their great joy, Amy said: "Let's always see that the missionary pockets are full instead of empty." And ever since then the boys and girls save up all the year, so there will be no pockets empty when the big box goes on its long journey.—Wide World.

YOUNG FOLKS OF THE BUSH.

Rev. James Luke.

When you think what the surroundings of West African boys and girls are, you will be surprised to hear that they are the politest little things you ever met in your life. They are taught no table manners, for they never sit at table; no school manners, for, until the missionary comes, they have no school; and no clothes manners, of course, since you cannot soil a pinafore if you have not got one on.

Yet you can go into any West African village and rarely, if ever, meet with an awkward, self-conscious, or rude, unmannerly child. Of how many home villages could this be said?

You would also be surprised if you saw the way they carry things. Having no clothes, they have no pockets; so the scholar sticks his pencil, pen, and slate pencil into his hair and carries his slate and books on top. Send a girl for a jugful or a bucketful of water, and she comes back with it safely poised on her head. I have seen a girl with a jug of water thus balanced stoop to pick up some small article from the ground, and not one drop was spilled. Big and little things—a traveler's trunk, or needle and thread—all find their place on the head.

The result is that all the young people are erect, straight, athletic-looking. They never require gymnastic exercises as a cure for stooping on rounded shoulders; no slouching among the boys and no ungainly gait among the girls are ever seen. The girls walk with the ease, the grace, the dignity of duchesses, while the boys have the springy step of athletes.

The girls do not seem to indulge in games. The boys have a game of taking prisoners, but their great form of exercise is wrestling. All their quarrels are settled in this way.

Another point is that the young folks are nearly all vegetarians; they seldom eat anything in the meat line heavier than snails, which are used to make pulpy soup. Perhaps this is why they have such sound and beautiful teeth.

Once, when traveling with a doctor, we were very hungry and entered a village and asked for food. The chief went in search of it. By and by came a wooden trencher with a few pieces of cold ham and a bit of meat. I was in an inner room changing my perspiring clothes for dry ones. I happened to look out at the doctor. He was busy. Johnnie, our cook boy, was standing behind him with a face of horror. He caught my eyes and whispered in awe the one word "ebok"—monkey! I told the doctor, but between mouthfuls he only muttered: "Monkey—or no—monkey—I—don't—care—I'm—too—hungry!"

Though you see few people wearing chains, and they seem happy enough, slavery is still common. One day I heard the sobbing of a girl, and, looking out, I saw her in front of a tall native, who carried on his head a few 5s. bundles of brass rods. She had a piece of fruit in each hand and had no clothing. The story was clear enough. The man had sold things, cloth or gin, to her parents. They had been unable to pay, and after a time, on being pressed, their little daughter and a few bundles of rods were offered and accepted in payment. There she was on her way to the forest, to be lost in the awful swirl of slave life in the interior.

Once a chief brought a little slave girl to my wife as a present. She wore nothing but a frightened expression and a string of beads. How proud the chief was of his present! She proved a very capable little woman indeed and learned to sew, do house work, read, write, and sum up.

The people are fond of their boys and girls, of course, but it is only when they come under the influence of Jesus that the young folks get their true place in the home.—Young Christian Worker.

MISSIONS IN THE SUNDAY SCHOOLS

Continued from Sixth Page.

priation made of a part of the school's funds to the missionary collection, without any educational element or the developing of the grace of missionary Christian giving.

The importance of such a policy carried out may be estimated when we consider:

1. That the purpose of the founding of the Church for the "conversion of the world" should be gotten into the thought of its members at the earliest period possible in their lives, and that beginning with the cradle roll, the Sunday school is equipped to do this as is no other organization. The Sunday school is the one indispensable educational institution of the Church, and it is a recognized fact that to get any great enterprise effectively before the world it can be done in no way so surely as to get it into the educational thought of the young; and as the temperance and other questions have thus become live and conquering issues, so may the missionary propaganda of the Church.

2. Through the Sunday school not only may all the members of the Church be impressed with the missionary idea—since practically all are at some time members of the school—but in most instances they remain in the school long enough to learn to be liberal supporters of the missionary cause and to become acquainted with all the allied facts and forces in the evangelization of the world.

3. In the Sunday school the missionary program is easier of operation than in any of the other agencies of the Church, the organization being well-nigh perfect, and the interest already established and maintained by other lines of work.

The only argument needed to establish the need of some such policy as that outlined is the fact that after more than two thousand years from the time the Church was commissioned to make disciples of all nations there are more than 800,000,000 souls living in this one generation that have never heard of the atoning death of Christ. This new era of intercessory prayer, consecrated giving to bear the message of life, and the surrender of self, all inspired by the increased knowledge of missionary needs and success, has therefore come none too soon. Our missionary policy for Sunday schools is now workable; let us work it.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

"THY KINGDOM COME."

This is the second petition in the model prayer given by our Lord for use by his disciples. How profound is its significance; how comprehensive its sweep! To utter these words in a merely superficial and perfunctory manner is not truly to pray them. That can be done only by him who is doing his utmost to set up the Divine Kingdom in his own heart, and in the hearts of others, and in all the affairs of men around the whole world. This is but a re-statement of the truism that prayer to be acceptable and efficacious in the highest and fullest sense must have back of it a consecrated and devoted life.

A disciple who measures up to the Scriptural standard set for the Christian must be missionary in spirit. Otherwise he is not like Christ who gave up all, both in heaven and on earth, that he might save fallen and perishing humanity. The Master kept back nothing whatever; all that he had on high was renounced; he "emptied himself;" stooped to wear our lowly human nature, and had "not where to lay his head." But he did not stop with a mere renunciation; he gave to the great work which he had volunteered to perform all his mighty powers of mind and heart and soul in a blessed ministry which finally led to the awful agony of Gethsemane and a cruel death upon the cross.

So to-day he is the greatest missionary among men who most completely devotes all that he has and is to the furtherance of the cause of human redemption and the setting up of the Kingdom of God on earth. Neither the giving of money, nor personal work alone, is enough. Both must be included; all that one can possibly do to bring the lost millions of the race to Christ should be done both at home and abroad. The lack of a missionary spirit in the Church is seen not only in the meager and discreditable giving of its members to carry the gospel to heathen lands, but also in the pitifully small number of them who are doing anything to rescue the perishing about their own doors. Hearts on fire with the love of God, and with the passion that it generates to enkindle that fire in other souls, is the true and only remedy for both of these lamentable deficiencies. As is well known, persons who are the most deeply spiritual are both the best workers and the best givers. It is difficult to develop a man who is unregenerate or is in a backslidden state into an enthusiastic supporter of Christian missions of any kind or anywhere. Our risen Lord was speaking to converted men when he used the command "to disciple the nations." We do not believe that anything would do so much to strengthen the missionary cause as a sweeping and widespread revival in the Churches of our own country and other gospel lands.

But in stressing this point, let us not be understood as depreciating to the slightest extent the importance of missionary information or of effective organization. They are immensely helpful—are, in fact, indispensably necessary if the largest results are to be achieved. The child of God needs to be shown what his duties are and led into the way of performing them. His vision should be widened and his obligations to the Heavenly Father and his fellow-men laid in their full weight upon his heart and conscience. Such a process must be used, along with the operation of the Holy Spirit in the soul, if Christians of the most majestic type who delight to lay themselves out for the extension of the Divine Kingdom, are to be developed.

Never was the call for complete consecration to this supreme work of redeeming humanity louder and more urgent than it is to-day. It cannot, of course, be said that the need for the gospel is greater now than in former decades and centuries, though it is indescribably imperative and overwhelming. But the doors of opportunity were never before so wide open or the possibilities of successful evangelization so inspiring and sublime. God is wonderfully moving upon the hearts of the people in heathen lands and they are approachable and impressible to an extent never before known. And modern inventions have brought them vastly nearer to us—have made neighbors of all the populations of the globe. The "fullness of the times" for the spread of Chrisitanity has come, and as Dr. John R. Mott, perhaps the world's foremost missionary leader, says, "It is a decisive hour for the Christian Church; if it neglects to meet successfully the present world crisis by failing to discharge its responsibility to the whole world, it will lose its power both on the home and on the foreign fields and will be seriously hindered in its mission to the coming generations." It is a profound truth that Christians must save others to save themselves; that they must lose their lives in generous and unselfish service, if they would have them enriched and ennobled and made fit for eternal continuance in the skies.

And surely the coming of the Divine Kingdom is a thing worth praying and earnestly striving for. It will be a kingdom of righteoueness. With its establishment, all injustice, oppression, and evil will cease to exist, and equity, truth, and right will everywhere be enthroned. There will be no vice, no crime, no social iniquities of any kind to blight and destroy.

It will be a kingdom of peace. The roar of the cannon will be forever hushed; proud navies will ride the seas with frowning guns no more, and drums will beat only for the marching of the soldiers of the cross. Violence of any kind will be unknown; human blood will cease to be shed; there will be no need for jails and prisons, for watchmen or police. The world of men will be one vast brotherhood and the law of love will abolish all hurtful contention and usher in a universal reign of "sweet concord."

It will be a kingdom of happiness and plenty. None will shiver in rags, none will want for bread; none will drag out existence in filth and squalor. The generous soil of earth produces enough for all, and its products will be so distributed that everyone will have a sufficiency and none will lack the things that are needful. And along with poverty, will vanish that other awful brood of sin—affliction, sorrow, and suffering. Joy will fill every heart, beam from every face, and set human lips to singing the praises of the great King upon every part of the redeemed planet.

Is it chimerical—this cherished belief that such a Kingdom is to come? Nay, not so. The prophets of old foresaw its glories and set them forth in rapturous language; its establishment was the constant theme of the great Galilean Teacher, and the Seer of Patmos saw it standing out in majestic proportions and entrancing beauty afar down the centuries. it will finally come; but it is a tremendous and startling fact that by our fidelity or unfaithfulness we may hasten or delay its gracious advent. Shall we not, then, do our whole duty and help to speed the day of our Lord's universal triumph? Despite the aggressive activity of the forces of evil, never was the future so luminous with auspicious omens as it is at this hour.

"The world is swinging toward the light,
And skies are growing clearer;
The gray of dawn is on the hills,
The golden glow grows nearer."

OUR GREATEST HOME MISSION FIELDS.

Our greatest mission fields in America to-day are in the cities, and they are constantly becoming greater because their population is steadily increasing and becoming more congested and cosmopolitan. It is in them that vice is most strongly entrenched and that the Churches are having their hardest struggles and are achieving their most meager victories. No body of Christian workers are giving a better account of themselves in our sin-cursed municipalities than those who are connected with the Salvation Army; and it may be well in this Missionary Number of the Advocate to quote the description recently given of the conditions existing in these centers of population by Commander Eva Booth, the official head of that organization, who is called "The White Angel of the Slums." During her recent visit to England, she is reported to have expressed herself in an interview with Mr. Harold Begbie, which was published in the London Daily Chronicle, as follows:

"You literally feel the sense of numbers. Wherever you go in American cities you are conscious of these millions struggling to exist. Then there is the question of climatic extremes. You have no idea what heat means till you live in American slums during a heat wave. That heat drives people mad—if not in mind, in spirit; they are maddened in spirit without losing their reason. Oh, it is dreadful, the heat, among the dense masses of the slums. And in winter, down goes the thermometer, and starving people drop dead of cold—killed by cold, not by hunger. Then there is another great difference, the foreign element. We get in our slums over there the knife people. Do you know what I mean?—those races from Europe who carry a knife and use it in argument—lawless, passionate, violent people. This means that our slums are more dramatic than yours. In England misery is depressed. In America its blood is up. You never get one general atmosphere, even as you never get one general language. To visit a slum in America is to come into contact with the passions and vehemence of the whole world. It is extraordinarily interesting, amazingly vital, however sad and dreadful. One can not lose heart in the slums of America. It is a fight for life.

"The poverty is appalling. You ought to see the bread-lines over there; it's a sight never to be forgotten. We have emergency relief depots all over the States. How many people, do you suppose, sleep every night in what we call our Poor Men's Hotels, what you call here Salvation Army Shelters? Seventeen thousand! Every night we take care of 17,000 men who would be otherwise sleeping in bridge recesses or with their heads under carts. One of these hotels, a memorial to my dear father, holds 670 beds.

"Poverty in America is very severe. Nothing, you see, is cheap. The most common necessaries of life are dear, very dear. And the immigrants pour in from every country of the world, bringing fresh penury and new destitution to swell the terrible sum of the old. Life is a struggle over there were many, many thousands of people—a frightful struggle. Then the children of the poor. Oh! how they suffer. In twelve months we played with, fed, dressed, washed, kissed, and cuddled 42,000 of these poor babes. The ghastly, ghastly suffering! We found a babe once, two or three years old, in a chicken-coop in a cellar; for nearly three weeks afterward it never uttered a sound, not one sound, not even an Ur; its food had to be thrown to it on the ground before it would eat; when any of us entered its room it would get behind things—behind a chair, a sofa, or under a table: the doctors told us its reason was fatally damaged. No! That child is now a bonnie, laughing, blue-eyed lass. The police brought to us once a child, the calves of whose legs had been gnawed by rats. Oh, it is indescribable, the misery of these famishing little children. But when you see them in our nurseries, then you say no work touches this work of saving the babes. You can't pay for the love a child wants! There's something the dollar bill can't buy, and that's devotion. My beautiful women out there are like the angels of God; they don't merely do their work, they love doing it. And the rich know this. That's why we are popular; that's why they help us."

How is Southern Methodism meeting this challenge of the cities? It must be admitted that she is doing it very poorly. In New Orleans, for instance, how little is being accomplished in comparison with what needs to be done! And we dare say it is much the same way in St. Louis, in Baltimore, in San Francisco, and in many other places. We covet for our Church a larger share in this urgently needed work, than which, we feel sure, none more highly pleases our Lord. We should like to see our representatives stand abreast of those of the Salvation Army on the firing line, where the shots of Satan's batteries are the hottest and where humanity is sunk deepest in the depths of sin and degradation. Shall we not push our columns to these outposts of the battle and join the followers of General Booth in proclaiming the good old Methodist doctrine, which they say is their slogan, that "the worst of the worst, the lowest of the low, may be changed absolutely and for eternity, in the twinkling of an eye?"

A WORK FOR ALL.

In the first years of the Christian Church the laymen recognized it to be as much their duty, as it was that of the preachers, to lead souls to Christ. To get back to that way of doing things is the "Laymen's Movement" that is most urgently needed. God never intended that ministers should have a monopoly of the glorious work of bringing people into the Kingdom. It is his will that all his followers should have a part in this highest and noblest form of service and win crowns set with many stars.

HIT THE MARK.

Vice President Marshall in a recent address said: "The religion of to-day has too much of science in it and too little of God Almighty." We do not always agree with the Vice President, but we think that in this instance the utterance that he flung off squarely hit the mark.

PERSONAL AND OTHER NOTES.

The music at the Seashore Camp Meeting this year was up to date. They had a saxaphone in the choir.

The Holly Springs (Miss.) Reporter states that Rev. W. N. Duncan assisted in a meeting at Winborn, Miss., last week.

Brother W. T. Holland, the genial editor of the St. Helena Echo (Greensburg, La.) visited relatives in New Orleans a few days since.

Rev. N. E. Joyner delivered an informing lecture on conditions in Mexico at the Seashore Campground tabernacle last Sunday afternoon.

Rev. W. M. Williams, manager of the Mississippi Orphans' Home, is enjoying a visit from his mother, Mrs. C. C. Williams, who is in her 84th year.

The Educational Commission of the Methodist Episcopal Church, South, met in Atlanta, Ga., yesterday. At this writing we are not informed as to what was done.

Rev. M. B. Sharbrough, of Columbia, Miss., went to Scooba, Miss., last Monday to assist in a union meeting there, which is being participated in by the Presbyterians and Methodists.

The East End M. E. Church, South, of Meridian, Miss., of which Rev. W. B. Hogg is pastor, will in the near future erect a handsome new brick house of worship, to take the place of the frame structure at present used by that congregation.

Through the courtesy of the President of that institution, Rev. J. S. Purcell, we have in hand a catalogue of the Montrose (Miss.) College. It is a neat pamphlet and sets forth impressively the advantages of that excellent school. Send for a copy.

Rev. W. W. Drake, of Baton Rouge, La., who collected most of the matter for this issue of the Advocate, desires us to state that his reason for not securing contributions bearing on the woman's work was that they are to bring out a special edition of their own on August 6, and that he did not wish to anticipate them.

Rev. J. H. Bass, pastor of the Second M. E. Church, South, of Columbus, Miss., writes: "Kindly allow me to say that my board of stewards have granted me a vacation during the month of August, and that I should be glad to spend the time assisting in meetings if any of the brethren feel that they can use me."

In a business note to our office, our esteemed friend, Rev. W. S. Harrison, of Starkville, Miss., adds the following statement: "Our church is in good working order. Rev. T. H. Lipscomb, our pastor, is rendering excellent service, and is in favor with his congregation and the community generally. Our Sunday school was never better."

Colonel J. M. Johnson, of Acona, Miss., whose misfortune in being thrown from his horse and seriously injured was mentioned in the Advocate last week, is reported to be resting quietly and doing as well as could be expected. Colonel Johnson is the father of Rev. W. J. Johnson, pastor of the First M. E. Church, South, of Beaumont, Texas.

The Daily Corinthian of July 11 (issued at Corinth, Miss.) says: "The revival at the Southside M. E. Church, South, continues with much interest. Rev. L. W. Cain is assisting the pastor, Rev. T. H. Mills. Large audiences are attending and a spirit of co-operation prevails. Several conversions have already taken place and the meeting gives promise of most gracious results."

Rev. J. G. Snelling preached a sermon of great strength and power at the Carrollton Avenue Church of this city last Sunday morning, and filled the pulpit of First Church at the evening hour, Rev. C. A. Battle preaching in his stead at Carrollton Avenue at night. Dr. Werlein was at the Seashore Camp meeting, where he preached impressively both in the morning and evening.

The July number of Our Home, the Mississippi Orphanage paper, says: "We are indebted to Dr. M. W. Swartz, of Millsaps College, for a very fine sermon, preached to us last Sunday night, his subject being the story of Naaman, the leper. It was full of new thoughts, encouragement, and help." If Dr. Swartz discourses as well as he writes, his message must indeed have been well worth hearing.

From a report of the recent International Epworth League Convention in the Western Christian Advocate (Cincinnati), we clip the following: "The Methodist Episcopal Church, South, maintained her standards of eloquence, courtesy, and psychic warmth by lending to the convention Dr. H. M. DuBose, Dr. F. M. Thomas, Dr. F. S. Parker, the League Secretary, Bishop Mouzon, and others of noted names."

A correspondent says: "Rev. O. L. Tucker, who is in his fourth year on the Jonesboro (La.) charge, has done, and is doing, a fine work, and is held in high esteem by his people. With his own hands he has beautified and improved the church and parsonage property very much, having painted the parsonage, built fences, etc. In fact, I have not seen a better-kept parsonage anywhere. Mrs. Tucker is an ideal housekeeper."

We take from the Times-Picayune the following dispatch from Hattiesburg, Miss., bearing date of July 9: "Mrs. Margaret Hawkins Cooper, wife of Mr. Ellis B. Cooper, died in the South Mississippi infirmary at this place last night. The funeral took place at the home of her parents this afternoon, with Rev. C. W. Crisler officiating." It is with sorrow that we repeat this announcement, and we extend heartfelt sympathy to the bereaved.

The Midland Methodist says: "We understand that a number of Nashville laymen are getting up a protest against the recent action of the Board of Education in not re-electing Dr. J. L. Cunninggim Superintendent of the Correspodence School." Think of a group of NASHVILLE laymen trying to dictate to one of the General Boards of Southern Methodism what it ought to do! They would do better to occupy themselves trying to help run their Carnegie university.

Miss Elizabeth Kilpatrick, of Corinth, Miss., will in the near future spend ten days assisting the Texas Sunday School Board in its Summer School at Epworth-by-the-Sea, and will go from there to Lake Geneva, Wisconsin, to lend a hand in the exercises conducted in connection with a Summer Camp and School for Older Girls. Much to her regret, she will not be able to attend the Sunday School Institute and Conference at Lake Junaluska.

In a business letter to our office, Rev. R. A. Clark, pastor of the First M. E. Church, South, of Jackson, Tenn., says: "My work is moving along finely. Our new church is finished and the furniture is now being installed. It has cost us about $80,000, is modern in every particular, and is beautiful in appearance. We will have our formal opening of the new structure on the first Sunday in September, when Bishop W. B. Murrah will be with us."

We stated in our issue of last week that Mr. Ernest Kellner, Jr., of Greenville, Miss., had graduated in law at Washington and Lee University, making the third best grade in a class of sixty. Since that time the final examination papers have been gone over, and the Dean of the Law Faculty has written our young friend that he led the class in the concluding test. Considering Mr. Kellner's age as compared with the ages of his fellow-students, this is indeed a remarkable record.

We are indebted to Dr. H. W. Featherstun, the able presiding elder of the Newton (Miss.) District, for the following item of interest: "I dedicated a neat and ample new church at Mount Pisgah, on the McDonald charge, on Sunday, July 5. There was a fine audience, a good spirit, and no debt. Paint and new pews will complete this handsome new country church. Rev. M. R. Jones, the pastor, and the good people of Mount Pisgah deserve great credit for this worthy achievement."

Rev. A. W. Langley reports an excellent revival at Planterville, Miss., in which there were 21 accessions to the Church, 18 of them being on profession of faith. Brother Langley says: "This was one of those good meetings which commence well and grow in interest to the close. Rev. J. E. Gault, of Calhoun City, was with us from Monday night through the concluding service on Friday morning. His earnest and well delivered sermons will be of lasting good to the community. The Holy Spirit was present in power."

Rev. Paul D. Hardin, under date of July 13, writes as follows: "Mr. Robert F. Henry, the father of Rev. W. G. Henry, pastor of the Galloway Memorial Church of Jackson, Miss., died at his home in Pickens County, Alabama, and was buried at Columbus, Miss., on the succeeding day. Brother Henry was a faithful member and loyal supporter of our Church and will be greatly missed in the community where he lived." We regret to be apprised of this sad occurrence, and we extend sympathy to those touched by this sorrow.

From Bunkie, La., Rev. R. S. Walton, under date of July 6, writes: "Four members were received into the Church as a result of a 5 days' meeting held in the school building on Bayou Claire. The congregations were small in the beginning, but soon increased until they filled the house. Rev. E. G. Wood, of Pollock, did the preaching. He won the hearts of the people and on two or three occasions nearly every one responded to his proposition. He is a deeply consecrated man and gives promise of large usefulness in the Church."

We regret to note in the Kosciusko (Miss.) Courier that Prof. G. M. Boyd, who for the past twenty years has been Superintendent of the Kosciusko public schools, has been forced by ill health to resign, and is now seeking to recuperate at a health resort in Alabama. Prof. Boyd's work at Kosciusko has been of a really monumental character, and he has long been recognized as one of Mississippi's foremost educators. We sincerely hope that the impairment of his health is only temporary and that he will soon be able to don the harness again.

We were sorry to be informed that Dr. W. H. LaPrade, our pastor at Hazlehurst, Miss., has been seriously ill at the Baptist Hospital in Jackson, Miss., where he has undergone two operations, but we are pleased to state that the latest news that we have received was to the effect that he has begun to show considerable improvement, and we hope that his health will soon be fully restored. Mrs. LaPrade also went to Jackson that she might be near the Doctor during his illness, and while there was the guest of Mr. and Mrs. Felix Gunter.

Dr. W. W. Pinson, of Nashville, Tenn., who was expected to be the principal preacher at the Seashore Camp Meeting was physically unable to attend. An invitation was then extended to Dr. G. S. Sexton, of Shreveport, La., to lead in the services, but he also was too unwell to come. The meeting, however, is reported to have been quite as good as usual, the preaching being done by Dr. O. C. McGehee of Mobile; Dr. S. H. Werlein and Dr. J. M. Henry of New Orleans; Dr. W. H. Huntley, presiding elder of the Seashore District; Rev. M. L. Burton of Gulfport, and others.

A Baton Rouge (La.) dispatch to the New Orleans Item represents Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, as making the following statement concerning the work of the recent State Legislature, so far as it relates to the cause of prohibition: "In view of the fact that a majority of both houses was against me, I think I succeeded in getting as much done as could be hoped for. We secured some bills that are helpful, and during the coming two years we will try to discover any defects that may exist and will come before the next Legislature, asking that they be remedied."

A card from Rev. F. N. Sweeney, of Wilson, La., written from Colorado Springs, Col., last week, reads as follows: "I left home Wednesday evening, July 1, and arrived here Saturday morning at 9 o'clock. I am feeling fine. I had the pleasure of hearing Billy Sunday yesterday (July 5). He has been here four weeks and will continue his work through next Sunday. It is worth something to hear him. He preached to 21,000 yesterday. The tabernacle holds 12,000; there were 750 persons in the choir. Many are turned away at every service. This is a beautiful place. As I write, I can look out on the mountain and see the snow. The water I drink is melted snow."

By request of Mrs. S. C. Taylor, of Cleveland, Miss., we publish the following announcement: "The Cleveland Holiness Camp Meeting at the Tabernacle two and a half miles from this place will be held August 6-16. Rev. J. B. McBride, of Pasadena, Calif., will be the preacher in charge. He will be assisted by Rev. J. S. Clark, of Topeka, Kansas, who will preach in the afternoons and have charge of the music. Brother McBride is a strong preacher; Brother Clark is the Conference Evangelist of the Kansas Conference of the Methodist Episcopal Church. Other preachers and workers will be present to aid in the battle against sin. The camp ground is an attractive place, and board and lodging can be secured at reasonable rates. Ministers will be entertained free."

The union meeting held annually at Nettleton, Miss., with the Methodists, Campbellites and the members of the two Presbyterian churches of the town co-operating, will begin this year on August 9. Referring to this arrangement among the denominations at Nettleton, Brother J. A. Lowe, a leading citizen of that community, says: "Last year Dr. J. C. Barr, of New Orleans, and his consecrated wife spent some two weeks with us during these union services, and Dr. Barr did some very fine gospel preaching, which resulted in the accomplishment of much good. Following the usual plan of rotation, the Methodists will furnish the preacher this year, and we have succeeded in securing the services of Dr. J. W. Hill (Gulliver), of Texas, to whose coming we are looking forward with anticipations of great pleasure and profit."

Rev. J. S. Duke, whose present address is 505 Tombigbee Street, Jackson, Miss., and who is an excellent chorister in revival meetings, requests us to state that he has some open dates during the month of July and that he would be pleased to have any brethren who may need his services to write him. Brother Duke adds: "I have been in two meetings since I wrote you last and in each of them the power of the Lord was manifest. I was with Brother S. H. Frazier at Bernice, La., where they had a gracious season of refreshing, and will build a nice $1800 church at once. The other meeting in which I participated was a union one at Coffeeville, Miss., which resulted in a number of conversions and a general spiritual uplift. The preaching was done by Rev. J. A. Lee, a Baptist minister, who gave the people the pure gospel in an effective manner."

MISSIONARY BRIEFS.

Rev. J. L. Henry of China writes that the new church at Hutsung has been completed, and will seat 500 persons. On the evening of the formal opening, however, there were 1000 people in it, all in a good humor and eager to see and hear. During the four days' meeting which followed, 52 persons gave their names as probationers, and eight adults and two children were baptized. This church cost more than $1500 and something like half of it was raised by the Chinese in that community.

• • •

A missionary in Japan writes: "The Japanese post office is one of the most accommodating institutions in the world. It will do all kinds of things for you that the American post office has never dreamed of. For instance, on February 6 last the mail carriers distributed for us throughout this province 20,000 handbills advertising our mission work."

• • •

During the evangelistic campaign held in Soochow from April 26 to May 10, 400 enquirers were enrolled, and more than 100 persons were either brought to a real conviction and confession of sin and a joyous realization of pardon and renewal, or else were revived from a state of coldness and doubt.

• • •

The Secretary of the Sunday school of the People's Central Institute reports an enrollment of 112 for the first quarter of the year. The average weekly attendance was 73; there were 27 who had not missed a single Sunday during the three months. This is the best record the school has had in the history of its work. There are four branch Sunday schools conducted by members of the Central School. They report an enrollment of 106, with a gratifying attendance at each service.

• • •

Recently on a special campaign led by a representative of the American Bible Society 7491 Bibles and portions were sold in ten days, within the bounds of the Songdo East District, Korea. There were eight men in the group, which shows an average of nearly 100 books per day for each man.

• • •

The first annual debate between Soochow and St. John's Universities took place in our chapel last Friday afternoon in the presence of a select audience admitted by ticket. St. John's defended the affirmative and Soochow the negative of the proposition, that "For China To-day the Advantages of Foreign Loans Outweigh the Dangers." Soochow won! This victory was decisive and clear-cut, and brought great satisfaction to our students, who have been made sore by almost constant and overwhelming defeats in athletic contests with the older institution, which twenty years ago started and has ever since maintained athletics with great persistence and success.—W. B. Nance, Soochow, China.

Obituaries.

Obituaries not over 250 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

ANNA T. MULLEN, beloved wife of S. C. Oats, was born in the City of New Orleans, La., on Nov. 5, 1885 and died on June 26, 1914 in Meridian, Miss. She was married to Mr. S. C. Oats in the city of New Orleans on June 26, 1912. They celebrated the second anniversary of their marriage just six days before her going away. On that occasion each declared that the past two years had been the happiest of their lives. All was joy and happiness until death entered the home and claimed the wife and newly born babe. She faithfully followed and trusted in God who has called her to himself, where now she and the little one will be waiting and watching for the coming of the bereaved husband and father.

A FRIEND.

Near Shuford, Miss., on June 20, 1914, Mrs. MARY J. BREWER McCULLAR was called away by the death angel to her heavenly home. Mrs. McCullar was born in Talladega County, Ala. on Aug. 8, 1842, but moved to Mississippi in her early days. She was married to A. J. McCullar, Jan. 31, 1866 and nine children were born of this union, five of whom are still living to mourn their loss. She had been a consistent member of the M. E. Church, South, for more than forty years, and was a true and faithful Christian, loyal to her church, and had often been heard to say that she was ready to meet her God. Her home was a sanctuary where she communed with God; and surely her name is written in heaven where some sweet day we shall meet her. She was laid to rest in Lovejoy Cemetery, the Rev. Mr. Porter, her pastor, conducting the funeral service. May the Lord bless the bereaved.

A FRIEND.

AN AFRICAN WELCOME.

About 10 o'clock on the morning of December 26 the Lapsley whistle began blowing to announce our approach to Luebo. Soon the banks of the river were crowded with natives shouting welcome and running along with the boat. The crew, dressed in their Sunday best, and waving red "bandannas," began singing "Trust and Obey," which was answered from the shore with "Onward, Christian Soldier," and "America." After the eleven missionaries came on board to greet us, followed by a number of native evangelists and workers, several men were stationed at the gangplank to keep back the thousand or more who were eager to grasp our hands. Hammocks were in waiting, and we were quickly carried up a long hill, men, women, and children running along on each side, smiling and shouting the common salutation, "Muoyo." Passing under a large banner of "Welcome to Luebo," we were deposited in cozy rooms prepared for the new missionaries. The station bells called us to Church, which was packed with natives eager to get a glimpse of their beloved pastor and teacher, Dr. Morrison, and of the new missionaries. One of the first messages received on our arrival here was from the great chief, Wembo-Niama, who declared his pleasure at our coming and that his pledge of friendship continues, in token of which he sent a long spear to Bishop Lambuth.—Mrs. C. C. Bush, in Epworth Era.

A REVIVAL AT ORA, MISS.

Sunday night closed the revival services at Ora which have been in progress for the past week under the leadership of Rev. D. E. Kelly, the evangelist of the Mississippi Conference. The preaching was of a high order and was most attractive. Large and appreciative crowds waited upon his ministry.

It was a revival in every sense of the word, confined to the members of the various churches. There was a turning to God by those who had forgotten him and were wandering away. God most wonderfully saved men who had been members of the Church for a great while. There were many reclaimed. Only two united with the Church, and it is the opinion of the writer that the reason for this was because the evangelist spent his time trying to lead souls to God and did not try to bring them into the Church under pressure. Another reason was that most of the population of the community were already members of some Church.

We feel that Brother Kelly has increased in power and wisdom from on high since he was last with us. We will long remember his visit and pray God's blessings upon him wherever he goes. As a token of appreciation, the community presented him with a purse of something more than $75.

REV. J. C. CHAMBERS, P. C.

METHODIST PREACHERS.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.
Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.
Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 493.
Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.
Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.
Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5520 Prytania St.; phone, Uptown 529.
Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.
Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.
Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.
Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1125 Fern St.; phone, Walnut 1238.
Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St.; phone, Jackson 1753.
Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7321 Zimple St.; phone, Walnut 1971.
Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.
Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.
Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4272.

MODERN SEVEN WONDERS.

The seven wonders of the modern world, according to the poll of a thousand scientists in America and Europe, are, in the order of importance: Wireless telegraphy, telephone, aeroplane, radium, antiseptics and antitoxin, spectrum analysis, X-ray.

The vote was taken by the editor of the "Popular Mechanics' Magazine." The seven wonders of the ancient world were chosen by the Greeks before the birth of Christ. They were: Pyramids of Egypt, Pharos of Alexandria, Hanging Gardens of Babylon, Temple of Diana at Ephesus, Statue of Jupiter by Phidias, Mausoleum of Artemisia, Colossus of Rhodes.

The Pharos was a lighthouse 400 feet high. The Colossus was of cast metal, not half as high as the Statue of Liberty.

The modern wonders were chosen from a ballot containing 56 subjects of scientific and mechanical achievement. There were blank spaces for the insertion of any other subjects the voters might select. Wireless telegraphy got the greatest number of votes. The Panama Canal was given 100 votes; anaesthesia, 94, and synthetic chemistry, 81.

Only one ballot, the last to be received, which bore the name of one of the most distinguished authorities on chemistry of Munich, Germany, was checked for the seven titles the total vote showed to have been selected. Six ballots—one from India, two from France, two from Germany and one from the United States—showed the selection of six of the final seven.—New York World.

LOUISIANA CONFERENCE.

Lafayette Dist.—Third Round.

Gueydan and Abbeville, at Abbeville .....July 18, 19
Vermillion, at Pecan Island.July 25, 26
Crowley, Wed. .....July 29,
French Mission, at Mermenteau .....Aug. 1, 2
Morgan City, Wed.....Aug. 5,
Franklin, Thurs. .....Aug. 6,
Rayne .....Aug. 9,
Lafayette, Wed. .....Aug. 12,
Acadia Cir., at Prudhomme.Aug. 15, 16
Lake Charles, Wed.....Aug. 19,
Houma-Lafourche, at Bourg .....Aug. 22, 23
Evangeline Miss., at Bethel, Fri. .....Aug. 28,
Patterson .....Aug. 30,
Bell City .....Sept. 5, 6
Lake Arthur .....Sept. 6, 7
Jennings .....Sept. 12, 13
Jeanerette .....Sept. 19, 20
St. Martinville .....Sept. 20, 21
Indian Bayou .....Sept. 26, 27

JAMES I. HOFFPAUIR, P. E.

Rayne, La., June 26, 1914.

Ruston District—Third Round.

Ringgold, at Grand Bayou..July 18, 19
Athens, at Wesley.....July 23,
Gibbsland, at Mt. Moriah...July 25, 26
District Conference at Haughton July 28-30
Dubach, at Lisbon.....Aug. 1, 2
Haynesville, at Colquitt....Aug. 4, 5
Haughton, at Benton.....Aug. 8, 9
Bienville, at Bear Creek...Aug. 11,
Bernice, at Summerfield....Aug. 15, 16
Jonesboro.....Aug. 17,
Winnfield.....Aug. 18,
Arcadia.....Aug. 22, 23
Cotton Valley.....Aug. 25,
Ruston.....Aug. 27,
Sibley, at Pine Grove.....Aug. 29,
Minden.....Aug. 30,

BRISCOE CARTER, P. E.

Alexandria Dist.—Third Round.

Merryville .....July 18, 19
DeRidder and DeRidder Mission, 8 p. m.....July 19,
Bon Ami and Carson, 8 p. m.July 20,
Oakdale and Oakdale Mission, 8 p. m.....July 21,
Pollock, at Liberty Chap...July 25, 26
Alexandria, Quarterly Conference, 8 p. m.....July 26, 27
Glenmora and Indian Mission, at Fellowship....Aug. 1, 2
Pineville, at Pineville.....Aug. 9,
Harrisonburg, at Jonesville.Aug. 15, 16
Provencal .....Aug. 19,
Longville, at Hopewell....Aug. 22, 23
Melville, at Woodside.....Aug. 29, 30
Marksville .....Aug. 30, 31

H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.

Baker, at Deerford.....July 18, 19
Denham Spgs., at Palmetto.July 22,
Tickfaw, at Red Oak.....July 23,
Zachary, at Slaughter.....July 26, 27
Pine Grove, at Montpelier...July 29
Port Vincent, at New River Aug. 1, 2
Ponchatoula, at Huffs Chapel. ..Aug. 5,
Clinton and Jackson, at Beatoville.....Aug. 8, 9
Franklinton, at Zona.....Aug. 15, 16
Mt. Hermon, at Angie....Aug. 18,
St. Francisville, at Star Hill Aug. 22, 23
Hammond .....Aug. 30,
Kentwood .....Aug. 31,
Amite .....Sept. 1,
St. Helena, at Center.....Sept. 5, 6
Baton Rouge .....Sept. 7,

Let all pastors be prepared to answer questions relative to education and ministerial supply.

H. W. BOWMAN, P. E.

Shreveport District—Third Round.

Pleasant Hill, at Marthaville .July 18, 19
Grand Cane, at Stonewall..July 20,
Bayou Lachute, at Taylortown July 22,
Ida, at Belcher.....July 25, 26
South Mansfield, at Ebenezer Aug. 1, 2
Mansfield.....Aug. 2, 3
Leesville.....8 p. m.....Aug. 3,
Wesley, at Holly Grove....Aug. 7,
Coushatta, at Powhatan...Aug. 8, 9
Many, at New Hope.....Aug. 11,
Zwolle, at Bayou Scie.....Aug. 15, 16
Queensboro.....Aug. 23-26
Texas Avenue.....Aug. 23, 24
Logansport, at Bell Bower..Aug. 29, 30
Vivian, at Vivian.....Sept. 6, 7
Mooringsport.....Sept. 13, 14
First Church, Shreveport..Sept. 20, 21
J. S. Noel, Jr., Memorial...Sept. 20-23

Wm. H. COLEMAN, P. E.

Monroe District—Third Round.

Bethel, at Eros.....July 18, 19
Sardis, Tuesday, 11 a.m....July 21,
Downsville .....July 25, 26
D'Arbonne, p.m.....July 26, 27
Wesley.....Aug. 2,
West Monroe.....Aug. 7,
Boeuf Prairie.....Aug. 9,
Lake Providence.....Aug. 16,
Floyd.....Aug. 22, 23
Delhi, p. m.....Aug. 23,
Delhi, a. m.....Aug. 24,
Magnolia.....Aug. 30,
Clayton, Tuesday.....Sept. 1,
Girard, 10 a. m.....Sept. 3,
Rayville.....Sept. 6,
Monroe, p. m.....Sept. 6,
Bastrop.....Sept. 13,

WM. SCHUHLE, P. E.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

To the Pastors and Sunday School Workers of the Louisiana Conference:

Dear Friends: At the beginning of the year I undertook to continue to furnish notes to the Sunday school column of the New Orleans Christian Advocate with the understanding that you would send in such items of progress from your several schools as would be worth passing on to its readers. We are certain that in this way many practical suggestions and no little inspiration can be given to our Sunday school workers. But you can readily understand that being located in one corner of the State, where I never see either pastors or Sunday school workers, that I am dependent on you for what I give out. So if you are willing to divide what you have learned with your neighbors, and to inform them of what you are doing, please send to me, or to the Advocate direct, such items as you judge the Sunday school workers will appreciate. I will be glad to edit and arrange such notes if you will cooperate by sending them to me.

Very truly yours for better Sunday schools, P. O. LOWREY.

Kentwood, La., July 7, 1914.

• • •

Brother Holloman, treasurer of the Louisiana Conference Sunday School Board, submits the following as the Children's Day collections received up to date, July 1:

For 1913: Floyd, $3; Pleasant Hill, $3. For 1914: Monroe, $20; Epworth (New Orleans), $3.33; Haughton, $9.60; Oak Ridge, $11.76; Louisiana Ave. (New Orleans), $6.50; Wilson, $10; Sicily Island, $6.50; Berwick, $2.38; Waterproof, $9.25; Bethel, $3.65; Douglas, $5; Ville Platt, $2.95; Concord, $3.40; Felicity (New Orleans), $7.25; Kent's Mill, $3.10; Union (Mangham), $27.10; Mooringsport, $6.60; Parker Memorial (New Orleans), $11.04; Mangham, $9.55; Bonarbi, $9; Donaldsonville, $1; Alexandria, $18; Zwolle, $18.38; Kentwood, $5.

With the above report Brother Holloman calls attention to the small number of schools that up to date have sent in their Children's Day collections, and to a further fact that some schools are reported to have diverted and misappropriated their funds to other purposes than the one object to which the law of the Church applies them. In view of the plain letter of the law and the need for funds to maintain the work of the Sunday School Boards, both Conference and General, we cannot see how any pastor can allow this collection to be diverted to any unauthorized channel, this being the only provision that the Church has made to finance the Sunday school extension work.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. W. J. Callahan of our Japanese Mission work has been elected Chairman of the Teacher-training Department for the Flowery Kingdom. He is also a member of the Sunday School and Epworth League Boards of the Japanese Church. Much Sunday school interest has lately been developed there anent the World's Sunday School Convention to be held in Tokyo in 1916. Plans are being made for the establishment of a school of Religious Pedagogy and Sunday School Training to be located on the campus of the Kwansei Gakuin and conducted in connection with that institution.

Congressman R. P. Hobson in a recent great temperance address in Chicago, said that there were more saloons in Chicago than all south of Mason and Dixon's line. If we could make our South a solid prohibition South, then we would be really making a great forward stride.

Dr. H. M. Hamill was made president of the great International Sunday School Convention recently held in Chicago, and Mr. John R. Pepper vice president. Dr. E. B. Chappell is on the Lesson Committee; Dr. C. D. Bulla is on the Evangelical Council; Mr. R. M. Weaver is on the Executive Committee, and the writer on the Adult Committee. Thus it will be seen that our Church is well represented in the working forces of this great Sunday school organization.

The great army of men making the parade during the recent Convention in Chicago, with flaunting pennants and open Bibles, forgetful of heat and weariness, gripped and thrilled even the persons who went there not believing in the effect such a mass of Bible Class men would have on a great and wicked city. All along Michigan Avenue every window and roof, as well as the sidewalks, were crowded with watching people of every kind and class, and the effect cannot be described in cool, calm words. The many bands played "Onward, Christian Soldiers," and cheer after cheer went up as each section passed the reviewing stand.

Ten thousand teen age girls and as many teen age boys in the well planned Conference arranged for them, proved Mr. John Alexander's great leadership in the Teen Age Department of the work.

New York will be the next International Sunday School Convention City, and the next Convention will be held four years hence, instead of triennially, as heretofore.

NORTH MISSISSIPPI NOTES.

By Rev. V. C. Curtis.

Under the leadership of the pastor, Rev. W. J. Wood, the Sunday school work on the Mars Hill charge is rapidly advancing. The circuit secretary, Miss Myrtle James, is rendering valuable service. On June 27-28 five superintendents, a number of teachers, and more than five hundred others, attended a Sunday school rally at Chapel Hill, one of the churches of that charge. It was conducted by the writer, assisted by Miss Lizzie Horn, the District secretary, and Mr. J. C. Wilson of Grenada.

The Sunday school interest continues to grow on the Courtland Circuit, where the aggressive young pastor, Rev. A. S. Raper, is in charge. The writer has conducted rallies at two of his chnrches and the pastor has held similar services at four other appointments. These rallies held by the pastor were on week days and lasted all day. He reports seven chnrches and as many Sunday schools; more attending Sunday school than there are members of the church; Children's Day observed at every appointment, and the other interests of the church as advancing.

Miss Horn and the writer have held all-day services at Sparta Church of the Grenada Circuit. Representatives of the other churches of the charge were present. Reports were heard and various phases of the Sunday school work were presented. Among the results was the application of three young people and one adult for church membership.

Mrs. J. R. Bright, district secretary of the Winona district, and the writer were greeted by large audiences in morning, afternoon, and evening at Ruleville. The people of that growing town are much interested in their Sunday schools. On the Monday following we visited Doddsville, of the same charge. We had a good hearing both in the morning and afternoon. Their reports showed that more than two-thirds of the white population of the town were in actual attendance on the Snnday school. Brother W. D. McCullongh is the happy pastor of these thriving congregations.

More than 95 per cent of all the conversions reported by the pastors this year to their several District Conference of the North Mississippi Conference have come from the Sunday schools.

The response of the people to the field workers is encouraging indeed. As a rule, when the meetings have been properly advertised, we have been greeted by large audiences. Sometimes it so happens that it is announced from the pulpit and elsewhere that "The Sunday School Agent" is coming, and some of the people wonder what he has to sell and feel sure they have no money to spare.

Sunday school rallies planned and announced for July are as follows: Mt. Pleasant Ct., Salem Church, July 12-13; Lamar Ct., at Early Grove, July 14-15; Ashland Ct., at Ashland, July 16-17; Pine Valley Ct., at Banner and Salem, July 18-19; Ackerman, at Salem, July 21-22; West, at Bolling Green, July 26-27; Chester, at South Union, July 28-29; McCool, at Liberty Chapel, July 30-31; High Point, at Center Ridge, Aug. 1-2.

YOCR BOY'S ASSOCIATES.

Who are your boy's associates? From whom does he get his ideas of life, his views of the man's estate, his knowledge of the many things which he does not learn at home? The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life.

Mr. Robert K. Morgan, of Fayetteville, Tennessee, has given this qnestion profound study during the 25 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close personal associations which he has fostered between his boy students and himself and his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritnal preparation for an honorable, manly life. He is a proper man to train your boy.

A reqnest to Mr. L. I. Mills, Sec. Morgan School, Fayetteville, Tenn., will bring a catalogue and full information of this school.

MARRIED.

At the residence of Mr. Ike Bell, in Texarkana, Ark., on May 14, 1914, by Rev. T. W. Dye, Rev. N. G. AUGUSTUS, of Macon, Miss., a member of the North Mississippi Conference, and Miss JOSEPHINE PINSON BLOUNT, daughter of Mr. and Mrs. F. B. Blount of Marianna, Ark.

At the residence of the bride's parents, Mr. and Mrs. A. S. Weston, on July 9, 1914, by Rev. H. Mellard, assisted by Rev. J. C. Rousseaux, Miss BETTIE WESTON and Mr. LAMAR OTIS, both of Logtown, Miss.

BLUFF CREEK CAMP MEETING.

The Bluff Creek Camp Meeting (in East Feliciana Parish) will begin on July 28 and continue ten days. Rev. T. J. Norsworthy will do most of the preaching. The usual invitation is extended to all of our preachers to be with us. The most available railroad points are Grangeville—4 miles away, and Clinton—a distance of 11 miles.

O. E. TOWNSEND, Pres.
J. W. PEAIRS, Secty.
Oaknolia, La.

SOUTH LOUISIANA CAMP MEETING.

The South Louisiana Holiness Camp Meeting Association will hold their regular annual encampment at Lake Arthur Camp Grounds, beginning Thursday, July 23, and ending Snnday, August 2. The following workers will be in charge: Rev. Joseph Owen, Evangelist, of Boaz, Alabama, who will do the preaching, and Mr. Hamp Sewell, song leader, of Atlanta, will have charge of the music. Missionary Day has been permanently established and will be inaugurated this year by observing the first Sunday, July 26, with Bishop W. R. Lambuth, the missionary Bishop, or one of his co-workers in the African mission field, in charge. This field is the one in which our own Mr. and Mrs. J. A. Stockwell of Lake Charles are now laboring. Boats will meet trains Nos. 4 and 5 at Mermentau on Monday, Thursday and Friday; autos and hacks will meet all trains at Jennings. The regular passenger train from Lake Charles will run daily to the camp grounds. Board and lodging can be had on the grounds at reasonable prices. For further information address J. A. McCorkle, General Manager, Jennings, La., R. P. Howell, President, Lake Arthur, La., J. W. Fontenot, Secty-Treas., Crowley, La.

Most of the grand truths of God have to be learned by trouble; they must be burned into use by the hot iron of affliction, otherwise we shall not truly receive them.—Spurgeon.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Crawford Street .....July 19,
Silver City, at H. B., Wed..July 22,
Gibson Memorial, at R.....July 25, 26
Port Gibson .....Aug. 1, 2
Gloster, Wed. .....Aug. 5,
Centerville, at M. .....Aug. 15, 16
Liberty, at Mt. O., Wed....Aug. 19,
Woodville Ct., at White's, Friday ....Aug. 21,
Woodville Station .....Aug. 23, 24
Oak Ridge, at Bovina.....Aug. 29, 30
Fayette .....Sept. 5, 6
Nebo, at ———, Tues.....Sept. 8,
Washington, at K.....Sept. 12, 13
Jefferson Street .....Sept. 13, 14
Pearl Street .....Sept. 15,
Rolling Fork, at Cary.....Sept. 20,
Mayersville, at M.....Sept. 23,
Anguilla, at M.....Sept. 26, 27

T. W. ADAMS, P. E.

Jackson Dist.—Third Round.

Satortia, at Wesley Chapel.July 18, 19
Brandon, at Thomasville...July 22,
Vaughan, at Union.....July 25, 26
Lake City and Lintonia, at Crymes Chapel .....Aug. 1, 2
Yazoo City .....Aug. 2, 3
Bolton, at Brownsville.....Aug. 5,
Eden, at Coxburg.....Aug. 8, 9
Madison, at Pocahontas...Aug. 16, 17
Fannin, at Oakdale.....Aug. 19,
Benton, at Tranquil.....Aug. 22, 23
Edwards .....Aug. 30, 31
Galloway Memorial .....Sept. 1,
Rankin Street .....Sept. 3,
Camden, at Thomastown..Sept. 5, 6
Capitol Street .....Sept. 8,
Millsaps Memorial .....Sept. 9,
Canton .....Sept. 13,
Sharon, at ——— .....Sept. 14,
Terry, at ——— .....Sept. 18,
Florence, at ——— .....Sept. 19, 20

Hattiesburg Dist.—Third Round.

Leakesville, at Clark's Chapel.. ....July 18, 19
Lucedale, at Shipman.....July 21,
Silver Creek, at New Hebron ....July 25, 26
New Augusta .....Aug. 1, 2
McLain ....Aug. 2, 3
Prentiss ....Aug. 8, 9
Oloh, at Clyde .....Aug. 9, 10
Hattiesburg, Court Street..Aug. 11,
Hattiesburg, Broad Street..Aug. 14,
Hattiesburg, Main Street...Aug. 16, 17
Williamsburg, at Good Hope .....Aug. 22, 23
Sumrall ....Aug. 23, 24
Magee, at Sharon .....Aug. 30, 31

GEO. H. THOMPSON, P. E.

Meridian District—Third Round.

Vimville, at Why Not.....July 18, 19
Meridian, Poplar Springs ..July 26, 27
Meridian, Southside .....July 26-28
Waynesboro Circuit, at Big Rock.... ..... Aug. 1, 2
Meridian, East End .....Aug. 9, 10
Meridian, Fifth St. .....Aug. 9-11
Waynesboro.... ....Aug. 16, 17
Scooba, at Binnsville .....Aug. 22, 23
Daleville, at Linwood.....Aug. 29, 30
Enterprise, at Concord....Sept. 5,
Pachuta, at Pachuta .....Sept. 6, 7
Moscow, at Big Oak.....Sept. 11,
De Kalb, at Spring Hill...Sept. 12, 13
Matherville, at Manassas..Sept. 19,
Buckatuna, at State Line.Sept. 20, 21
Meridian, Central .....Sept. 27, 28
Meridian, 7th Ave. .....Sept. 27, 28
Porterville, at Chapel Hill..Oct. 3,
Lauderdale, at Lauderdale.Oct. 4, 5

J. T. LEGGETT, P. E.

Brookhaven District—Third Round.

Fernwood, at Knoxo.....July 18, 19
Magnolia.... ....July 19, 20
McComb, at Centenary.....July 24,
South McComb, at Centenary July 24,
Summit and East McComb, at Centenary.... .....July 24,
Gallman, at Old Crystal Springs.... ....July 28,
Crystal Springs.... .....July 29,
Bogue Chitto and Norfield, at Bogue Chitto.... .....Aug. 1, 2
Buford, at Jamestown.....Aug. 8, 9
Monticello, at Hopewell....Aug. 10,
Wesson, at Beauregard.....Aug. 15, 16
Bayou Pierre at Sweetwater Aug. 20,
Meadville, at McCalls.....Aug. 22, 23
Brookhaven.... ....Aug. 23, 24
Topisaw, at Holmesville....Aug. 29, 30
Barlow, at Rehoboth.....Sept. 5, 6
Hazlehurst ....Sept. 6, 7
Pleasant Grove, at Hawkins Chapel ....Sept. 12, 13
Tylertown, at Tylertown...Sept. 16,
Adams, at Ebenezer.....Sept. 19, 20
Scotland, at Union Church Sept. 26, 27

ROBT. SELBY, P. E.

Seashore Dist.—Third Round.

McHenry and Lyman, at McHenry ....July 18, 19
Brooklyn and Bond, at Janice ....July 25, 26
Bay St. Louis, Wed. p.m..July 29,
Moss Point .....Aug. 1, 2
Escatawpa, at Caswell Springs ....Aug. 3,
Americus, at Roberts Chapel.. ....Aug. 8, 9
Columbia ....Aug. 16, 17
Hub, at E. Columbia.....Aug. 17,
Logtown ....Aug. 22, 23
Carriere and Picayune, at Pic., Monday p.m.....Aug. 24,
Derby, at Wesley Chapel, Tuesday .....Aug. 25,
Saucier and Howison, at Wortham ....Aug. 29, 30
Wolf River, at Durham's..Sept. 5, 6
Lumberton, Wed. p. m....Sept. 9,
Poplarville ....Sept. 12, 13
Mentorum, at Mt. Zion....Sept. 19, 20
Coalville, at White Plains, Monday .....Sept. 21,
Wiggins ....
Vancleave ....

W. H. HUNTLEY, P. E.

Newton Dist.—Third Round.

Bay Springs, at B. S.....Aug. 1,
Laurel, First Church, a.m..Aug. 2,
Laurel, 14th Ave., p.m....Aug. 2,
Morton and Pelahatchie, at M.... ....Aug. 6,
Trenton, at Polkville.....Aug. 7,
Suqualena, at Collinsville..Aug. 8, 9
Philadelphia Station .....Aug. 12,
McDonald, at ——— .....Aug. 14,
Philadelphia Cir., at Hester's.... ....Aug. 15, 16
Choctaw Mission, at Tallachulak .....Aug. 17,
Carthage, at Bethel.....Aug. 20,
Pearl, at High Hill.....Aug. 21,
Walnut Grove, at Pleasant H..... .....Aug. 22, 23
Forest, at Harperville.....Aug. 29, 30
Lake, at L.....Aug. 31,
Hickory and Meehan, at H.Sept. 4,
Chunky, at Kelly's C.....Sept. 5, 6
Louin, at ——— .....Sept. 8,
Rose Hill, at Read's C....Sept. 9,
Newton & Montrose, at M.Sept. 10,
Homewood, at High Hill..Sept. 11,
Shiloh, at Clear Creek....Sept. 13, 14
Laurel, 2nd Ave.....Sept. 20,
Decatur & Union, at U....Sept. 26, 27
Forkville, at F.....Sept. 29,

H. WALTER FEATHERSTUN, P. E.

Woman's Missionary Work

Editor by ..... Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. J. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

CLOSER UNION.

The glad news has come that the Baltimore and Pacific Conferences have been able at their regular annual meetings to effect the union of their Home and Foreign Missionary Societies. This step forward was taken in the most harmonious spirit, and the leaders in these Conferences are rejoicing in the manifestation of loyalty and co-operation among the women and in the bright prospects for the work.

By the good fortune of late dates for their annual meetings the Missouri and West Texas Conferences have had the coveted privilege of leading off in organic union. We rejoice with them in this opportunity to assume the position of leadership in this forward move, which will be made in all the Conferences as opportunity offers. It is fitting that mention should be made of the fact that the Denver Conference, without anybody's "by your leave," effected organic union a year ago. While other Conferences have awaited further legislation, they have admired the aggressive spirit manifested by our Western co-workers. It is an honor to which these Conferences have attained and we are justly proud of them. Another Conference has recently been added to the honor roll—North Mississippi, which effected organic union at its annual meeting June 11-15. This news does not come as any great surprise to us for this indefatigable worker, Mrs. Vie Thompson Hoyle is the beloved leader of this Conference, and she is a woman who has the faculty of "making things come to pass." She intends to keep her Conference in the front ranks, and backed by the love and co-operation of her constituency this task is not a difficult one.

JUNALUSKA MISSIONARY CONFERENCE.

Aug. 7-16, 1914.

As the time approaches for the convening of this great missionary conference interest deepens. The success which attended the opening of the Assembly last year encourages those who have worked for its second session to believe that even larger numbers will attend this year and greater interest be manifested.

The location of the Assembly is ideal for it is in the very center of the most beautiful and fertile section of the Blue Ridge Mountains. Within the grounds is a natural lake with an area of 252 acres. Facing this lake are many cottages, the hotel, auditorium, etc. The climate is recognized to be as fine as any in the world. The dry, crisp, bracing air, bright balmy days, and cool nights make it an ideal place for study. The beauty and grandeur of the scenery cannot fail to inspire the heart and make it ready for high and noble impressions and aspirations.

The object of the conference is to interest, to instruct, and to inspire; and to this end mission study classes, devotional services, institutes and popular addresses have been planned. The auditoriums will be freely used. Among those who should attend are the officers of the Woman's Missionary Societies. Their zeal and enthusiasm will be rekindled and they in turn will be enabled to inspire their auxiliaries and all gain a clearer vision of the great work mapped out for those who love the Lord.

THE SCARRITT ENDOWMENT FUND.

In this practical age the question of finance enters into the life of every institution. "Will this investment pay?" and "How shall it be maintained?" are two questions which go hand-in-hand with the launching of every institution. The results achieved by the Scarritt Bible and Training School and the spiritual and numerical gain accruing to the M. E. Church, South, through its influence since its opening in 1892 answers the first question; and the words which follow will endeavor to explain how it is maintained and what is needed to enable it to fulfill the high purpose for which it was created. We are indebted to Miss Maria L. Gibson for the pertinent facts which follow in this article:

The members of our great Southern Methodist Church have a real affection for this school and are proud of its achievements; but strange to say, with a few exceptions its maintenance has been left to the women of the Missionary Society. Before the school opened the necessity for an endowment was seen and promptly begun. Three methods have been adopted: To endow chairs at $25,000 each; lectureships at $5000 and scholarships at $3000. The endowment fund is invested in stocks and loans bearing interest and secured by collaterals. The funds for chair and lectureships, which constitute the Productive Endowment, are invested at 6 per cent and the interest received is applied to payment of teachers' salaries, insurance, repairs and all other expenses, excepting the board of students. The Scholarship Endowment Fund has proven the most popular, as an investment in a life appeals with peculiar interest to those of us who are willing to contribute to Christian work. The interest accruing from the Scholarship Fund is paid, by the treasurer, into the School Fund to meet the expenses of students entered upon endowed scholarships. The interest on $3000 at 6 per cent yields $180 per year if loaned out without the loss of one day's interest, and that is the amount charged for a student's board, light, heat, laundry and car fare when on duty unless it is provided by the church or society to which a student has been assigned to work. Note the number of items which are covered by the $180. No charge is made for tuition and all expenses for graduation including diploma are met by the school. It does not take a mathematician to figure out that $5 per week is insufficient to cover all these expenses. An annual deficit is the result.

There is great need for a largely increased endowment; $100,000 added to the present productive endowment would place the institution on a firm financial basis. For the past two years both departments of our Missionary Society have pledged an assessment of $2 per department in the auxiliaries to increase the endowment and a large proportion have fulfilled their pledges. Could all be made to realize the intense need for the fund there would be no unfulfilled pledge at the end of this year. Let us impress this one thing upon the hearts and minds of our women; and if we can be assured of its fulfillment it will mean greater efficiency for this institution which is so close to the hearts of our Southern Methodist women.

AUGUST 6, DATE FOR WOMAN'S SPECIAL EDITION.

Some time ago we announced we were going to have a special edition of the Advocate devoted to our Woman's Work. If the other two Press Superintendents have worked as faithfully as Mrs. McKinney every women in the three Conferences already knows the date of the issue. No great task can be achieved unless born in the spirit of prayer. We ask our women over the three Conferences to unite in prayer for the success of this edition. We want it to be helpful, instructive, and above all an inspiration to our women, that they may be filled with zeal to press onward and upward.

August 6 is the date. Don't forget it, for

A feast for you is being prepared
And with your friends it may be shared,
If gain to the cause there is one
Our labors have been in vain to none.

"Try to be happy in this present moment, and put not off being so to a time to come; as though that time should be of another make from this, which has already come, and is sure."

EDUCATIONAL EDUCATIONAL

Grenada College

GRENADA, MISS.

A CHRISTIAN SCHOOL FOR YOUNG WOMEN

Faculty of Experts; Select Student Body; Thorough Course of Study; Best of Fare; Artesian Water; Two Students to a Room; Lowest Prices.

AVERAGE MEDICAL BILL FIFTY CENTS LAST SESSION.

Literary, Music, Art, Expression, Domestic Economy.

OVERFLOW LAST YEAR. REGISTER EARLY.

Grenada, Miss. J. R. COUNTISS, President.

PRICE-WEBB SCHOOL

LEWISBURG, TENN.

A boys' training school located in one of the most healthful sections of Middle Tennessee. Non-denominational, but stands for the highest ideals of Christian character.

Tuition, $75.00 per session. Board at reasonable rates. Fall term opens September 3. Write for catalogue.

E. T. PRICE, Principal. W. R. WEBB, Advisory Principal

CUMBERLAND UNIVERSITY

LEBANON, TENNESSEE.

FOUNDED 1842

College, Academy, Schools of Music and Law.

CO-EDUCATIONAL.

Four years college courses leading to the degrees A. B. and B. S. Four years preparatory work fitting for college entrance or business.

The leading universities of the country are represented in our exceedingly strong faculty. Special attention to Domestic Arts and Science for girls.

Influences are positively Christian. Good Churches, and no saloons. Moderate expenses. Send for catalogue.

SAMUEL A. COILE, President.

Southwestern Presbyterian University,

IN CLARKSVILLE, TENNESSEE.

A Pleasant, Healthy, Hospitable, Christian Community.

Six thousand dollars in improvements this year. New dining-hall, lavatories and shower baths. Dormitories and lecture rooms renovated. Many improvements. New furniture. Laboratories, Library, Reading-room, Literary Societies and Journal, Y. M. C. A., Band, Glee Club, Gymnasium, Athletics.

Standard Entrance Requirements. Pre-medical, Pre-engineering, and Pre-law courses. Bachelor of Arts or of Science in four years. Master of Arts in five. Bachelor of Arts and of Divinity in five. Bible study required. Christian Directors, Faculty and students. Study and character valued more than numbers. Opens Sept. 16.

Address S. P. UNIVERSITY, Clarksville, Tennessee.

MERIDIAN MALE COLLEGE

J. W. BEESON, A. M., LL. D., and M. A. BEESON, B. S., D. Sc., Presidents

In the Health Giving Pine Hills of Mississippi

Beautiful campus and recreation grounds. Dignified, manly athletics encouraged. Preparatory, Collegiate, Theological and Commercial courses. Commercial school all the year. Enter any time. **An ideal home school** for your boy where he will receive thorough instruction, morally, mentally and physically with best home influence. Write for illustrated catalog No. 4 J. W. BEESON, A. M., LL. D., MERIDIAN, MISS.

Meridian Woman's College—nearby is an ideal place for a girl. Non-sectarian. Christian influences, operated in connection with Meridian Male College.

CHRISTIAN INFLUENCE

MILITARY TRAINING

EDUCATIONAL. EDUCATIONAL

ATHENS COLLEGE, Athens, Ala.

GOVERNED BY WOMEN—FOR GIRLS AND WOMEN.

Recognized by General Board of Education as an A-Grade College on 14-entrance-unit basis.

In foothills of North Alabama, between 800 and 1,000 feet above sea level. Pure freestone water. On main line of L. & N. R. R. Academy (A-Grade) correlated. Twenty-eight in faculty. Beautiful new School of Music, Art, Domestic Science. Resident Graduate Nurse. Health Certificate required of all students. Rates moderate; not cheap, but thorough. Apply now. Seventy-first session begins September 16, 1914. MARY NORMAN MOORE, President.

References: Our patrons and the people of the State of Alabama.

1870 Martin College 1914

Pulaski, Tennessee

Preparatory and Junior College for Girls and Young Women. Able faculty. Congenial student body. Cultured community. Mineral water. Moral influences the best. High standards. All departments. Steam heat, baths, electric lights, complete fire protection. Reasonable rates. Forty-fourth session begins September 16, 1914.

Write for Catalogue

W. T. Wynn, Pres., Box J, Pulaski, Tenn.

Fitzgerald & Clarke School for Boys

TALLAHOMA, TENNESSEE

Our graduates can enter every university in the United States, except five, without examination. Location 1070 feet above sea level. Moral training and Christian influences make this school a safe place for your son. Write for catalog and full information. Box 335.

STANTON COLLEGE

FOR GIRLS

In beautiful Natchez, Miss. 21st Year. In midst of refined citizenship and cultured, beautiful homes. Literary Courses, Music, Art, Domestic Science, Athletics. Develops true womanhood. Certificate privileges. Our girls rank high at Wellesley and other woman's colleges. For catalogue address: H. P. TODD, Principal.

MEMPHIS CONFERENCE FEMALE INSTITUTE

Historic Boarding School for Young Ladies of The South

Established in 1837, chartered in 1843. An honorable history of splendid achievement. All denominations attend. Located in Jackson, Tennessee, a town of 20,000, which boasts of never having had an epidemic. Offers a health record unsurpassed anywhere. In a community of beautiful homes, intelligent, refined people, deeply religious tendencies and a marked "school atmosphere." A *safe home school* in every respect, providing perfect conditions for thorough education.

Beautiful shaded grounds equipped with tennis courts, etc., in the heart of the city, affording every opportunity for healthful outdoor exercise together with the inspiring and cultural influences of the city. A completely equipped and well appointed brick building of size; electric lighted, hot and cold water, plenty of light and ventilation. A gymnasium.

Standard academic course leading to degree of A. B. Seventeen competent instructors. A conservatory of music, conducted by artists of highest reputation, offering great opportunities in Piano, Voice, Violin and Harmony. Splendid Schools of Expression, Art, and Dressmaking. Terms moderate.

For Descriptive Catalogue and 1914-15 announcement, Address

Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.

CORNERSTONE LAID.

On Monday, July 6, the cornerstone of the new Methodist Church at Columbia, Miss., was formally put in place by Bishop Murrah, who read as few men can read, the appropriate and impressive ritual of our Church prepared for such occasions. After this ceremony the congregation present repaired to the old church nearby, in which we still worship, and listened to two excellent addresses—one by the Bishop and the other by Dr. A. F. Watkins. The Doctor preached for us twice the day before, greatly to the pleasure and edification of our people. Bishop Murrah came to us from Kokomo, by automobile, where he had preached twice Sunday and dedicated the New Methodist church at that place. Our church is now fully under cover and finished without. The inside work is going on rapidly.

M. B. SHARBROUGH.

Columbia, Miss.

CHURCH DEDICATED.

Dear Dr. Meek: On Sunday, July 5, Bishop W. B. Murrah dedicated our beautiful new church at Kokomo, Miss. This church was built last fall and nearly completed under the pastorate of Brother W. B. Hogg, and reflects great credit on him and the brave band of Christians and friends of this community. You will hardly find a more beautiful and better equipped church building anywhere in the Conference that was constructed for the same amount of money.

Bishop Murrah was at his best and preached two masterful sermons: one at 11 a.m. and the other at 4 p.m. to an overflowing house. Every seat was filled in the main auditorium and Sunday school rooms and there were some who could not get seats. It was a great day for the cause in this community.

Brother O. R. Grattan, a splendid young man recently graduated from the East Mississippi College, whose home is in Toledo, Ohio, has been with us in a meeting during the week, doing good service singing and preaching. Brother Grattan is good help and is a consecrated young man. If any of the preachers need help during the summer in their protracted meetings, Brother Grattan is available for some dates.

W. H. SAUNDERS.

Kokomo, Miss., July 11, 1914.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3048.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 23, 1914. CHAS. O. CHALMERS, Publisher.

THE CHURCH'S TRUE SOURCE OF POWER.

The account of the "Mass Movement" in India, from the pen of Bishop Frank W. Warne, of the Methodist Episcopal Church, which appears in our Woman's Missionary Department this week, is wonderfully interesting and suggestive. It is positively thrilling to note how by the thousands the people of that long-benighted land are breaking away from their heathen faiths and turning to Christianity. And let it be carefully noted that the distinguished writer states that this extraordinary awakening has come in **response to earnest and persistent prayer.** Think of an Annual Conference devoting a whole day to supplicating the throne of grace, and of having special prayer seasons at intervals throughout its entire session, which we understand Bishop Warne to mean by his reference to "prayer cycles."

Is there not in this marvelous success of the Methodists in far-away India and the means by which it has been brought about, a lesson that the followers of Wesley everywhere would do well to lay to heart? We have long been convinced that the Church is disposed to depend too much upon mere human instrumentalities in her work and to ignore to too large an extent her resources that are Divine. To be sure, human agencies are important and they need to be perfected and fully enlisted in the great task of redeeming humanity, but of themselves they are wholly inadequate for so stupendous an achievment. The power of the Holy Spirit is, and has ever been, the chief resource of the Church in the execution of her great mission. This import- and truth is writ large in the history of Christianity from the beginning up to the present hour. It was not until Pentecost came that the early disciples commenced to achieve results that astonished the world. Wesley's life, accomplished and zealous to do good as he was, amounted to little until he learned the way to the throne of power and made himself its surrendered vehicle. So it has been with all the men whose lives have been the most fruitful spiritually and with congregations that have wrought most effectively for the Master.

And in a larger measure of this power, is to be found a solution of most of our perplexing church problems. It is the province of the Holy Spirit both to enlighten and lead the workers of the Kingdom, and it is he only who can crown their labors with true success. And how he can move upon human hearts! His assistance is better than all of the man-invented devices for filling empty pews. His presence in the souls of men is the only effective cure for worldliness and illiberality. His constant abiding alone can make ministers flames of fire and our churches centers of life and power, with penitents crowding their altars and the songs of victory and praise ringing out from their walls.

Shall we not, then, seek a fuller enduement of this power that cometh down from above? By sincere prayer, heart-searching, and a continual renunciation and surrendering of self, it may certainly be had. God never fails to bestow it when it is rightly sought. Oh, that our churches, in the midst of their complicated machinery and multitudinous activities, would ever remember that what they need most of all is to keep in touch with this mighty invisible Force that the Heavenly Father and the ascended Christ have sent into the world! If they would do this, the scenes now being witnessed in India would be repeated in all the lands of earth and such would be the strength of Zion that her enemies would melt away before her, being utterly unable to stay her triumphant advance.

"Spirit of power, come down; draw near,
Spirit of truth and holy fear;
Succor poor souls that strive with sin,
The foes without, the foes within,
And, like the morning sun, dispel
The shades of death, the powers of hell."

A STATEMENT BY BISHOP CANDLER.

We have made a great beginning of the University of the Methodist Episcopal Church, South, which the Commission was instructed by the General Conference to establish east of the Mississippi River; but this is only a beginning. Our people intend to have a real university, and at every stage of its development it will be built solidly and strongly. All informed people will understand that so great a work cannot be done in haste, but must be done with the utmost care and deliberation.

The enterprise starts with contributions aggregating $1,527,500, besides the use of the Wesley Memorial building, a magnificent structure, which is worth not less than $300,000, and the Wesley Memorial Hospital, worth at a low estimate, $200,000. It is believed the trustees of Emory College will agree to become a part of the university system, and that institution, with its buildings, libraries, apparatus and endowment, is worth about $700,000, some people estimating it at a higher figure.

The Theological School Will Open First.

The first school of the university to be opened in Atlanta will be the theological school, the need of such an institution being the most urgent necessity now upon the Church.

This school of theology will begin its first session on or before the 1st of October. The exact date will be announced soon. For its support the Board of Education of the Church has appropriated $15,000 for the first year. In addition to this, the educational commission has set apart $500,000 of the endowment fund contributed by Mr. Asa G. Candler to the permanent endowment of this school of the university. It will be noted that the appropriation of $15,000 by the Board of Education for the school is the equivalent of 5 per cent on an endowment of $300,000. It may be said, therefore, that the school of theology begins with an endowment of $800,000.

The work of the school will be done in the commodious lecture rooms of the Wesley Memorial building, a structure equal to the best building occupied by any theological school in our section of the country, if we may not say in the United States. In this building there is the famous Wesley collection, which contains about 2500 rare volumes bearing on the history of Methodism, and a considerable number of the standard works of theology. In it also are many autograph letters and manuscripts of the Wesleys and their contemporaries, and an interesting collection of pictures and other objects of historic interest.

Will Select the Site Soon.

These facts are stated in order to show the scale upon which we propose to erect the various departments of this institution. Other schools will be added from time to time, and they will be projected on the same broad lines. A suitable site for the campus upon which to erect the other buildings of the university will be secured as promptly as the nature of the task will permit, and other buildings than those previously mentioned will be erected in due time.

There is widespread interest upon the part of the people in the enterprise and contributions, great and small, will enter into the making of the institution which is proposed. In this first meeting of the commission, subscriptions were offered ranging from $500 to $1,000,000. Two noble laymen of the Presbyterian Church have made subscriptions of $5000 each. Mr. T. T. Fishburne, of Roanoke, Va., makes a contribution of $25,000. I do not mention the several subscriptions made in Atlanta by other Methodist laymen, among which are several very generous contributions, because they are to be counted in the $500,000 which has been pledged for the city.

The faculty of the theological school will be announced in a few days. Very capable men are under consideration for this work, and will be secured.

No educational enterprise in the South was ever begun under conditions so cheering, and we believe the tokens of good will be multiplied with every passing day.

The Methodist Church and all the Christian Churches in the Southern States are going to strengthen their educational institutions and bind them more closely than ever to the Churches which have founded them. The work of higher education is not going to be surrendered to secularism.

W. A. CANDLER.

HAD SOMETHING BETTER TO DO.

Clamoring for rights seems to have been a thing little known among the early disciples of Jesus. Perhaps they were too busy telling the glad story of redeeming love to debate the question whether they had been given all the powers that were due them. Before the crucifixion and resurrection John and James wanted to sit one on the Master's right hand in his kingdom, and the other on his left, but they exhibited the spirit of self-seeking no more after Pentecost. The standard that Paul set for the first Christians was "in honor to prefer one another." Would it not be glorious if in this day we could see a General Conference dominated by that principle?

ATLANTA SECURES THE UNIVERSITY.

The Educational Commission of the Methodist Episcopal Church, South, which met in Atlanta on Wednesday, July 15, by a vote of 12 to 2, located the university which the General Conference ordered to be established east of the Mississippi River, in Atlanta. Birmingham, Alabama, was a stout competitor of the Georgia metropolis in her efforts to secure the institution, offering for it a bonus of $600,000.

Atlanta's Offer.

The offer submitted by Atlanta, according to the Atlanta Journal of July 16, was as follows:

"Cash—$1,500,000. Preston S. Arkwright presented this portion of the offer, in behalf of various interests. One of these is the Chamber of Commerce, which underwrote for $500,000. That Asa G. Candler had given $1,000,000 after the location in Atlanta had been announced, was given out on Thursday. This is part of Atlanta's cash gift.

"A site. The value of this is not stated definitely, inasmuch as some one of the several sites offered by individuals or groups of individuals may be selected and its value cannot be anticipated; or the University authorities may prefer to pick a site not offered free, and buy it. The latter is not probable.

"Absolute and unrestricted use of the Wesley Memorial Church and greater Wesley Memorial Hospital. This offer was presented in behalf of the trustees of those institutions by Major R. J. Guinn. It does not include deeds to the properties, whose value is considerably more than $500,000, but does include untrammelled use, the institutions to be maintained by their owners.

"A concise statement of the value of the foregoing would be as follows on a very conservative basis:

"Cash, $1,500,000.

"Site, not less than $250,000.

"Wesley Church and Hospital, free use without cost of maintenance, not less than $500,000.

"Total value, at a minimum estimate, $2,250,000."

The Theological Department.

The theological department of the University will be opened this fall, the General Board of Education having set aside $18,000 to assist in the employment of a faculty, which, of course, will be supplemented as much as may be needed by other funds of the University.

Mr. Asa Candler's Letter.

The following is Mr. Asa Candler's letter to the Educational Commission in announcing his purpose to give to the Church for the University $1,000,000—a communication which is destined to occupy an important place in the annals of the South:

"Atlanta, Ga., July 16, 1914.

"Bishop Warren A. Candler, Chairman of Educational Commission, etc.

"My Dear Brother: Impelled by a deep sense of duty to God and an earnest desire to do good to my fellow men, I make to you, as the chairman of the educational commission appointed by the General Conference of the Methodist Episcopal Church, South, held at Oklahoma City, to take in hand the repairing of the loss inflicted upon the Church by the decision in the case of Vanderbilt University, the communication which follows:

"While I do not possess by a vast deal what some extravagantly imagine and confidently affirm, God has blessed me far beyond my deserts by giving to me such a measure of this world's goods as to constitute a sacred trust that I must administer with conscientious fidelity with reference to his divine will.

"During all the years of my life I have endeavored to do what good I could with the earnings of my toil, but at this time the Church and the country are confronted by a situation which, as I see it, requires that I do for the cause of Christian education what I am about to set forth.

"In my opinion, the education which sharpens and strengthens the mental faculties without at the same time invigorating the moral powers and inspiring the religious life is a curse rather than a blessing to men; creating dangerous ambitions and arousing selfish passions faster than it supplies restraints upon these lawless tendencies in human nature; stimulating into activity more of the things by which men are tempted to wrong than it quickens the powers by which temptation is resisted with success.

Religious Education.

"I am profoundly impressed that what our country needs is not more secularized education, but more of the education that is fundamentally and intentionally religious. I see no way by which such religious education can be supplied without institutions of learning owned and controlled by the Churches. Under our political system the limitations upon the civil government in matters religious put such education beyond the reach of that power. And I cannot agree for a moment that the best type of religious education is that which some claim is propagated in an unwelded state, outside any and all Churches, by institutions which are subject to neither civil nor ecclesiastical authority and which acknowledge no responsibility to the people whom it proposes to educate.

"Boards of trustees that are independent of all government must inevitably change in person and policy with the changeful years. But the Church of God is an enduring institution; it will live when individuals and secular corporations have perished. It is not easily carried about by the shifting winds of doctrine which so affect men and institutions too responsive to the transient modes of thought and custom which come and go with the seasons. Hence, I desire that whatever I am able to invest in the work of education shall be administered by the Church with a definite and continuous religious purpose.

"In this I do not seek a sectarian end; for I gratefully acknowledge that I have received benefits and blessings from all the Churches of our land. I rejoice in the work of all the denominations who love our Lord Jesus Christ in sincerity and seek to do good to men.

Faith in His Church.

"But to some one Church I must commit my contribution to Christian education, and I see no reason to hesitate to trust money to that Church to which I look for spiritual guidance. To that Church at whose altars I receive the Christian gospel and sacraments, I surely should feel able to safely entrust the things I possess. Its history in the work of education justifies me in believing that it will use what I entrust to it in a liberal and catholic-spirited manner; for in all of its institutions of learning it has on occasion engaged Christian men of other denominations when the needs of the work seemed to require the services of such instructors, and it has never used its schools for purposes of proselyting the sons and daughters of other Churches.

"I cannot believe that the promotion of the evangelical and brotherly type of Christianity for which it stands will fail to benefit the people of my section and country without regard to denominational lines.

"This type of Christianity has prevailed generally in the South, and I desire to do what I may be able to perpetuate it, believing as I do, that it makes for a wholesome conservatism politically and socially, and for a blessed civilization crowned with piety and peace.

"I wish that the characteristic excellences of our people may be made better and that the things which blemish our lives may be speedily obliterated.

"To this end, as far as education can accomplish it, I offer to the Educational Commission of the Methodist Episcopal Church, South, charged by the General Conference with the duty of establishing an institution of university grade east of the Mississippi River, the sum of one million ($1,000,000) dollars, for the endowment of such an institution, the plans and methods of which are to be definitely directed to the advancement of sound learning and pure religion. To the end that the institution may be secured to the Church beyond the possibility of alienation at any time in the future, I will accompany my contribution with a deed of gift explicitly so providing.

Seeks No Controversy.

"In making this contribution under these terms and with this expression of my views and purposes, I seek no controversy with any who may hold opinions with reference to educational work at variance with the sentiments above expressed. It is surely permissible that I should endeavor to strengthen the things in which I steadfastly believe without giving just offense to any who are of a different mind.

"I fully appreciate that $1,000,000 is insufficient to establish and maintain the university which is needed and intended by the Church. Indeed, no amount of money alone is adequate for such a purpose. The faith, the love, the zeal, and the prayers of good people must supply the force to do that which money without these cannot accomplish. But I trust all these precious things will be given, together with many other gifts, great and small, from people of large means and from people of small means, so that in due time the great institution, which is proposed may be fully equipped for the blessing of men and the glory of God.

"In humble trust in the Christ to whom I look for salvation, I dedicate the means with which Providence has blessed me to the upbuilding of the divine kingdom. In the confidence that my brethren and fellow citizens of Atlanta, Georgia, and of our Southern Methodist Connection will join with the Commission in carrying this great enterprise to speedy and large success, I offer this contribution to its foundation.

"Respectfully,

"ASA G. CANDLER."

Comment of the Atlanta Constitution.

The following is the major part of an editorial on the University and Mr. Candler's magnificent gift, which appeared in the Atlanta Constitution of July 16:

"A phenomenal feature of the cash bid was that two-thirds of it, or **ONE MILLION DOLLARS**, was contributed by one individual—**ASA G. CANDLER.** Never in the history of Georgia, or of the South, has one individual or one corporation given a sum even approximating this to any educational, religious, or philanthropic cause. Even among the multitude of millionaires of the North this beneficence would stand out conspicuously. **Occupying a solitary eminence in the South, it holds a position that is no less than historic.**

"This gift of Mr. Candler's comes as a climax to his gift of $100,000 toward the rehabilitation and modernizing of the Wesley Memorial Hospital. For each dollar raised by the devoted women sponsors of that enterprise, he offered to give three dollars. So that for the $33,000 raised by these devoted women he contributed $100,000, not held in abeyance or with a string tied to it, but deposited three for one in a bank as the other subscriptions were deposited.

"The liberality that now finds its climax is characteristic of the man. He has always done his share, and more. "Doing his share" has from his youth up been a passion with this wonderful man. As a young $40-a-month drug clerk, he was proportionately as liberal in aiding any worthy cause as he has ever been since. It is axiomatic among those that know him, that at every upward turn of his life he has followed the policy of giving every penny he was able to spare toward human betterment. Many of his acts of charity, many of the enterprises he has aided, will never be known save to himself and a few friends.

"What a splendid inspiration and asset is such a man to a community! If every man "did his share" according to the Candler plan, this world would very nearly approximate millennium!

"Full realization of what the Methodist University means to Atlanta will increase appreciation of Asa Candler's gift, that gift undoubtedly being the determining factor in Atlanta's secur-

ing the University. Here is an institution which starts life with a fund back of it amounting to $2,000,000 in cash and its equivalents. How such an educational plant must tower in the South is obvious. Backed by the tremendous Southern Methodist denomination, the University will achieve in the future dimensions beside which even the mammoth proportions of to-day will be dwarfed. Drawing patronage from every Southern State, carrying Atlanta's name to the educational world, the University will convey a prestige beyond the dream of the average citizen.

To this mighty enterprise, Asa G. Candler occupies the paternal role that John Harvard occupied to Harvard University. He has wrought for himself a monument that will stand through the decades. He has bestowed upon Atlanta and Georgia a distinction that will grow greater with the years."

SELFISHNESS INDIRECTLY TAUGHT.

By Rev. W. G. Henry.

Some weeks ago I wrote some words of protest against the practice of ministerial criticism. I did so because I believe that UNITY is our key word since we are a connection. Now I desire to say some things more about our work which is not generally appreciated. We must understand that a Methodist preacher cannot succeed as an individual (other ministers may) since the very genius of our church government demands co-operation.

Every interest of the Conference at large must also be the specific interest of each church within the bounds of the Conference. As I have never been connected with an educational institution as a professor or commissioner, nor with any church organ or Conference board in an official relation, I feel that I can say some things in behalf of these brethren who are so related to these interests. We should feel a very decided personal interest in many things which we now regard as subsidiary or even as nuisance matters. I am very frank to say that every pastor ought to be as much interested in his Conference evangelist, his church schools, his orphans' home, his church paper—in fact, in all specials ordered by his Conference—as he does in his local Sunday school, Epworth League, or Woman's Missionary Society. These all alike are related vitally to the local church and should each receive its quota of attention. When, therefore, the special representative of any interest offers to come to our church to represent that cause, we damage that cause and our own church by saying, "I would be glad to have you, but local conditions make it impracticable for you to take a collection just at this time."

Of course, there are such times, but may we not set an early convenient time for such a representation? We should not suffer the spirit and grace of the liberality in our people to dry up. There is a great fallacy in thinking that one collection will interfere with any other. It has been demonstrated times beyond computation that liberality for one cause will engender liberality for many causes. To refuse to respect the orders of the Conference for general and special funds is to inculcate and foster in our people a spirit of selfishness for which we can give no adequate reason. The most of us need a wider horizon that we may see further than our own little interests. Happy that day when all college presidents, editors, missionary secretaries, etc., will be regarded as assistant pastors. Happy that day when every member of every church will speak of these institutions as "mine."

Jackson, Miss.

HINTS TO YOUNG PREACHERS.

By Didymus.

Preachers, old and young, often fail to be acceptable on acount of "little things," as they are called. There should be in every theological school a "Professor of Common Sense." As we have no such teacher, may a graduate of "Brush College" offer a few suggestions to the younger brethren?

1. Dress neatly, becomingly, and, above all, be clean. The man who affects to despise care at this point fixes in a large measure both his appointments and effectiveness. Godliness and cleanliness are closely associated by the Holy Spirit. The late Dr. Broadus used to say: "Young gentlemen, in dress, do not necessarily advertise that you are a preacher; but do not dress so that people who see you will be surprised to learn that you are a preacher."

2. Avoid exaggeration of every sort, and about everything, both in the pulpit and out of it. He who deals with eternal truth should above all things be sure that he is within the lines of truth. People will never trust immortal interests to a man who exaggerates, or is hazy and doubtful. Exaggeration and lying are closely related.

3. Do not be a "jack of all trades," teaching the farmer, the doctor, the lawyer and the merchant the business in which he is probably succeeding. Almost any man knows that you are a failure if too versatile. You are not expected to know thoroughly but one thing—your own calling. Allow the other fellow something for the sake of politeness, if nothing else.

4. Be prompt in all matters, especially in business matters. Also, be reasonable. Why should a preacher consider himself exempt from the laws of common honesty, which are among the fundamentals of the gospel which he professes to teach?"

5. Never beg for anything. The most despicable thing in the world is a chronic beggar. And "hinting" is a form of begging. It makes your gospel cheap and you contemptible.

6. Never presume. If others want to concede something to your calling, in good spirit, there can be no objection. In asking for favors, accept the obligations accompanying. For instance, in writing for information, or a church certificate, or in any case where you are favored, send postage and thank those who serve you.

7. Use good stationery in writing. It saves time and explanations. Remember, however, that its quality and general appearance is telling about your taste and culture.

8 In accepting hospitality:

(a) notify host when to expect you; (b) be as little trouble as possible; (c) if invited out for a meal, notify your host at the preceding meal if possible; (d) write to your host after returning to your home.

9. In all things be manly and meet every legitimate issue squarely. This course will win in the end. A true preacher must be a true man.

DR. R. C. BETHEA.

Robert Cochran Bethea was born near Lotta, S. C., Dec. 12, 1831, and passed to his reward Dec. 3, 1913, at the home of his daughter, Mrs. S. C. Sample, near Brookhaven, Miss., and was laid to rest in Summit, Miss., on Dec. 4, 1913, the service being conducted by Rev. W. B. Hogg, of the Mississippi Conference, and Rev. I. H. Anding, pastor of the Baptist Church at that place. These dates mark the beginning and closing of an earthly career that was in many respects remarkable.

The preparation for life was begun in the home, and later, Wofford College, S. C., was the school chosen by the parents in which to have their son trained for life's usefulness. After finishing at Wofford, he took a course in medicine at Charleston, S. C., finishing in 1858. His family moved in 1853 to Packers' Bend, Ala. On July 14, 1852, he was married to Miss Mary E. LeGette. Of this marriage were born five boys and two girls. In 1859 he moved to Mississippi and settled near Meadville. He spent two years in the Confederate Army, being a member of the 7th Mississippi Regiment, under the command of Capt. Parker.

Dr. Bethea was converted in early life and united with the Methodist Church; was licensed to preach, and later ordained deacon and elder. He was a genuine local preacher, never aspiring to the position of pastor, except when requested by his presiding elder to supply charges, which he did acceptably. He served as a supply Pleasant Grove, Meadville, Anguilla and Oak Ridge at different times. He was a man of solid piety, who loved the Church and its doctrines. He was a constant reader of the Bible, and the Bible was to him in every respect the Word of God; its promises, its counsels, its warnings, were to him the words of a divine Father to a child. The writer was his pastor in 1887-88, and always found him not only ready, but anxiously willing to do anything to further the cause of Christ. If he was ever heard to criticise the Church or the preacher, it was not a criticism with a sting, but words of regret at the lack of the power of the Church or ministry. He was everybody's friend. As a physician he was ready to answer any call that came by day or by night, and often he was heard to say, in discussing the power of medicine to right the wrongs of the body, that he never wrote a prescription or gave a dose of medicine without asking God to aid in the accomplishment of its purpose.

After the death of his wife, which occurred on Feb. 19, 1895, at their home in Summit, Miss., he spent much of his time in the home of Rev. W. T. Griffin, who married his youngest daughter, and was very helpful to Brother Griffin in visiting the sick and aiding in the social meetings of the church. It could be said of him that he was a man full of faith and of the Holy Spirit. He was a great believer in the gospel in song. He had but little patience with what the world calls fine music, but his face would light up at the singing of the great hymns of the Church. Often in conducting a prayer meeting, he would illustrate the truths that he would teach by singing hymns old and new. One of his favorite hymns was, "O, 'tis delight without alloy, Jesus, to hear thy name." When in the presence of penitents he would often sing the song-prayer, "Show pity, Lord, O Lord forgive." One of his favorite counsels in song to new converts was, "Take the name of Jesus with you."

Dr. Bethea's was a happy, Christian life, and while there came many trials to him, still in all he could say with Job: "The Lord gave, the Lord hath taken away, blessed be the name of the Lord!" I well remember when his splendid son, Dr. Walter Bethea, was taken suddenly out of the world, that his answer to a question as to how he felt, was: "Bless the Lord, O my soul, and forget not his benefits." At times some people called him extreme in his views with reference to religion, but he was living that life that "looked for a city that hath foundations, whose builder and maker is God."

The world has been made poorer by his having gone from it, and those of his family who remain can enjoy the rich heritage of a good name. With his wife and the children who have gone before, he is enjoying the fruitage of a life well spent in the service of him who said: "Because I live, ye shall live also."

Gulfport, Miss. M. L. BURTON.

A WORD OF APPRECIATION.

By T. H. Lipscomb.

It was my privilege to be associated with Rev. W. S. Harrison in putting the manuscript of his book, "The Articles of Religion," in typewritten form. Before he had completed dictating to me the preface, I recognized that it was a book of unusual merit, by a man of unusual depth and breadth of thought, written in a style clear, epigrammatic and interesting. Further acquaintance with the contents of the book, as we passed from chapter to chapter, only served to deepen in me this conviction. I came to reverence my venerable friend and brother as one of the sages—the wise men—who in perfect sanity and through quiet thought, come to see truth in all her pristine clearness, and to express truth in that rare simplicity which enables us to see it also.

So I heartily commend his book, not only to those who desire to understand more fully our articles of religion and the added truths which Methodism has proclaimed, but also to all who desire to come in contact through the printed page with a man who has not lost his head or his vision in this whirling life of ours, and who is therefore a safe guide for those who hardly know where they are or what they believe. Surely there are many who may well sit at his feet to-day. We will all rise, I believe, the wiser and the better for having done so.

The book may be had of the author at Starkville, Miss., or of Rev. G. W. Bachman, colporter, Winona, Miss., or of Smith & Lamar, publishers, Nashville, Tenn. Price $1 postpaid. Bound in brown cloth, gilt back and side titles, pp. 272. Now sit down and order at once.

Church News

The First M. E. Church, South, of Texarkana, Ark., has an Epworth League with 300 members.

• • •

The centenary of Methodism in Australia will be celebrated next year. Bishop James Atkins is expected to take part in the exercises of that interesting occasion as the representative of our Church.

• • •

At the meeting of the Book Committee, held in Nashville some two weeks ago, Rev. W. E. Vaughan was unanimously re-elected editor of the Pacific Methodist Advocate for another quadrennium.

• • •

Because of their failure to pay expenses, the Western (Cincinnati), the Central (Kansas City), and the Northwestern (Chicago) Christian Advocates, three of the leading weeklies of the Methodist Episcopal Church, have been reduced from 32 to 24 pages.

• • •

Dr. Ed. F. Cook, who has been designated by our General Board of Missions to accompany Bishop and Mrs. Atkins on their trip to the Orient, left Nashville on June 15 for San Francisco, from which point the party was scheduled to sail Tuesday of this week.

• • •

A portrait of President William McKinley was unveiled in the Wesleyan Methodist Central Hall in London, England, on July 14, by Mr. Walter H. Page, the American Ambassador to Great Britain. This painting was a gift of Mr. J. G. Butler, Jr., of Youngstown, Ohio.

• • •

Rev. R. A. Clark, pastor of the First Methodist Church (South) of Jackson, Tenn., has been re-elected president of the Pastors' Association of that city for another year. A great union meeting is to be held in Jackson in the near future, with Evangelist Burke Culpepper to do the preaching.

• • •

Dr. G. H. Detwiler, who was forced by ill health to give up the pastorate of the West End M. E. Church, South, of Nashville last spring, died in a sanitarium at Asheville, N. C., on July 5. Dr. Detwiler was a preacher of uncommon gifts and was considered one of the most effective pastors in Southern Methodism.

• • •

It is stated that Dr. F. B. Meyer has become pastor emeritus of the Regent Park Church of London, and that hereafter he will preach on only one Sunday of each month. Those who heard Dr. Meyer at the recent International Sunday School Convention in Chicago report that he appeared to be quite feeble physically.

• • •

The following figures show the number of communicants of the Southern Presbyterian Church in the leading cities of the South: Louisville, 4809; New Orleans, 4577; Atlanta, 4567; Richmond, 4037; Birmingham, 3605; Nashville, 3555; Charlotte, 3500; Memphis, 3304. The following churches of this denomination have over a thousand members: First Church, Nashville, 1562; Central Church, Atlanta, 1313; First Church, Houston, 1200; First Church, Dallas, 1158; Second Church, Charlotte, 1070; First Church, Charleston, W. Va., 1068.

• • •

From the Northwestern Christian Advocate we take the following: "The First Baptist Church of Chicago comes forward with the claim to be a Church 'melting pot' of the first class. The pastor, the Rev. Myron E. Adams, states that in the membership of the Church, or in some way affiliated with it, are the representatives of 25 nationalities. They are: Japanese, Chinese, Korean, Hindu, Cuban, Negro, Jewish, French, Hungarian, Polish, Swedish, German, Norwegian, American Indian, Spanish, Bohemian, English, Irish, Scotch, Greek, Italian, Danish, Dutch, Austrian and American. Out of 269 children, enrolled in the kindergarten, there are 16 nationalities. These children all come from within one-half mile of the church."

• • •

The General Board of Trustees of the M. E. Church, South, at their recent meeting in Nashville increased the salary of Rev. John R. Stewart, who by virtue of his position as Secretary and Treasurer of the Board has in charge the work of managing and increasing the Superannuate Endowment Fund, to $2,500. This was a fitting recognition of the faithful service that he had rendered this important cause. His salary heretofore has been very meager. The Superannuate Endowment Fund is said to be growing much faster now than at any time since the movement to create it was started. The recent General Conference levied an assessment upon the whole Church for this important interest.

CENTENARY COLLEGE.

To Friends of Christian Education in Louisiana, Greeting:

Centenary College needs your prayer and personal sacrifice. I am here as your servant by the will of God, in the interest of that which vitally concerns Methodism and the Kingdom of God in Louisiana for generations to come.

I need your help in securing students for the session which opens on September 16. Send me the name of any boy who ought to attend and let me try to get him.

I need help on scholarships or loan funds for worthy boys who are hungry to complete their education. This kind of help serves the double purpose of assisting the boy and of helping to maintain the college. I am constantly in receipt of letters from boys who want to work their way through school, but for whom it is imposible for me to provide.

I need money to put in necessary improvements before the opening of school.

Is there not some one who would like to contribute a memorial scholarship for a loved one who has gone to the heavenly world?

Any assistance at this time will be a timely blessing. R. H. WYNN.

Wiley Memorial Cottage, Shreveport, La., July 16, 1914.

JACKSON DISTRICT CONFERENCE.

The 1914 session of the Jackson District Conference was delightfully entertained by the good people of Braxton, Miss., June 17-19. Our genial and ever courteous host, Rev. W. B. Waldrop informed us that the Conference had a unique distinction in the fact that 80 per cent of the membership of the Conference were entertained in Baptist homes. This was due, of course, to the fact that they largely outnumber our own membership in Braxton.

There was an unusually large attendance of laymen upon the Conference. Many of them remaining throughout the session. The pastors were all present, with one or two exceptions on account of sickness.

Our capable presiding elder, Rev. P. D. Hardin, had his work carefully planned, and no interest of our great Church was overlooked. His uniform courtesy and brotherliness was very much appreciated by the brethren.

We were visited by Rev. M. M. Black, Dr. I. W. Cooper, Rev. T. J. O'Neil, Rev. J. S. Purcell, Mrs. Sam Ewing, G. L. Harrell, Mr. R. A. Maddox, Rev. W. M. Williams, and Dr. J. M. Sullivan, each of whom was given ample time for the representation of the great work given him by the Church to do. The preaching of the Conference was of a high order—spiritual and uplifting. Rev. W. W. Hopper preached the opening sermon of the Conference and the following other brethren occupied the pulpit during the session: Revs. W. G. Henry, O. S. Lewis, I. W. Cooper, and M. L. White.

The District Conference rejoiced in the report that our district parsonage had been relieved of all debt, and a resolution was adopted commending two of our princely laymen, Maj. R. W. Millsaps and Mr. I. C. Enochs, for their generosity, and our presiding elder for his zeal which made this "consummation devoutly to be wished" real.

The reports of the pastors indicated substantial progress, and a note of expectancy with reference to revivals was sounded.

The Conference agreed to raise $400 for the furnishing of the Main Building at Millsaps College, and a committee was appointed to apportion the amount to the charges. The following ad-interim licensing committee was elected: M. L. White, R. P. Fikes, W. A. Terry, and J. M. Morse. Dr. J. M. Sullivan was re-elected to the position of lay leader. R. A. Maddox, W. E. Harris, J. W. Evans, and A. B. Kling were elected delegates to the Annual Conference. Rev. R. A. Ellis, a superannuate of the North Mississippi Conference, and our own Rev. H. P. Lewis, Sr., blessed the Conference with their presence. Brother A. L. Davis, a local elder, and the father-in-law of Rev. W. G. Henry, was a much appreciated member of the Conference also.

The Conference was also glad to have present as a member Rev. T. J. Norsworthy, who is doing efficient service in the evangelistic field. We regretted that none were before us for license to preach and are praying that there will yet be those within the bounds of the district to say "Here am I."

After appropriate resolutions of thanks, the Conference adjourned, sine die.

C. N. GUICE, Secretary.

RUSSELLS NOT REUNITED.

(Special to The Brooklyn Eagle.)

Asbury Park, N. J., July 6—Efforts on the part of "Pastor" Russell's disciples to effect a reconciliation between the "Millenium Dawn" leader and his wife, were disclosed to-day, when Mrs. Russell made a detailed denial that she was a party to any such arrangement.

Mrs. Russell's statement came in a letter addressed to the Rev. DeWitt C. Cobb, pastor of the Second M. E. Church of Asbury Park, who had asked her if she was about to return to her husband.

"Nothing could be further from the truth," wrote Mrs. Russell, from her home, 449 North School Street, Avalon, Pa. "For sixteen years we have walked far apart in every sense of the word, and paths so divergent give no assurance of coming together. If Mr. R.'s followers are circulating such a report, they have manufactured it out of their imaginings.

"About a year ago I was approached by one of them—a woman, an entire stranger to me, who represented Mr. R. as in a very feeble condition of health, and also as a penitent and greatly changed man.

"I replied that my position toward Mr. R. had always been only that of opposition to unrighteousness, which, as a Christian, I dared not either affiliate with or indorse in any way. And, I said, if there was anything I could do, even yet, to save his soul from sin and its consequences, I would do it, of course, as a Christian duty. I would go to him in his last hours with forgiveness, sympathy and prayer for his full reconciliation with God.

"That would be, however, only at his express request and acknowledgment of the wrongs he had done, for the time was (when I was with him) when he did not want my prayers, and said so. But to seek a reconciliation and live with him was out of the question.

"I am curious to learn if this report emanated from this source, for I have since discovered that Mr. R. was not either physically or spiritually as represented, and that the visit of this party and another subsequently were evidently for a very different purpose.

"I hope you will correct the falsehood.

"Yours sincerely,

"MRS. M. F. RUSSELL."

BOOK BARGAINS.

A set of books in six volumes, entitled, "An Exposition of the Bible." Contains all the volumes of the "Expositor's Bible." Good as new. Also some volumes of "The Pulpit Bible." Also a very large "Biographical Dictionary."

W. C. BLACK,
1712 17th Ave., Meridian, Miss.

Secular News and Comment

Greenville, Miss., has recently sold at a premium 5 per cent bonds to the amount of $65,000 for the erection of an additional public school building.

* * *

Secretary of the Navy Daniels has announced that the next "dreadnaught" battleships to be constructed will be named in succession Arizona, California, Mississippi, and Idaho.

* * *

The following United States Senators are the sons of former members of that distinguished body: Gilbert Hitchcock, of Nebraska; Wm. Saulsbury, of Delaware, and John N. Camden, of Kentucky.

* * *

New Orleans received its first bale of cotton of the 1914 crop on Thursday, July 9. It weighed 405 pounds and was raised in Cameron County, Texas. It was sold at auction and brought $200, which was devoted to charity.

* * *

The Chautauqua movement, of which Bishop John H. Vincent was the founder, is now forty years old. There are said to be at present 2930 chautauquas in the United States, of which more than 2200 are conducted in tents.

* * *

It is estimated that the Nation's wheat crop this year will approach 900,000,000 bushels, which is about half as large as the average wheat crop of the world, and 137,000,000 more bushels than were ever before grown in the United States in one year.

* * *

It is stated that King George and Queen Mary, of Great Britain, give annually to charitable causes $250,000. They are said to receive every day about two hundred letters appealing for assistance, every one of which is given careful consideration.

* * *

Joseph Chamberlain, the noted British statesman, died of heart failure at his home in London on July 2, at 78 years of age. Mr. Chamberlain's wife, who is still living, was Miss Mary Endicott, a daughter of William C. Endicott, President Cleveland's Secretary of war.

* * *

The Pisgah Forest, near Asheville, N. C., recently purchased from the estate of the late George W. Vanderbilt by the Government for a forest reserve, embraces 86,000 acres. The 5000 acres immediately surrounding the famous Biltmore mansion were not included in this sale.

* * *

The State Supreme Court of Louisiana having declared the kidnaping law under which W. C. Walters was convicted in the Bobbie Dunbar case to be unconstitutional, the recent Legislature enacted another law covering that offense, for which the maximum penalty was fixed at 20 years.

* * *

A movement that will probably be successful is under way in Congress to restore to the State of Louisiana the original Secession Ordinance that she adopted, which came into the possession of the Federal government when Richmond, Va., was captured, and which has since been in the custody of the War Department at Washington.

* * *

It is stated that the revenue from the tax on individual incomes instead of amounting to $55,000,000, the original estimate, will probably foot up only about $31,000,000. Notwithstanding this expected shortage, Secretary McAdoo announced some days ago that the Government had wound up its fiscal year on June 30 with an income in excess of its expenditures by about $30,000,000. Of all the countries of the world, ours is by far the richest.

* * *

Col. Theodore Roosevelt has severed his connection with The Outlook, of which he has been a Contributing Editor ever since he left the White House. Mr. Lawrence Abbott stated that there had been no friction between Mr. Roosevelt and the persons who control The Outlook, but the rumor persists that the ex-President was displeased with that journal's course in approving of President Wilson's stand in favor of repealing the law exempting United States vessels engaged in coastwise trade from paying toll for passing through the Panama Canal.

* * *

Thomas E. Watson, the well known Populist leader of Georgia, is stated to have announced that he will take the stump for Gov. Joseph M. Brown in his race for the United States Senate against Senator Hoke Smith. Mr. Watson is also said to favor the gubernatorial aspirations of Col. Nat Harris in preference to those of his chief competitor, Mr. Wm. J. Harris. Tom Watson is undoubtedly a strikingly brilliant and forceful writer and speaker, but we think that his standing and influence have greatly waned during the past few years.

* * *

The Hon. Chauncey M. Depew, at a Fourth of July banquet in Paris, France, is reported as saying: "The authority of the President of the United States has grown until he now exercises more power than the Czar of Russia. But the people seem to like the change, even if it does make legislators mere rubber stamps." In his address, Mr. Depew is stated to have declared that President Wilson is the best educated and most cultivated of our Presidents, but that he is obviously lacking in business experience.

* * *

The Review of Reviews, which is one of the most ably edited of American periodicals, vigorously opposes the proposed treaty between the United States and Colombia, which is said to have been largely arranged by the Hon. Hannis Taylor, a distinguished lawyer in the United States, acting as attorney for the latter country. It is argued that there is no justification for paying Colombia $25,000,000, and that there is still less warrant for granting her so many special privileges, for which it is claimed she could well afford to pay as much as $200,000,000. This treaty has not yet been ratified by the United States Senate.

* * *

The late Jacob Riis had no money to leave to the settlement work in New York city that bears his name. He did not belong to that class of philanthropists who pile up money and enjoy it while they live and apply it to no worthy purpose until they die. Nor did he let employees work for starvation wages to amass for him a fortune that he could scatter around in such a way as to make for himself a great reputation as a benefactor—he felt too much sympathy for suffering humanity for that. He knew that it was better to help struggling men to help themselves and those dependent upon them by giving them larger remuneration for their work, than to keep their earnings at the lowest point and disburse the wealth that they had largely created to them in subsequent years as charity. Mr. Riis's philanthropy was of the true Christian type—the type that the world needs.

RUBE AND THE LATEST SCHOLARSHIP.

Put up yer precious Bible. Sue,
It's gone an' sarved its day;
A feller's foun' out somethin' new,
An' Eden's gone t' stay.
Fer that thar ol' Doc. Eliot, he's
Been readin' some this Fall,
An' Doc., he sez, be Geeminee,
Tha wan't no snake at all;

Not e'en a teenty fishin' worm,
T' scare yer mudder Eve,
An' no ol' deil t' make her squirm,
Er make the wumman grieve;
Not ev'n a bloomin' anamile
Nor critter gret 'er small;
Fer, don't yer see, ol' Doc., he sez
Tha wan't no Eve at all.

She never seed that gyrden patch,
Ner clum a apple tree
Nor giv' ol' Ad a Spitzenburg,
That's sure, sez Doc., sez he.
Tha never was a bit o' rib
Hooked outen Adam's side,
Fer Doc. he sez it's all a fib,
An' Moses up an' lied.

An' Eden had no spoonin' match,
An' no fust parents fair;
An' if ther wan't no wimmin thar,
Then huccum wimmin here?
So if tha wan't no fust, w'y, course,
Tha couidn't be no secon'
That makes it mighty plain t' me
Tha hain't none, yit, I reckon!

Then whar'd you come f'm, Sue, ol' gal.
Doc. sez tha wan't no Eve;
An' if the Doc. is right, be gum,
Ye're but a make-believe.
Yer Bible hain't no good, because,
Sez wise ol' Doc., sez he,
They'r but a bunch o' lyin' scrubs,
Way down in ol' Judee.

They're foolin' you. Put up yer book
Doc. knows, fer Doc. was there;
No use t' take another look,
Ner say another pray'r.
Tha wan't no 10 Commandments, Sue,
'Cause Doc., ye know, he knows;
He clum up Siny fer a clew,
An' poken round he goes,

A searchin' here an' scratchin' there,
An' turnin' over stones,
An' climbin' rocks, an' diggin' holes,
An' sortin' critters' bones,
But nary a commandymunt
Could that ol' feller find;
An' he wus sent by Providence,
Accordin' to his mind.

Then ol' Doc. he cum down th' hill,
An' fit with Josh-u-a.
Jes fer t' see th' sun stan' still,
An' lengthen out th' day.
But, bless ye, Sue, th' sun it had
No legs on which t' stan';
Then Doc., he piped, They'r lies, bedad,
By ol' Bel-ze-bub planned.

Doc. clum up them mulberry trees,
Jes for t' see "th' goin'."
Then he clum down agen an' sed,
Dear me! tha's nothin' doin'.
Doc. sez thet Jonah's whale was short
On jaws an' storage room;
Some Isr'lite jes writ th' squib
T' pass away th' gloom.

An' Samson's but a meaz'ly joke;
That jawbone stuff's a fake,
Cooked up by some ol' Sheeny who
Was Sheeny on the make.
Fer Doc. he brought th' jawbone home,
An's han'lin' it quite well;
T' maul th' cocoanut o' chaps
Who still believe in hell.

So, put th' Bible up, dear Sue,
We're goin' out t' sea;
Without th' faith our fathers had
Into eternity.
For if th' Word o' God is false
Tha hain't no kingdum cum,
An' you an' me has lost fer aye
Our everlastin' home!

Tha hain't no light t' gulde our way,
Out thro' th' boun'iess gloom;
Ner any hinges on th' door
That opens f'm th' toom.
But, somehow, darlin', I can't he'p
Believin' God knows more
Than all the chesty critic folk
This side th' eternal shore.

The Bible's stood these thousand years
In spite o' knocks an' gibes,
Fool Atheists an' infidels
An' all their noisy tribes.
So, dear, we'll jest keep right along
Confidin' in his Word;
An' as twixt God and Eliot,
Th' Almighty is preferred.

—The United Presbyterian.

A QUESTION.

I am writing a note to ask for information or facts that will set me right concerning the Sunday school work in Louisiana. In seeking this information, I am sure that no one will understand me as being opposed to any and every form of work that lends inspiration to this mighty arm of the Church. But the question is, are we as a denomination doing our Sunday school work in the way that will mean the most for us as a Church and the Kingdom of Christ.

Last year it was my privilege to attend a district Sunday school institute under the leadership of Brother Lowrey, our Conference Sunday School Secretary, where we enjoyed a feast of good things given us by Dr. and Mrs. Hamill. In a short time we were invited to go and carry delegates to the State Interdenominational Sunday School Convention, where we were taught the identical lessons that we were at our district institute. In another short time we were invited to attend the Parish Interdenominational Convention, where the same lessons were taught. Are we called upon to do service in the Sunday school work outside the Church that we love so much and beyond the limits of a denomination? Is it expected of us that we as a great Church shall leave the channels through which the work of the Sunday school has been done for these years, to meet the demands made upon us? I do not so understand my duty, but I may be wrong. Not long since the report was made that more than 75 per cent of the subscriptions to the interdenominational Sunday school work of Louisiana was made by representatives of our Church. Our Conference Sunday School Secretary was discontinued last December, on account of a lack of funds to support him. There is a strong denomination in Louisiana, whose leaders, almost to a man, are advising against the interdenominational Sunday school work.

It occurs to me that if we as a Church must bear the burden of an interdenominational work, however much it is doing, the real and only logical thing for us to do, is to turn our efforts into the channels of our own Church, where the efforts and means can be better conserved and directed to greater ends. We have publishing plants adequate to supply all demands for literature. Our literature is as good as any and better than some I know. We have leaders, plans and methods that are second to none. It may be that some of our Methodist folk are so broad in their conception of the Sunday school work that it is necessary for them in order to satisfy their convictions in the matter, to continue in the interdenominational sphere.

The doors of the Methodist Church are closed against no one who feels a need of the grace which it supplies. All are invited to come, partake of and enjoy the benefits that accrue from its services. I believe there is room for any amount of holy service, latitude for the exercise of the best gifts, and a field white unto harvest, through the channels of the tried old Methodist Episcopal Church, South. As for me I am ready to go and willing to do as far as my ability reaches. It may not be much, but I expect to stand hard by her teachings until further orders.

Set me right, brethren—these things have bothered me. I would be taught. Yours in his service, J. A. ALFORD.

Vivian, La.

AN APPRECIATION.

The subject of this sketch, Mary Eleanor Jackson, daughter of James and Amanda Jackson, was born in Austin County, Texas, on Sept. 28, 1846, and died at Greenwood, La., on April 5, 1914.

On Oct. 1, 1867, Miss Eleanor was happily married to Mr. De Orsay Alfred Simpson, who a year later brought his young wife to his native State, settling in Caddo Parish, Louisiana, where the remainder of the life of this goodly Methodist couple was spent. This union was blessed with seven children, three of whom preceded their father and mother to heaven. The four surviving children are, Mrs. S. A. Alexander of Greenwood, La., Dr. E. E. Simpson of Taylortown, La., D. A. Simpson of Greenwood, La., and Mrs. A. S. Lutz of New Iberia, La.

Sister Simpson was converted in girlhood at a Methodist altar, near her Texas home. A glance at the date of her birth will remind us that her girlhood embraced that stormy period of our country's history marked by the Civil War. But however stormy the times, revival fires were burning brightly on Methodist altars. We have often noted the fact that many of the brightest religious experiences of our fathers and mothers date from that period. This was especially illustrated in the case of Sister Simpson. None who ever associated with her failed to note the steady, unwavering light that shone in her life. Her Savior having lit this light in her soul, faithfully she let it shine through a long life marked by many hardships. The clouds that settled about her seemed to but intensify its brightness and the winds of adversity that blew keenly at times only fanned it into a steadier and brighter flame.

For many years the setting of her religious activities was in the midst of one of the most historically interesting church organizations that this writer has been privileged to be acquainted with. I refer to the old Friendship Church of Caddo Parish, La. Friendship was the mother church of Caddo Parish, if not of Northwest Louisiana. The religious life-blood that has gone into many of our churches in North Louisiana can easily be traced to old Friendship. At her altars many of our stanchest laymen and some of our strongest preachers were converted.

For a number of years the evangelistic fervor of this Church found expression in the Cypress Bayou Camp Meeting, which for a number of years was such a moral and religious power in this part of the State. Here that rare old type of Southern hospitality, of which we hear so much, was shot through with spiritual fervor. Here social life reached its highest and purest level. Here physical recreation became spiritual re-creation. To one who has moved in the midst of the scenes of one of these old camp meetings, it is hard to restrain the tears that blind the sight of their passing. To this camp ground the Simpson family came every August for seventeen summers. In the midst of its activities Sister Simpson found a sphere for the service of her Lord. The Recording Angel alone can tell what a large contribution she made to the splendid history her Church was making in those days.

But the life which gives expression to itself most beautifully and effectively in the wider scenes of church life may be expected to shine with still more fervent, if calmer, brightness in the home. Here in the God-ordained kingdom of real womanhood, one must needs have known our sister to appreciate to the fullest extent the real nobility of her character. Every pastor whose privilege it was to minister at the altar of that old country home will agree with me that there was a charm about the place which proved both a gracious benediction and a subtle temptation to the Methodist circuit rider: a benediction because here in the genial atmosphere of that home he found that relaxation to tired nerves and rest from physical weariness, which often he so much needed; a temptation, because it was so easy here to forget that Wesleyan rule of ministerial deportment, "not to spend any more time in one place than is absolutely necessary." Here the wife and mother was the center of that happy, joyous and loving family, and the source of the aroma of peace and joy which pervaded the place. She was the stay and comfort of her husband in the midst of all his plans and toils, and the genial companion and confidant of her children. Here she lived and loved not only those who composed the charming circle of her family, but the gracious ministry of her happy, loving disposition overflowed until it touched with a gracious uplift the lives of all, high or low, rich or poor, white or black, with whom she came in contact.

One of several swarms that went out of old Friendship found a hive in Caddo Chapel, to which the membership of the Simpson family was transferred. Here the religious life of old Friendship repeated itself. Here the children began to share with their parents the activities of the Christian life.

'Tis sad to contemplate that physically the old home is deserted as well as the old churches, but while this is true, the real life of which these things were but the expression is not dead. The churches still live in a number of other religious organizations. The sweetness and fragrance of that old home still lingers with the children and has been transplanted to homes of their own.

The last few years of Sister Simpson's life were marked by sadness and grief. First, in 1909, came the death of her daughter, Melissa, who had been happily married but a little while before. As Brother and Sister Simpson turned away from the grave where their lovely daughter had been laid to rest, it was her precious babe that they took back to their old country home whose halls had been robbed by time of the other children. It looked like beginning all over again. How beautiful it was to see the life of this couple become centered again in the cradle of their grandchild! Her baby hands were to dry the tears from their cheeks and bind up their broken hearts.

Then, in 1911, came the death of Brother Simpson. After 44 years of companionship with him, she must walk the rest of life's journey alone. To us that loved her it looked for a while that even the unusual buoyancy and brightness that had marked her life would be eclipsed. We wondered if that pitiful look of wistful longing to follow him had come to stay. But again the little arms of Melissa tightened about her and bravely she turned to the task of caring for the little one, now growing every day into the likeness of her mother.

The old home was broken up and a little cottage was built in Greenwood where two of her children lived. Here life seemed to brighten and she took up her work in the missionary society and other forms of church life at Greenwood. Here, just a few weeks before she died, the writer was her guest during a Sabbath visit and was strengthened again by her keen interest and her prayerful sympathy in all the work of the Church. Here children and grand children came for companionship, counsel, and comfort. Here it seemed that another stretch of years of beautiful living was before her: but alas! as the spring day was dying and just after an afternoon spent in visiting her children, sharp and sudden the summons came and we knew and she knew that it was only a question of hours. After the first hour of shock and strain from the stroke, she lapsed into unconsciousness and for forty-eight hours there was no opportunity for a parting word. In vain her loved ones watched for a moment of consciousness that she might give her parting blessing, but it came not. However much they might have wished for this, surely they needed no final message. The parting blessing could not have added to the benediction that fell from her whole life.

To this all too imperfect tribute we add the words of one who, as her family physician, knew her perhaps more intimately than any of us. He said at her funeral, "She was the most remarkable woman I have ever known."

PAUL M. BROWN.

The Home Circle

THOUGHTS.

When a little child is naughty,
And is cross with everything,
All his thoughts are changed to hornets
That go flying off to sting.

When a little child is happy,
Then his loving thoughts, I think,
Are turned to floating butterflies,
All white, and gold, and pink.

—Ethel Blair, in St. Nicholas.

TIM'S MOTHER.

Dr. Henry Ostrom tells this pathetic story of a little newsboy's devotion to his mother. We know that Tim must have been kind and thoughtful and helpful to his mother while she was living, or he never would have thought of doing what he tried so hard to do for her when she was taken away from him.

Tim's father was dead and he had no brothers and sisters, so he and his mother were all in all to each other. But one sad day, after a very brief illness, the tired mother folded her weary hands on her breast and went home to the heavenly Father, leaving Tim all alone in the world, with only a few dollars which together they had managed to save from their hard earnings.

The little boy heard the pitiless clods fall on the casket lid of the only one who had loved him, and saw the earth smoothed over until at last there was nothing left but a little green mound. Heartbroken he turned away, but resolved in his heart that there must soon be a monument there to mark her last resting place, and to show his appreciation of all she had been to him.

He went to a monument dealer and tried to bargain for a tombstone, but the man had nothing in reach of his purse, or that he could ever hope to pay for by selling papers. But the dealer was a kind hearted man, and seeing Tim's distress, he finally let him have for a very small sum, a broken piece of marble. The big rough stone was too heavy for Tim to carry, but two of his playmates helped him construct a rude little wagon on which he hauled the stone to the cemetery. With a broken old shovel, and his own two little hands he carefully dug a hole for the foundation and planted the stone at the head of his mother's grave. Then he procured an old dull chisel, which he laboriously sharpened on a wheezy old grindstone, and every day, rain or shine, after his morning papers were sold, Tim sped to the cemetery and tried to chisel on the headstone a loving inscription to the memory of his mother. But the tears fell fast, and the little hands trembled so, that often the chisel made marks which he did not intend it to make, and Tim knew little of spelling and the use of capitals. But the work progressed, until finally many a curious spectator paused to read the rude inscription: "My mother—she died last week. She wuz all I had. She said she would be waitin' fur"— But the line was never finished.

One day a traveling man stopped in the town and was told about Tim and his monument. The gentleman went out to the cemetery and found the grave with its queer little headstone. Touched to the heart, he went to the keeper of the grounds and asked where he could find the lad who had shown such tender devotion to his mother. Sadly the man replied: ""Didn't you see the little grave by the side of the bigger one? That's Tim's. A team of horses ran over him one day while he was selling papers. He was taken to the hospital and cared for tenderly by the doctors and nurses, but all their skill could not save little Tim. He just looked at them pitifully and said: 'I—I—didn't get it finished! But she'll know I meant to finish it, and it will be all right, won't it? She said she would be—be—waitin' fur me. Waitin'—fur—me!' They brought his poor little broken body out here and we buried him beside his mother, but the inscription has never been finished."

The traveling man walked slowly back into the town, hunted up the marble dealer and told the story. The men in the shop helped him select a stone and together they sent it out to the cemetery and had it placed over the two graves lying side by side in God's acre, carving thereon a suitable inscription so that the passers-by might know how one boy appreciated his mother.—J. R. G., in Western Christian Advocate.

TWO PINK ROSE-BUSHES.

By Hilda Richmond.

"My pink rose-bush is going to be planted right here where folks can see it," said Amy, showing a sunny place in the lawn that was easy to see from the street. "I want people to say, 'Look at that lovely rose,' as they go by."

"I'm afraid I can't plant mine where folks can see," said Bess soberly. "We have such a teenty-weeny lawn, and it's so crowded now."

"Well, it doesn't make much difference, for you've planned to cut off all your flowers," said Amy. "You said you would send one to Jennie Gay, and one to Grandma Curtis, and one to that lame boy back of our house, and—I can't remember who all, so your bush won't have anything on it ever."

"I don't suppose it will," said Bess. "There's so many folks who need pink roses that maybe there won't be enough to go around."

"Your roses will do only one person good, while mine will make lots of folks happy," said Amy. "I'm so anxious to hear what they'll say when they see the lovely flowers. Mamma says the book told about these bushes, and said they were big and sweet and pink."

"I'm so glad!" cried Bess, jumping up and down. "I guess Grandma Curtis never saw a big, sweet, pink rose. Won't she be surprised?"

When the rain and the sunshine had done their work the dainty pink buds began to appear on the sturdy rose-bushes. The two little girls could hardly eat or sleep for watching the wonderful plants. They carefully watered them in dry weather, and put coarse grass about the roots to protect them when it was too hot, so that it was no wonder the plants did their best to send out pretty buds.

"For me?" cried poor old Grandma Curtis when the first fine rose was laid on her lap. "This is the most beautiful flower I ever saw. Dearie, will you put it in a glass of water where I can see it all day?"

The next rose went to Jennie, and the next to the lame boy, and every time a rose opened there was somebody to give it to. The poor bush went the entire summer looking almost as bare as it did in spring, though it always had pretty green leaves.

"Your rose-bush hasn't anything on it either?" said Amy one day in August when she happened to see the bare rose-bush in Bess's yard. "Mine hasn't bloomed for a long time."

"Mine has bloomed all summer!" cried Bess in surprise. "I took a big rose to Aunt Letty only yesterday."

"You did! I haven't had a rose for weeks and weeks. And I took such good care of mine. Let's ask Mr. Anderson about it."

And what do you think Mr. Anderson said? He told the little girls that roses must be cut if one expects more roses. "Amy did the wrong thing with her plant in saving the flowers, while Bess had roses all summer to give away. It is very much like giving away happiness," said the old gentleman. "The more we give, the more we have, and Bess will have roses till frost comes."
—Sunday School Times.

MAKING RAINBOWS EVERY DAY.

A child is naturally an idealist, and when in normal health visualizes the world in roseate hues. A boy was told the story of Noah and his rainbow. The lad did not appear surprised, but said, "That is nothing! I can make rainbows every day!" He meant that he could make soap bubbles any time. The child is by nature a maker of rainbows, some of them bubbles, and others realizable day-dreams. It is worth a good deal to any home to have one or more such dreaming Josephs in the domestic circle, for we older ones tend to become less hopeful, or at any rate less Utopian, as time goes by. We need, then, to be recalled from a humdrum prosaicalness by the cheery and unabashed optimism of the youthful rainbow-makers who, after the showers have fallen, call to us to look to see where God is inscribing his golden pencilings athwart the sky!

What would this oft gloomy life be without its rainbows, its symbols of hope, its outlooks into heaven? Then let the sunshine of celestial promise into home and heart, and when you cannot discern any literal spectrum in the tear-stained sky, nevertheless rejoice in that spiritual hope shed abroad in the soul, whose source is found beyond the empyrean, and which supplies the peace which the world cannot give nor take away.—Zion's Herald.

It is not the events of life, nor its emotions, nor this nor that experience, but life itself which is good.—Phillips Brooks.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

THE NEW METHODIST UNIVERSITY.

Thursday, July 16, was a great day for Southern Methodism. As will be seen elsewhere in this issue of the Advocate, it marked the completion of the labors of the second meeting of our Educational Commission in Atlanta and insured to the Church a new institution of learning which will immeasurably strengthen her educational system and bless her youth, as well as increase her general working forces, for generations to come. That within less than two months after the adjournment of the General Conference our Commission has been able to locate and project a university with resources amounting to more than $2,000,000, is nothing short of marvelous. The holdings of Vanderbilt University prior to the time of Mr. Carnegie's late gift probably did not amount to more than $3,000,000; so it will be seen that at one leap the new university has attained to a financial strength such as it took the school on the Cumberland decades to reach, and which it had not gone so very far beyond until it disgraced itself to obtain additional funds. And no campaign at all has yet been made in the Church. The success of the movement to establish a great university east of the Mississippi River is now beyond question, and there is little doubt that by the time of the assembling of the next General Conference the school will have assumed such proportions as will guarantee it a place in the front rank of the higher institutions of learning in the South.

No better site than Atlanta could possibly have been chosen for the new institution. It is the most enterprising and progressive city this side of Mason and Dixon's line and is easily accessible to the whole of that part of the Church which the projected university is expected to serve. It is in the center of a vigorous and aggressive Methodism, the city alone having within its limits more than 20,000 Southern Methodist communicants. And Georgia is the Empire State of Dixie—the best developed, the wealthiest, and the most forward-looking of all her commonwealths. But while her face is toward the future and she is throbbing with a new and expanding industrial and commercial life, she is yet loyal to Southern traditions and ideals and unashamed of the past record of our people. Never has she shown any disposition to truckle to secure Northern recognition and favors. The atmosphere that envelops her is a most wholesome one in which to rear and train the sons and daughters of our Church and of the South.

And the new university is especially fortunate in having had Bishop Candler placed at its head. The institution has been planned somewhat after the type of the British universities, a Chancellor, a President, and Deans of the various departments being provided for in the form of government that is to be put in operation. The Chancellor will not be charged with administrative details, but with the general oversight and the public representation of the institution. Though he protested against being named for the position, Bishop Candler's fellow-commissioners unanimously elected him to this responsible office and he has consented to serve, at least until the next General Conference, as the work will not materially interfere with his episcopal duties. This gives to the school now being cradled as its leader one of the strongest and most resourceful men in world-wide Methodism. The fact that his hand is on the helm is a guarantee that the work of establishing the university will be carried forward with wisdom and energy, that no questionable alignments of any kind will be made in securing funds, and that religion will be anchored deeply in its very foundation and given its rightful place in all its affairs—that it will be in every department, from the highest to the lowest, a thoroughly and unchangeably Christian institution.

Let it also be particularly noted that Mr. Asa Candler states that this property will be so deeded to the Church that it can never be wrested from her. She will own and control it, and no little coterie of men will, with supercilious airs, insist that she is incompetent to govern it and that they must perform that service for her. And we dare say that the school will soon make such headway that never again will any man have the effrontery to hand out such twaddle as that an institution controlled by the Church can never be anything "but a poor little Methodist college."

With the Southern Methodist University at Dallas going steadily forward upon a scale that challenges universal admiration, and the new institution at Atlanta so magnificently launched, never was the educational outlook so bright for Southern Methodism as it is to-day. God is surely with us, and if we will only be loyal to him, there is every reason to believe that he will do great things for us in the future. The contentions of those who insisted that the Church would suffer an irreparable loss if she did not hang on to Vanderbilt University under the humiliating conditions imposed by the Tennessee Supreme Court, have been utterly disproved, and the wisdom of the course pursued by the General Conference has been abundantly vindicated.

Surely this should be a happy time with loyal Southern Methodists everywhere. It seems to have been such with the members of the Educational Commission at their recent meeting, as is shown by the following extract from a letter written by one of the most distinguished of them soon after their adjournment. "If an institution was ever born under the power of the Holy Spirit, this surely was. Such a scene as that in the Commission yesterday I never saw before. A baptism of the Spirit fell upon us like that of Pentecost. It was a marvelous hour."

But let us not lose sight of the fact that, splendid and inspiring as is the progress that has been made, the work of establishing our university has only been begun. Two million dollars is not enough to equip and endow it; we need at least that much more. Every Methodist east of the Mississippi River, rich and poor, should resolve to have a part in this great enterprise which means so much to the Church. None should fail to give it his hearty support and contribute to it all that he can. In view of the situation created by Mr. Carnegie and the Vanderbilt Board of Trust in their subtle assault upon our educational system, we have, as a denomination, no duty which is at present quite so urgent and imperative as this. Doubtless, rallies will be held at all the Annual Conferences and every one will be given a chance to help the cause. And we confidently expect to see our people make such a response to these appeals as will attest their devotion to the Church and form one of the brightest chapters in its thrilling and unsurpassed history.

"THE SOUTH WAS RIGHT."

This is the subject of a brilliant essay lately issued in an attractive pamphlet of 67 pages, by the Rev. S. A. Steel, D.D., of Columbia, S. C. Dr. Steel is as eloquent and entertaining with his pen as he is with his tongue, and in this discussion he is at his best. He has made a careful study of the causes that led to "the War for the Union," which he insists is the proper name for the memorable conflict that took place in the Sixties, and he justifies the course of the South in that titanic struggle in an argument that is masterful and convincing. This booklet ought to be read by every Southern youth, and it would be a fine thing if it could be placed in the history courses of our public schools. Dixie is fortunate in having so able and scintillating a defender as this gifted ex-Mississippian, whose every heart-beat is loyal to her, and who as an orator ranks with Lamar, Ben Hill, and Charles B. Galloway. May he live long to shiver a lance in her behalf when he thinks it is necessary! The price of this little volume is 50 cents and it may be had of the author. Send for a copy.

WHOLESOME DOCTRINE.

The following recently appeared as a telegraphic dispatch in the St. Louis (Mo.) Republic:

"Pertle Springs, Mo., July 7.—The annual meeting of the State Epworth League of the Southern Methodist Church convened this morning. 'Popular Amusements' was the subject of an address by Rev. C. M. Aker. Card playing, dancing, and theaters, including picture shows, he said, caused the youth of the land to be led from the Church and tended to cause them to look upon the religion of their fathers as a worn-out creed. He advised the 400 young delegates present to take up active Church work instead. Members were told to use their time to help their fellow-men in distress instead of passing their days in idle games and dances."

We regard this as sound and wholesome teaching. Nothing could be more foolish than the widespread notion that life is a gala-day to be spent in pleasure-seeking. On the contrary, it is a serious thing to live and men and women are called upon to do something higher and nobler than merely to try to have a good time. The present age is mad on the subject of amusements, and some even insist that the Church should regard fun-making as one of her chief functions. When did the Master ever do anything of the sort? Occasional innocent pastimes are well enough, but they should not come too often or be too long continued. The Wise Man said in the long ago, "It is better to go to the house of mourning than to the house of feasting," and one of the inspired writers who contributed to the making of the New Testament wrote, "She that liveth in pleasure is dead while she liveth." Blessed is he who finds his highest joys in a ministry of helpful service to his needy and suffering fellow-men!

MR. ASA CANDLER'S MAGNIFICENT GIFT.

By his gift of $1,000,000 to our Church for the cause of Christian education, Mr. Asa Candler, of Atlanta, Ga., has placed Southern Methodists under a great debt of obligation to him. Such a splendid benefaction is unprecedented in the South where large fortunes are almost unknown. And certainly no philanthropist anywhere has been inspired by higher motives in giving his money, or ever gave to a worthier cause at a more opportune time. Robbed of an institution which she had been instrumental in founding and had largely built up with her patronage, through the connivance of a man who apparently tried to use his money to influence the Court and who sneered insultingly at the cause of denominational education, the Methodist Episcopal Church, South, refusing to be bought or intimidated, had set her hand resolutely to the task of trying to repair her shattered educational system as best she could. She did not shrink from the struggle before her, though she realized that it might be a long and trying one. But fortunately Mr. Candler in his great generosity has come to her relief and has made comparatively easy what otherwise might have been an exceedingly difficult undertaking.

And in doing this he has shown his deep love for his Church and erected to himself an imperishable monument. Bearing a distinguished name that is known and honored throughout the South, he has rendered it still more illustrious by his large munificence. The generations to come will be richly blessed by the investment that he has made and will revere and cherish his memory for decades and centuries after he has passed from this earthly stage of action. May the benisons of Heaven continue to fall upon his pathway, and may he long be spared to serve his Church and country!

The letter in which Mr. Candler announced his noble gift breathes the loftiest sentiments and shows the fine spirit and majestic measure of the man. A saner and worthier utterance we have never anywhere seen. It ought to strike a responsive chord in the hearts of the Methodists of the South and cause them to rally enthusiastically to the support of this great and indispensable enterprise of the Church, to which Mr. Candler has given such a forward impetus.

In estimating the character of a man, no testimony is entitled to so much weight as that of his home people. On another page we have reproduced largely what the Atlanta Constitution had to say concerning this distinguished son of Georgia in commenting upon his generous benefaction, and we will close this brief editorial with a quotation from the Atlanta Journal of July 17:

"Never has a Southern community had a citizen more alert to its high interests, or more loyal to public endeavor. Truly, he has regarded his measure of wealth as 'a sacred trust,' and has dedicated it freely to the advancement of great ideals. Mr. Candler's gift to the university crowns a long series of liberal donations. He has contributed a hundred thousand dollars or more to Emory College, and some two hundred and fifty thousand dollars to the Wesley Memorial Church and Hospital; he gave generously to Agnes Scott College, Oglethorpe University and to kindred institutions; he was among the strongest supporters of the successful campaign to build a worthy Y. M. C. A. in Atlanta; he has aided practically every public enterprise advanced in this city; and beyond his known charities, stretches an innumerable throng of good deeds of which only he and those he has helped are aware. Always in a spirit of modesty, shrinking from public praise, as unostentatious as liberal, Mr. Candler has devoted his talents and means to human betterment. It is upon such men that the greatness of Atlanta abides, and in the hearts of such men the destiny of the South is secure."

PERSONAL AND OTHER NOTES.

The Delhi (La.) Progress of July 18 says: "Rev. V. D. Skipper preached an excellent sermon last Sunday to a large congregation."

In the absence of the pastor, Rev. W. H. Saunders, the pulpit of our church at Fernwood, Miss., was filled at 11 a.m. on Sunday, July 12, by Rev. J. B. Stepp, of McComb, Miss.

Brother G. H. Lauderdale, of McCool, Miss., brought us under obligations to him last week for a club of subscriptions. He may be assured that we appreciate this service rendered the Conference organ.

Rev. T. W. Holloman, of Alexandria, is one of the most active and useful laymen in the Louisiana Conference. He has lately been assisting in raising the collections for missions in the near-by pastoral charges.

Miss Martha Nutt, the head missionary at St. Mark's Hall of this city, is now away on her summer vacation, which she is spending in Colorado. She expects to return to New Orleans and take up her work again in August.

In a brief note, written from Seminary, Miss., on the 18th inst., Rev. T. J. Norsworthy says: "The interest in the meeting here deepens with every service. I will begin a series of services at Union, Miss., on the night of July 22."

Ex-United States Senator Murphy J. Foster has been appointed by President Wilson Collector of Customs at New Orleans, which is a responsible and remunerative position. Mr. Foster is a member of our church at Franklin, La.

The pastors in the Alexandria District have received this year up to the present date about 500 members into the Church. The revival campaign is now on in earnest in several of the charges, and doubtless this number will soon be largely increased.

Dr. A. F. Watkins, the President, has written a letter to all the pastors and presiding elders of the two Mississippi Conferences, requesting their co-operation in securing pupils for Millsaps College. Give him your prompt and earnest assistance, brethren. This is your work, as well as his.

Mr. J. F. H. Barbee, of Memphis, Tenn., who recently went to Cleveland, Ohio, to consult medical specialists about his health, was operated on for appendicitis there on July 15. We are happy to know that he passed through the ordeal in good shape and has promise of a speedy recovery.

We are informed that the Seashore Camp Meeting this year, at which Dr. S. H. Werlein did the largest share of the preaching, was one of the best that has been held at that historic campground in several years. Believers were edified and strengthened and there were a number of conversions.

The Oakdale (La.) church has been made a station and plans are under way to build a parsonage there in the near future. Elizabeth, the other appointment on the Oakdale work, as it has heretofore been constituted, has been connected with the Oakdale Mission, which has been raised to a circuit.

Mrs. J. R. Bew, a most estimable lady of Greenwood, Miss., and an esteemed member of our Church in that city, died in Knoxville, Tenn., last week, where she was visiting relatives. Her remains were brought to Greenwood for interment, the obsequies being conducted by Rev. J. E. Cunningham.

Rev. B. F. Bullard, of Sturgis, Miss., is having success in his work. Children's Day has been observed at all four of his churches and he is pleased with the general outlook in his charge. Brother Bullard is remembering the Advocate in his rounds, and favored us with several subscriptions a few days since.

Mrs. E. T. Clark, of Cleveland, Miss., and a party of friends have recently spent some time at Biloxi, Miss., enjoying the breezes of the Gulf. Mrs. Clark is the district secretary of the woman's missionary work in the Greenville District and is making her influence strongly felt in developing that important arm of service.

In forwarding some subscriptions to the Advocate, for which he has our hearty thanks, Rev. T. J. Hopper, of Cedar Bluff, Miss., adds: "My first meeting of the season will be held at Pheba, with Rev. L. F. Parrish, of Sylacauga, Ala., to do the preaching. We ask your readers to pray for the success of these services."

Read what Dr. R. H. Wynn has to say concerning the work at Centenary College on another page. Do not, however, stop with merely reading, but send him instanter a check for the worthy causes for which he asks assistance. We do not know a school anywhere that is more deserving than Centenary, or which is serving the Church more faithfully.

We regret to learn that Mrs. D. B. Brannon, of Winborn, La., has recently been quite ill, but are pleased to know that she is now better. In renewing her subscription to the Advocate, Sister Brannon takes time to tell of the pleasure and comfort she derives in reading it from week to week. We receive many such letters, which encourage us not a little.

Rev. C. V. Breithaupt writes: "In my article on 'The Houma Mission,' which appeared in the Advocate last week, it was stated that our people have 'to supplement what we get from the Board of Missions by about $60 to keep the work going.' The figures should have been $600. I do not know whether the mistake existed in my copy, or was made by the printers."

We are informed that Dr. H. G. Henderson, our pastor at Lexington, Miss., is receiving congratulations on his election to a professorial chair in Millsaps College. It is not Dr. Henderson, but Professor H. G. Henderson who has been thus honored. Perhaps it was because they knew of his superior qualifications that the correspondents of the former fell so easily into this error.

We have received from Dr. T. C. Wier, of Starkville, Miss., a brief account of his recent labors among the brethren, which will appear in the next issue of the Advocate. Dr. Wier, in a personal note to the Editor, says: "I am glad to be able to do some work for the Church and our blessed Lord." No choicer spirit than this veteran itinerant ever served in the North Mississippi Conference.

The district parsonage of the Alexandria (La.) District will soon be in splendid condition, having had about $1000 expended upon it in improvements. We do not know anyone who works harder to extend the Master's cause than Presiding Elder May, and who more richly deserves a comfortable domicile for himself and his loved ones. It is not in every diocese that the people are so kind to their district superintendent.

From the Jackson (Miss.) Daily News of July 18, we take the following: "Rev. A. L. Davis, his daughter, Mrs. W. G. Henry, and her four little boys, will leave next Thursday for Sans Souci, a delightful resting place on Trinity Mountain, of the Appalachian range. It is not far from Decatur, in North Alabama. In addition to the fine climate, they expect while there to enjoy the pleasant association of kindred and old-time friends."

Dr. J. M. Henry, presiding elder of the New Orleans District, occupied the pulpit of the Parker Memorial Church of this city last Sunday both in the morning and evening, and delivered two impressive and helpful discourses. Rev. R. H. Harper spent the Sabbath in Bogalusa, where he went to preach in the absence of the pastor, Rev. L. I. McCain, whose health is not good and who is recuperating in the West.

Writing from Brookhaven, Miss., on July 17, Rev. L. E. Alford, the new financial agent of Whitworth College, says: "You may state that the old Brown House, which has long been a familiar structure on our campus, has been torn down and that work on the new brick dormitory and administration building is now proceeding rapidly. The concrete foundation will have been finished by the close of this week."

Mr. James Faulk, of Leakesville, Miss., writes: "The Carradine meeting opened here on Friday, July 10, and will continue 10 days as announced. The services are being conducted in the neat Methodist Protestant Church, which was erected about six years ago. Dr. Carradine is preaching with characteristic power, the attendance is good, and the altar is often crowded. People from the several churches of the town are cooperating in the meeting."

Rev. J. D. Simpson, of Pickens, Miss., says: "We have just closed a fine district conference at Goodman. The Holy Spirit was manifest from the beginning to the close. We really had a spiritual feast. Brother Shipman makes a splendid Bishop in a district conference." How would it do to run him for the episcopacy when the next General Conference meets? We heard it said at Oklahoma City that "Bishop timber" is getting to be very scarce.

From Weir, Miss., Rev. J. M. Wyatt, under date of July 18, writes: "Brother J. G. Irving of this place passed away yesterday at 3 o'clock p. m. His influence was continually felt for good. How we shall miss him!" Brother Irving was indeed a worthy and useful man, who loved the Church and did what he could to promote the success of its work. We regret to be informed of his death, and our heart goes out in tender sympathy to the bereaved.

Mrs. J. A. Randolph and her daughter, Mrs. McDonald, are spending the summer months at Waynesville, N. C., where they are delightfully situated and are greatly enjoying the mountain breezes. It will be remembered that they were in New Orleans from last January until June with Mr. V. P. Randolph, a son of Brother and Sister J. A. Randolph, who was graduated in medicine from Tulane University at the last Commencement of that institution.

We clip the following from the Lexington (Miss.) Advertiser of July 17: "The new pipe organ ordered by the Methodist Church at this place has arrived, and the Pilcher Pipe Organ Builders of Louisville, Ky., through their expert representatives, are installing it at present. It is hoped that it will be completed in time for the quarterly conference service next Wednesday evening, when Rev. W. S. Shipman, the presiding elder of the Durant District, will preach."

Rev. C. H. Ellis sends us the following note from Camden, Miss.: "Our meeting at Shiloh closed at noon on Friday, July 10. The attendance was small at first, but increased to the last service. A good interest was developed, and the membership of our church at that place was raised from 12 to 17. Brother Chisolm had no ministerial help; I could not be with him on account of the illness of my dear wife. We are still hoping to have the joy of her presence with us on the charge; but if God should say otherwise, we can both say from our hearts, 'Good is the will of the Lord.'"

Brother and Sister W. H. Saunders of Fernwood, Miss., brought their babe, which was very ill, to New Orleans last week and placed her in the Presbyterian Hospital, where she was treated by Dr. Fenner. The little one began to improve very quickly and Sister Saunders returned home with her last Monday afternoon, feeling that she was safely on the road to recovery. Brother Saunders was in the city until Friday, July 17, when he was forced to leave to be present at his quarterly conference, which was held last Saturday and Sunday by Rev. Robert Selby, presiding elder of the Brookhaven District.

Mr. J. F. Miller, Principal of the Pinola (Miss.) High School, writes as follows: "I have heard Rev. E. L. Whiddon's lecture on "White Slavery" twice, and I strongly endorse his exposition of this important subject. It is full, practical, and forceful. I am a Presbyterian, doing high school work here, and can say that he handles his theme in a clean manner, so that no woman or girl need fear that anything immodest or improper will be said." Brother Whiddon is now lecturing in Texas, and will in the near future visit his parents who reside in the Lone Star State.

From Anacoco, La., on July 19, Rev. T. H. Morris, our pastor at Mansfield, La., wrote as follows: "I am here assisting Brother J. E. Napper in a series of services at the Holly Grove Church. The outlook is for a good meeting; we expect to close on July 24. Our quarterly conference at Mansfield will be held on July 26 and 27, after which I shall take a vacation, my board of stewards having given me the time and a bunch of friends the money to do so. They insist that I shall have a real rest. I will go to my daughter's home near Mexico, Mo., to spend the month of August, laying down all work for the first time in my life. Mansfield is still the best charge in the Louisiana Conference."

Mr. Gid D. Harris, an esteemed member of our Church at Columbus, Miss., went to Athens, Ga., a short time since, to receive a diploma from the University of Georgia, where he was a student at the outbreak of the Civil War and entered the Confederate Army before completing his course, never returning to finish it. The University decided last year to confer degrees upon the young men who left its halls to fight for their country, and who were thus deprived of an opportunity to complete their education. In Mr. Harris' case, when his diploma was presented, particular mention was made of his college record and attention was called to the fact that fifty-five members of the Harris family had been graduated from the University, and that five of them had served on the Board of Trustees.

Our congregation at Clarksdale, Miss., has launched an enterprise to erect a $40,000 church, and Mr. Gaisford, a skillful architect of Memphis, has been ordered to submit plans for the new edifice, which is expected to be patterned after an old English church built about eight hundred years ago. Clarksdale is growing very rapidly, many very handsome buildings having been projected lately, and our Methodist people there feel that they must keep up with the march of progress that is going so steadily on in their community. Our pastor in this progressive Delta city is Rev. W. S. Lagrone, who is truly a workman that "needeth not to be ashamed." Brother Lagrone is now conducting his evening services in the open air, at which he discourses to audiences passing the 300 mark, some of whom never attend preaching in a house of worship.

PEWS FOR SALE.

The officers of the Carrollton Avenue Methodist Church, this city, are anxious to sell the pews which are in the old church building to make room for chairs. The building is now being used for a Sunday school and pews are unsuited for the purpose. The pews are made of oak, and are in good condition. Any one interested will please communicate with Rev. J. G. Snelling, the pastor, or Mr. A. H. Ahten, Station B, New Orleans, La.

There is not such a great difference between grace and glory, after all. Grace is glory begun; and glory is grace perfected. It will not come hard to people that are serving God down here to do it when they go up yonder. They will change employments.—D. L. Moody.

Obituaries.

Obituaries not over 250 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

JAMES S. FORREST was born in Harrison County, Miss., July 7, 1850, and died in New Orleans, La. on May 29, 1914. He was buried in Springfield, La. on May 30, with Rev. W. Rounds officiating at the grave. Farewell, my precious brother. I hope to meet you one day, in the beautiful, the glad forever. His sister, M. E. FAYARD.

NOEL B. NORWOOD, Jr., infant son of Mr. and Mrs. N. B. Norwood was born in Melville, La., in November, 1913, and died July 2, 1914. Noel was a bright, beautiful little boy and was loved by all who knew him. He was sick about three weeks and during that time all was done for him that loving hands and kind friends could do, but God knew best. From the garden of this world a beautiful bud has been transplanted to bloom in the Paradise of God. His little life was short in this world, but very precious to those who loved him, and the memory of the sweet little fellow will be fondly cherished by his parents and relatives. We well know that it is not the longest life that always does the most good. May the God of all grace bless the heart-broken father and mother, and may they look forward to the time when they shall be with their darling baby boy again. Let us think of the words of our dear Lord, "Suffer the little ones to come unto me and forbid them not."
C. B. POWELL, P. C.

ALFRED HASTY LACY was born in Rankin County, Miss., on Aug. 5, 1840, and spent the most of his life in that county. In the year 1880 he joined the Christian (Campbellite) Church, and so far as the writer has been able to ascertain lived a consistent life as a member of that Church. He was always cheerful and never lost his faith in the moral and financial conditions in the world about him. "Uncle Al," as all knew him, lived to the ripe old age of 73 years 11 months and 2 days, when his death came suddenly on July 7, 1914. He was driving to see some of his relatives when his horse became unmanageable and threw him to the ground, the fall resulting in paralysis from his shoulder down. He served his country in the Civil War, and at the close of the warfare of life peacefully laid down his weapons to await the time when all soldiers must report. There being no minister of his faith available, the writer conducted the funeral services at the request of his loved ones, after which he was laid to rest by the Masonic body of which he was a respected member, at Braxton, Miss. "Gone but not forgotten."
W. B. WALDROP.

A. P. SMITH, Sr., was born Aug. 20, 1843. He went into the Civil War at the age of 18, and served four years. He was first married to Miss Laura Wright in 1865. He was married the second time to Miss Fannie E. Chambers, and his third marriage was to Miss Jennie Phamber, in 1891. Six children survive him all of whom were born to him by his second wife. It was my privilege to associate with Brother Smith for nearly four years. I learned to love him because of his true, noble Christian character. His home was the preacher's home, and the Holy Bible was his constant companion. As long as he was able to go about he was kept on the official board, and he was a faithful steward always attending the quarterly conferences. This good man passed away May 16, 1914. His remains were laid to rest in the cemetery at Pisgah Chapel where he had been a member for years. May God's blessing rest upon the dear family is my prayer. F. N. SWEENEY.

CLAUDIE BUCKLEY FOXWORTH was born in Marion County, Miss., on May 22, 1876; and departed this life on April 27, 1914. He lived on the old homestead until about 12 years ago. He then moved to the little town of Hub about two miles from the place of his birth. Here he built a good home, where he lived till the time of his death. He joined the M. E. Church, South, about twenty-five years ago, and was a consistent member of that church as long as he lived. He was a regular attendant at church and a noble supporter of its work. The writer only knew him for a few months, but found him to be a true friend to his pastor. His schoolmates and those who knew him best say that he was always a good boy. Many have said a better man never lived. In his death the Church at Hub has lost one of its best members, and the pastor one of his best friends. I visited him a number of times during his illness. He was weak, and the nurse would not allow him to talk much, but he always asked me to read to him from the Word of God, the Book that had been his guide so long. He bore his sickness with the patience none but a Christian could. He was married to Miss Ida Regan on Oct. 13, 1895. Of this happy union were born three sons. His was a happy home, and he was a loving husband, a kind and affectionate father, who loved his family and his home. Brother Foxworth leaves a sorrowing wife, two sons, three brothers, five sisters and a host of friends to mourn their loss. Weep not, sorrowing ones. We hope to meet him again in the sweet by and by where sad partings come no more. His Pastor,
S. E. FLURRY.

IN MEMORIAM.

Thomas J. Porter was born near Kosciusco, Miss., March 27, 1847, and went to rest from the home of his daughter, Mrs. E. P. Morris, in St. Louis, Mo., May 17, 1914, the remains being interred at Zwolle, La. Most of his life was spent in Louisiana, in the parishes of Red River, Natchitoches and Sabine. He was married on Feb. 10, 1876, to Miss Alabama Hopkins, their union having been blest with seven children, five of whom, with his faithful wife, survive him. In 1868 on the Beulah Camp Ground in Natchitoches Parish, he was converted. He joined the M. E. Church, South, and was elected a steward when but a boy, which office he filled for many years, riding as many as forty miles a day collecting quarterage, and seldom failing to attend the quarterly or district conference. During the latter years of his life he was greatly afflicted, but bore his sufferings with a sublime patience that was born of an unfaltering faith in Romans 8:28, which was one of his favorite texts. His acceptance with God was, for a number of years, a conscious, living reality, and he welcomed the thought of the transition to his heavenly home.

When, after a year's separation, the writer entered his room during his last illness, a radiant smile illuminated his emaciated countenance, and he joyfully exclaimed, "Son, I'm ready to die." His life gradually ebbed away until on a Sabbath afternoon he peacefully breathed his last, and went to meet the God he had so faithfully served for almost a half century.

We who are left behind, though lonely, sorrow not, but rejoice in the rich heritage of faith and patience he has bequeathed us, resolved to so emulate his godly example that we may be reunited on the celestial shore. His first born son,
S. HOPKINS PORTER.

Texas Advocate please copy.

Tidings From the Field

Oxford, Miss.

Things are moving along very nicely at Oxford. Brother E. S. Lewis is in great favor here with all the people. We Methodists are looking forward to a season of refreshing at the old Oxford Camp Ground. Our annual camp meeting begins there on the first Sunday in August. We are having the severest drouth at this time this country has ever known. Farmers are very much discouraged, but it takes the drouth to make us truly grateful for the bounteous harvests.—Mrs. Fount Callaway.

First Church, Memphis.

Memphis has been hot for six weeks. Really, the city is dry. We have had very little rain for eight weeks, and I am informed by several gentlemen that there is less whiskey sold in Memphis now than ever before. First Church is moving along in pretty good style. At present a large number of my people are away, but we have enough left to make it interesting. During the three years and eight months I have been here, I have received 1155 into the Church, and our present membership is 1887. On a recent Sunday 27 States were represented in the congregation. It is an enormous task to keep up with this large membership. They are scattered all over the city. I try to visit all the sick, the strangers, and push the delinquents. I find city work quite strenuous, and sometimes I feel that I need to be four men at least, one to preach, one to respond to calls for help, and two to keep up with the work during the week. Fortunately, the Church is well organized, and I have a large number of faithful men and women who are always ready to help. Just as I am getting my hands fully on the situation, my time is out and I must go. With the temperature soaring up into the nineties, one longs for a cool spot far away from telephones and street cars.—T. W. Lewis.

Memphis, Tenn., July 10, 1914.

Hollandale, Miss.

Dear Dr. Meek: Doubtless many Methodists over the State and all former pastors of the Hollandale Church will be elated over the fact that the Methodists here are in the near future to have a new modern brick Church, costing about $6000. The old wooden structure, which has been in use for over twenty years, will be torn away and sold to make room for the beautiful new building. It is strikingly beautiful to see the unity of spirit and the harmony which have characterized every movement in the building of this edifice. There has not been a dissenting voice or an ill-spoken work to mar the enthusiasm of the projectors. Our lovable and untiring pastor, Rev. L. W. Cain, put the wheels in motion, with the earnest co-operation of our beloved presiding elder, Rev. H. S. Spragins. The entire membership is standing loyally behind every movement, not only supporting the enterprise with loyalty and earnestness, but with their means also. We are going to have this beautiful new Church at an early date. We are also going to have a great dedication then, and, Mr. Editor, we extend to you, right now, a cordial invitation to be present. The following compose the Building Committee: R. J. Mosely, president; J. B. Drew, treasurer; E. E. McKinny, secretary; F. H. Russell, J. D. White. A committee to solicit funds has been appointed by the president of the board and already a handsome sum has been subscribed.—J. D. White.

A TRIP TO A FORMER CHARGE.

Under the three years' pastorate of Rev. Timothy V. Peters, that indefatigable and successful pastor of the St. Tammany Circuit, it has grown from a struggling mission to a splendid well-organized charge. Brother Peters is one of our growing young men, and is destined to make his mark and do a great work for the Church. He is completing his seventh year in the itinerant work, having previous to his present pastorate successfully finished a quadrennium on the Slidell charge. His present charge is in a prosperous condition: several new houses of worship have been built, a number of revivals have been held and the membership has increased considerably. The writer at the instance and urgent invitation of the pastor and his good people, recently held a meeting at Waldheim (formerly known as Talisheek), which was a spiritual uplift to the church and a blessing to the community. It was my good fortune and privilege to have been pastor of this charge during the first year of my membership in the Conference, and it was indeed an enjoyable and pleasant time that I spent there during the meeting. Old friendships were renewed and new acquaintances formed.

I will say to my brethren, that while I am for the present in the local ranks on account of my health (which however, has greatly improved), I am ready to meet all calls for service in the Master's cause, as my life is dedicated to his work.

ALADIN R. HOFFPAUIR.

Estherwood, La., July 13, 1914.

FROM BROTHER HENRY.

Dear Dr. Meek: I am writing to inform you of my father's death —Robert Fillmore Henry. I feel sure that many of my friends are not apprised of that fact. He had many friends in the North Mississippi Conference, as he lived in Alabama just east of Columbus. He lived in great peace of heart and died in full assurance of faith. We buried him in Columbus, Miss., in the lot where three generations of the Henrys are buried. My grandfather lived and died in Columbus, and my father was born there but moved to Alabama at the close of the Civil War. My brother, Dr. T. H. Henry, now lives there and is a member of Brother Duren's church. Methodism in Jackson is vigorous and progressive. Brother Hardin and the other pastors seem to watch every opportunity to further our interests. I am now planning to have an Advocate Day in the autumn. Selah! I hope to put many more subscribers on the list for our own sake. W. G. HENRY, Pastor.

Jackson, Miss.

This is the way to do a good day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself—it can be so only when the motive of your life is low. Be not content with eye service, but as servants of God do everything from the heart and for His "Well done." Ask Him to kindle and maintain in your heart the loftiest motives and be as men which watch for the coming of the Master of the house.—F. B. Meyer.

AT LIBERTY.

Liberty is a little chapel four miles out from Kosciusko, Miss. This little chapel is well located and is built on the bungalow plan. It will indeed be a little gem after the finishing touches are put on. How this work has been accomplished, the good Lord only knows.

Last fall, Brother Curtis, the Kosciusko station pastor, went out and held a meeting for these neglected people and started the building spirit, which was crystallized under the able leadership of the new pastor, Brother Gladney. More of this going out into the surrounding country by our station pastors and developing the neglected districts into organized and working bodies wonld no doubt largeiv enrich the kingdom and Methodism.

This elder had the privilege and pleasure of three first things at Liberty last Saturday and Snnday. I held the first quarterly conference ever held there last Saturday, and preached their first night sermon Saturday night. The Church was well lighted, too. And Sunday morning I had the pleasure of attending and taking part in their first Children's Day program. The children had been trained bv Miss Angie B. Hannah and Mrs. Bertram Ray. How they did so well, with only a week in which to train them, is one of the wonders that this elder has found. All honor to these good women! The special feature of the program was a Cradle Roll number—a real cradle with a real live baby in it. I rather think it was his first appearance on the stage, because he was mighty short and tiny.

Surely other people and country churches should take courage; for the accomplishment of such things at this place a year ago was nnthinkable, and there is no telling whereunto this thing may grow.

W. S. SHIPMAN.

A NOTE FROM BROTHER NORSWORTHY.

Dear Mr. Editor: On last Sunday, July 12, we began, in Seminary, Miss., with Rev. J. S. Parker, a revival campaign which promises large results for the Kingdom of God. From the very beginning, the interest has been good. Large and enthnsiastic congregations have attended all the services, and the splendid new church has been taxed to its utmost capacity, and on several occasions has been entirely inadequate to accomodate the throngs who have attended the services. I was informed that a hundred persons were turned away from the doors last night because of the crowded condition of the house. Up to date (Friday afternoon, the 17th), 26 persons have given their names for membership in the Church, and the good work goes on. Brother Parker and his faithful and most capable wife are abundant in labors and enjoy the love and confidence of the people of the town.

On the night of July 5 we closed a meeting with our good friend, C. C. Griffin, in Carthage, away ont in the "Free State of Leake" County. The meeting there, while not specially fruitful in visible results, was very enjoyable, and was, notwithstanding the unnsually hot weather which prevailed over the country at that time, attended by large congregations.

Brother Griffin, the pastor at Carthage, is in high favor with his people, who as an expression of their appreciation of him and his good wife, gave the parsonage a heavy pounding during the meeting, and presented the pastor with a "silver offering" at the close of the campaign. Brother Griffin is said, by his most intelligent people, to be among the very best preachers Carthage has had.

THOS. J. NORSWORTHY.

"TRI-MU" CLASS AT McCOMB.

A postal card has just been received from Mrs. T. B. Clifford, wife of our pastor at Centenary Church at McComb, in which she says that she has organized an adult Bible Class the local name for which is "Tri-Mu," meaning "to develop the three sides of one's nature, mnscle, mind and morals." It is a mixed class numbering abont sixty members. On a recent Sabbath there were forty members present and a collection of $5.35 was taken. The average attendance to date has been over thirty and the local papers are used freely for items of interest from the class. This is a good work, and the results will be incalculable. We thank Sister Clifford for this newsy letter.

B. F. LEWIS,
Chairman, Sunday School Board.

MODERATION THE LAW OF HEALTH.

Every good thing under the sun is capable of being abnsed and is abused by a limited number of people. Physicians tell us that too mnch food and too little food are the most common causes of disease. Too much exercise prodnces one class of ailments while too little exercise produces another. Too much sunshine is abont as bad as too little sunshine and too much bathing as bad as no bathing at all. Too mnch meat causes one class of diseases, too little meat, another. Too much vegetable food results in hardening of the blood vessels, while too little canses rickets. Too mnch or too little sngar in your food and too much or too little water will sooner or later give rise to trouble.

All foods and drinks are poisonous and all forms of recreation are injurious when indulged in to excess. Moderation is the law of health; intemperance the cause of disease.

Many of our freak notions abont diet have resulted from a false interpretation of what we have observed in reference to the abuse of various foods and drinks. The vegetarian observed injurious effects from the use, or rather the abuse, of meats and so he eats only vegetables. A Chicago professor observed the bad effects of too frequent bathing and so he goes to the other extreme and teaches that bathing is injurious.

And so it is with Coca Cola, coffee and tea. They are good, in fact, they are decidedly the best of all beverages, and according to the highest anthorities are positively beneficial to health. Coca Cola, being free from tannic acid and the other acrid vegetable substances that are found in tea and coffee, is especially refreshing and helpful. But the gormandizer conld abuse Coca Cola just as he abuses meat and other foods.

Those who enjoy Coca Cola will be interested to know that Dr. Schmeideberg of Strassburg, Germany, the greatest living authority on pharmacology, states that from seven to fonrteen glasses may be nsed throughout the day without any injnrious effects so far as the quantity of caffein is concerned. He says: "Rather might the amount of liqnid and of sngar taken at the same time prove injnrious by impairment of the digestive activity of the stomach. As a matter of fact, such large quantities of the beverage will rarely, if ever, be taken. Most consnmers will undonbtedly limit themselves to less. In such cases injury is entirely out of the question."

If yon would like to read the expert opinions of the world's leading scientists, proving the wholescmeness of Coca Cola as a food product and its beneficial effect in refreshing mind and body write for free literature which will be sent, postpaid, on request. Address the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.—Adv.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Durant District—Third Round.

Ackerman, Wed., 9:30 a.m..July 29,
Chester, at Camp Ground, Thursday.....July 30,
West, at Midway.....Aug. 1, 2
Poplar Creek, at Patterson.Aug. 8, 9
Slate Springs, at Bethlehem, Saturday.....Aug. 15,
Bellefontaine, at S. Union, Sunday.....Aug. 16,
Eupora and Maben, at Eupora, Monday.....Aug. 17,
McCool, at Chapel Hill....Aug. 22, 23
Hesterville, at Shady Grove, Monday, 11 a.m.....Aug. 24,
Sidon and Tchula, at Cruger Aug. 30, 31
Koscinsko Circuit, at Ethel Sept. 12, 13
Black Hawk, at Shnte's School house.....Sept. 19, 20
Vaiden, at Vaiden.....Sept. 26, 27

W. S. SHIPMAN, P. E.

Corinth District—Third Round.

New Albany, at Mt. Olivet.Aug. 1,
New Albany.....Jnly 31-Aug. 2
Hickory Flat, at Palestine..Aug. 7,
Myrtle, at Glenfield.....Aug. 8, 9
Dumas Ct., at Paine's Chapel.....Aug.13,
Ripley Ct., at Bethlehem..Aug. 14,
Chalybeate Ct., at Walnnt..Aug. 15,
Ripley and Blue Mountain, at Fanlkner.....Aug. 16, 17
Tishomingo City, at Paradise Aug. 21,
Belmont, at New Hope.....Aug. 22, 23

J. H. MITCHELL, P. E.

Aberdeen Dstrict—Third Round.

Fulton, at Friendship.....Aug. 1, 2
Nettleton, at New Chapel..Aug. 4,
Greenwood Springs, at Friendship.....Aug. 8, 9
Tremont, at Hopewell.....Aug. 15, 16
Amory and Nettleton, at Nettleton.....Aug. 18,
Smithville, at Paine's Memorial.....Aug. 22, 23
Aberdeen.....Aug. 24,
Montpelier, at Palestine....Aug. 26,
Buena Vista, at McCondy ..Aug. 28,
Okolona Mission, at Boone's Chapel.....Aug. 29, 30
Verona, at Plantersville....Sept. 3,
Prairie, at Egypt.....Sept. 5, 6

JNO. W. BELL, P. E.

Holly Springs District—Third Round.

Coffeeville, at Bethelhem..Aug. 1, 2
Mt. Pleasant, at Marshall Ins .Aug. 7,
Byhalia, at Emory.....Aug. 8, 9
Cambridge, at Midway.....Ang. 15, 16
Taylor, at Bnrgess.....Aug. 17,
Lamar, at Harris Chapel...Aug. 21,
Ashland, at Wesley.....Ang. 22, 23
Toccopola, at Salem.....Aug. 28,
Randolph, at Washington..Aug. 29, 30

R. A. TUCKER, P. E.

Greenville District—Third Round.

Coahoma and Lyon, at Bobo.Aug. 1, 2
Shelby, at Alligator.....Ang. 2, 3
Tunica and Robinsonville, at Hollywood.....Aug. 8, 9
Jonestown and Belen, at Dundee.....Aug. 9, 10
Rosedale and Hillhouse, at Rosedale.....Aug. 15, 16
Gnnnison, at Malvina.....Aug. 16, 17
Clarksdale.....Aug. 23, 24
Lnla and Dubbs, at Birdie.Aug. 30, 31
Friar's Point.....Sept. 6, 7
Boyle, at New Salem.....Sept. 13, 14

H. S. SPRAGINS, P. E.

Winona Dist.—Third Round.

Tutwiler Ct., at Glendora..Ang. 1, 2
Carrollton Ct., at Marvin..Aug. 8, 9
Mars Hill Ct., at Chapel Hill.....Aug. 15, 16
North Carrollton, at Smith's Chapel.....Aug. 22, 23
Schlater, at Schlater.....Aug. 29, 30

BEN P. JACO, P. E.

Sardis Dist.—Third Round.

Coldwater.....Aug. 1, 2
Eureka, at ——.....Aug. 8, 9
Longtown, at Sea's Chap..Aug. 15, 16
Crenshaw, at ——.....Aug. 16, 17
Lake Cormorant, at P. C....Aug. 22, 23
Charleston, at ——.....Aug. 29, 30
Oakland, at ——.....Sept. 4,
Courtland, at ——.....Sept. 5, 6

J. W. DORMAN.

Columbus Dist.—Third Round.

Starkville.....Aug. 2, 3
Columbus, First Church, a. m.....Aug. 8, 9
Crawford, at Trinity, p. m..Aug. 9, 10
Mashulaville, at Macedonia.Aug. 13,
Mayhew, at Lebanon.....Aug. 15, 16
Brooksville, at New Bethel.Aug. 19,
Columbus Circuit, at ——.Aug. 22, 23
Macon Circuit, at Soule Chapel.....Aug. 29, 30
Longview, at Pugh's Mill..Sept. 2,

W. W. WOOLLARD, P. E.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Port Gibson .....Aug. 1, 2
Gloster, Wed. .....Aug. 5,
Centerville, at M. .....Aug. 15, 16
Liberty, at Mt. O., Wed....Aug. 19,
Woodville Ct., at White's, Friday ....Aug. 21,
Woodville Station .....Aug. 23, 24
Oak Ridge, at Bovina.....Aug. 29, 30
Fayette .....Sept. 5, 6
Nebo, at ———, Tues.....Sept. 8,
Washington, at K.....Sept. 12, 13
Jefferson Street .....Sept. 13, 14
Pearl Street .....Sept. 15,
Rolling Fork, at Cary.....Sept. 20,
Mayersville, at M.....Sept. 23,
Anguilla, at M.....Sept. 26, 27

T. W. ADAMS, P. E.

Jackson Dist.—Third Round.

Lake City and Lintonia, at Crymes Chapel .....Aug. 1, 2
Yazoo City .....Aug. 2, 3
Bolton, at Brownsville.....Aug. 5,
Eden, at Coxburg.....Aug. 8, 9
Madison, at Pocahontas...Aug. 16, 17
Fannin, at Oakdale.....Aug. 19,
Benton, at Tranquil.....Aug. 22, 23
Edwards .....Aug. 30, 31
Galloway Memorial .....Sept. 1,
Rankin Street .....Sept. 3,
Camden, at Thomastown..Sept. 5, 6
Capitol Street .....Sept. 8,
Millsaps Memorial .....Sept. 9,
Canton .....Sept. 13,
Sharon, at Milville .....Sept. 14,
Terry, at Forest Hill.....Sept. 18,
Florence, at Sinai..... ...Sept. 19, 20

P. D. HARDIN, P. E.

Hattiesburg Dist.—Third Round.

New Augusta .....Aug. 1, 2
McLain ....Aug. 2, 3
Prentiss ....Aug. 8, 9
Oloh, at Clyde .....Aug. 9, 10
Hattiesburg, Court Street..Aug. 11,
Hattiesburg, Broad Street..Aug. 14,
Hattiesburg, Main Street...Aug. 16, 17
Williamsburg, at Good Hope .....Aug. 22, 23
Sumrall ....Aug. 23, 24
Magee, at Sharon .....Aug. 30, 31

GEO. H. THOMPSON, P. E.

Meridian District—Third Round.

Waynesboro Circuit, at Big Rock.... ..... Aug. 1, 2
Meridian, East End .....Aug. 9, 10
Meridian, Fifth St. .....Aug. 9-11
Waynesboro..... .....Aug. 16, 17
Scooba, at Binnsville .....Aug. 22, 23
Daleville, at Linwood.....Aug. 29, 30
Enterprise, at Concord....Sept. 5,
Pachuta, at Pachuta .....Sept. 6, 7
Moscow, at Big Oak.....Sept. 11,
De Kalb, at Spring Hill...Sept. 12, 13
Matherville, at Manassas..Sept. 19,
Buckatuna, at State Line.Sept. 20, 21
Meridian, Central .....Sept. 27, 28
Meridian, 7th Ave. .....Sept. 27, 28
Porterville, at Chapel Hill..Oct. 3,
Lauderdale, at Lauderdale.Oct. 4, 5

J. T. LEGGETT, P. E.

Brookhaven District—Third Round.

Crystal Springs.... .....July 29,
Bogue Chitto and Norfield, at Bogue Chitto.... .....Aug. 1, 2
Buford, at Jamestown.....Aug. 8, 9
Monticello, at Hopewell....Aug. 10,
Wesson, at Beauregard.....Aug. 15, 16
Bayou Pierre at Sweetwater Aug. 20,
Meadville, at McCalls.....Aug. 22, 23
Brookhaven.... ....Aug. 23, 24
Topisaw, at Holmesville....Aug. 29, 30
Barlow, at Rehoboth.....Sept. 5, 6
Hazlehurst ....Sept. 6, 7
Pleasant Grove, at Hawkins Chapel ....Sept. 12, 13
Tylertown, at Tylertown...Sept. 16,
Adams, at Ebenezer.....Sept. 19, 20
Scotland, at Union Church Sept. 26, 27

ROBT. SELBY, P. E.

Seashore Dist.—Third Round.

Bay St. Louis, Wed. p.m..July 29,
Moss Point .....Aug. 1, 2
Escatawpa, at Caswell Springs ....Aug. 3,
Americus, at Roberts Chapel.. ....Aug. 8, 9
Columbia ....Aug. 16, 17
Hub, at E. Columbia.....Aug. 17,
Logtown ....Aug. 22, 23
Carriere and Picayune, at Pic., Monday p.m.....Aug. 24,
Derby, at Wesley Chapel, Tuesday .....Aug. 25,
Saucier and Howison, at Wortham ....Aug. 29, 30
Wolf River, at Durham's..Sept. 5, 6
Lumberton, Wed. p. m....Sept. 9,
Poplarville ....Sept. 12, 13
Mentorum, at Mt. Zion....Sept. 19, 20
Coalville, at White Plains, Monday ....Sept. 21,
Wiggins ....
Vancleave ....

W. H. HUNTLEY, P. E.

Newton Dist.—Third Round.

Bay Springs, at B. S.....Aug. 1,
Laurel, First Church, a.m..Aug. 2,
Laurel, 14th Ave., p.m....Aug. 2,
Morton and Pelahatchie, at M.... ....Aug. 6,
Trenton, at Polkville.....Aug. 7,
Suqualena, at Collinsville..Aug. 8, 9
Philadelphia Station .....Aug. 12,
McDonald, at ——— .....Aug. 14,
Philadelphia Cir., at Hester's.... ....Aug. 15, 16
Choctaw Mission, at Tallachulak .....Aug. 17,
Carthage, at Bethel.....Aug. 20,
Pearl, at High Hill.....Aug. 21,
Walnut Grove, at Pleasant H..... .....Aug. 22, 23
Forest, at Harperville.....Aug. 29, 30
Lake, at L.....Aug. 31,
Hickory and Meehan, at H.Sept. 4,
Chunky, at Kelly's C.....Sept. 5, 6
Louin, at ——— .....Sept. 8,
Rose Hill, at Read's C....Sept. 9,
Newton & Montrose, at M.Sept. 10,
Homewood, at High Hill..Sept. 11,
Shiloh, at Clear Creek....Sept. 13, 14
Laurel, 2nd Ave.....Sept. 20,
Decatur & Union, at U....Sept. 26, 27
Forkville, at F.....Sept. 29,

H. WALTER FEATHERSTUN, P. E.

LOUISIANA CONFERENCE.

Lafayette Dist.—Third Round.

Crowley, Wed. .....July 29,
French Mission, at Mermenteau .....Aug. 1, 2
Morgan City, Wed.....Aug. 5,
Franklin, Thurs. .....Aug. 6,
Rayne ....Aug. 9,
Lafayette, Wed. .....Aug. 12,
Acadia Cir., at Prudhomme.Aug. 15, 16
Lake Charles, Wed.....Aug. 19,
Houma-Lafourche, at Bourg .....Aug. 22, 23
Evangeline Miss., at Bethel, Fri. .....Aug. 28,
Patterson ....Aug. 30,
Bell City .....Sept. 5, 6
Lake Arthur .....Sept. 6, 7
Jennings ....Sept. 12, 13
Jeanerette ....Sept. 19. 20
St. Martinville .....Sept. 20, 21
Indian Bayou .....Sept. 26, 27

JAMES I. HOFFPAUIR, P. E.

Rayne, La., June 26, 1914.

Ruston District—Third Round.

Dubach, at Lisbon.....Aug. 1, 2
Haynesville, at Colquitt....Aug. 4, 5
Haughton, at Benton.....Aug. 8, 9
Bienville, at Bear Creek...Aug. 11,
Bernice, at Summerfield....Aug. 15, 16
Jonesboro.... ....Aug. 17,
Winnfield.... ....Aug. 18,
Arcadia.... ....Aug. 22, 23
Cotton Valley.. ....Aug. 25,
Ruston.... .....Aug. 27,
Sibley, at Pine Grove.....Aug. 29,
Minden.... ....Aug. 30,

BRISCOE CARTER, P. E.

Alexandria Dist.—Third Round.

Glenmora and Indian Mission, at Fellowship....Aug. 1, 2
Pineville, at Pineville.....Aug. 9,
Harrisonburg, at Jonesville.Aug. 15, 16
Provencal ....Aug. 19.
Longville, at Hopewell....Aug. 22, 23
Melville, at Woodside.....Aug. 29, 30
Marksville .....Aug. 30, 31

H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.

Pine Grove, at Montpelier...July 29
Port Vincent, at New River Aug. 1, 2
Ponchatoula, at Huffs Chapel. ..Aug. 5,
Clinton and Jackson, at Beatoville.... ....Aug. 8, 9
Franklinton, at Zona.....Aug. 15, 16
Mt. Hermon, at Angie....Aug.. 18,
St. Francisville, at Star Hill Aug. 22, 23
Hammond ..... .Aug. 30,
Kentwood ....Aug. 31,
Amite ....Sept. 1,
St. Helena, at Center.....Sept. 5, 6
Baton Rouge .....Sept. 7,

Let all pastors be prepared to answer questions relative to education and ministerial supply.

H. W. BOWMAN, P. E.

Shreveport District—Third Round.

South Mansfield, at Ebenezer Aug. 1, 2
Mansfield.... ....Aug. 2, 3
Leesville.....8 p. m.....Aug. 3,
Wesley, at Holly Grove....Aug. 7,
Coushatta, at Powhatan...Aug. 8, 9
Many, at New Hope.....Aug. 11,
Zwolle, at Bayou Scie,.....Aug. 15, 16
Queensboro.... ....Aug. 23-26
Texas Avenue..... .....Aug. 23, 24
Logansport, at Bell Bower..Aug. 29, 30
Vivian, at Vivian.....Sept. 6, 7
Mooringsport.... ....Sept. 13, 14
First Church, Shreveport..Sept. 20, 21
J. S. Noel, Jr., Memorial...Sept. 20-23

Wm. H. COLEMAN, P. E.

Monroe District—Third Round.

Wesley.... ....Aug. 2,
West Monroe.... .....Aug. 7,
Boeuf Prairie.. .....Aug. 9,
Lake Providence.. .....Aug. 16,
Floyd.... ....Aug. 22, 23
Delhi, p. m.....Aug. 23,
Delhi, a. m.....Aug. 24,
Magnolia.... ....Aug. 30,
Clayton, Tuesday.....Sept. 1,
Girard, 10 a. m.....Sept. 3,
Rayville.... ....Sept. 6,
Monroe, p. m.....Sept. 6,
Bastrop.... ....Sept. 13,

WM. SCHUHLE, P. E.

Each day, week, month, and year is a new chance given you by God, a new leaf, a new life; that is the golden gift which each new day offers you.—F. W. Farrar.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"There is only one thing should concern us,
To find out the task that is ours;
And then, having found it, to do it
With all our God-given powers."

INDIA'S MASS MOVEMENT—AN ANSWER TO PRAYER.

"From first to last, this task—the making of Christ known to all men—is a super-human work. Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer."—Edinburgh Conference.

Years before this report was given in Edinburgh our Indian Church had learned this lesson. The magnitude of the opportunities and the desperateness of the opposition had driven our people to their knees. In the Meerut district, in which there has been, including parts later going into other districts, over 50,000 baptisms, there has been a daily covenant of prayer among the workers for over twelve years. They daily pray for each other, for their people becoming Christians, and for openings among the higher castes. I have been sending annual letters for years to Christian papers in England and America asking for God's Spirit to be poured out upon the Chamars, and God has answered until they are turning to Christ in such numbers that we have not workers to shepherd them. May I, under these circumstances, ask God's people to pray "The Lord of the Harvest to send forth laborers?"

At our last Central Conference in 1912, when we had delegated representatives present, from all parts of the field, for a whole day all business was suspended and the whole Conference united in waiting upon God; and to the writer that was the greatest day of his life, because of the marvelous conscious presence and power of the Holy Spirit. The prayer was for the outpouring of the Holy Spirit during the years until the Central Conference would convene in 1916. Truly, God has answered that Day of Prayer.

It has for some years been the custom for our annual and district conferences to give up a day to waiting upon God in prayer. These in both annual and district conferences have come to be seasons of marvelous manifestations of spiritual power. Then in several conferences there are prayer cycles, in which names of all the missionaries are printed, and each are prayed for on a certain day in turn by all the members of the conference. Literature has been circulated on the prayer life.

Prayer First, is our Motto.

The revival or spiritual movement toward "higher ground" in the life and experience of our missionaries and Indian preachers has grown in power through these years of prayer, and is now in a wonderful manner reaching down among our village communities and bringing conviction of sin to those in higher castes. I would like to hear testimony to my personal conviction that the propelling and sustaining power of the Mass Movement in India is prayer.—Frank W. Warne, M. E. Church, India.

OUT-GOING MISSIONARIES.

After a year's furlough, Miss Lily A. Stradley, Director of Collegio Piracicabano, Brazil, returned to her work, having sailed on the steamship Vestris from New York on June 27. Miss Lochie Rankin and Miss Mildred Bomar will return to China on the Empress of Asia, sailing from Vancouver on September 3. Misses Louise Robinson, Nina Stallings and Sue Stanford, the new missionaries who were appointed to China, will accompany them.

GLEANINGS FROM THE AUXILIARIES.

Mrs. E. R. Kennedy writes of the Lafayette, La., Auxiliary: "Our Woman's Missionary Auxiliary is still alive and working even during this hot weather. We have 50 or 60 members and meet twice a month. Our last meeting was quite interesting, as we had several talks by the members on live topics of the day, besides the regular business session. The subjects discussed were: 'Civic League Work,' 'Cost of Crime,' 'Business and Prohibition,' and kindred topics. We expect another very interesting meeting in the near future, at which time we are to have a talk on 'Responsibility of the Voter,' another on 'Social Impurity,' and still another on 'The Chinese Women and Industry.' We also finish at our second meeting this month the little book entitled 'America, God's Melting Pot,' and commence the study of 'Mexico To-day,' by Dr. G. B. Winton. So you see, we are not altogether idle."

Mrs. W. S. Norwood, of the Second M. E. Church, South, New Orleans, writes: "Our Auxiliary has pledged $100 for missions this year. We have taken up the study of immigration. Have held monthly meetings with an average attendance of 15 to 18 out of a membership of 30. We will continue our meetings during the summer months, as the devil never takes a vacation, especially in this section of New Orleans. We make quarterly reports of our work and believe firmly in sending delegates to all board meetings and conventions. Our president is now on a vacation in Texas, but the work will continue under the capable management of Mrs. L. H. Helmpkie; and this is easy for her, for we all work with one accord, in one place, at one time."

MISSION OF THE BIBLE WOMEN.

In foreign fields the name "Bible Woman" is never applied to those whom we know as Bible women. They are known by a term which in the Chinese language literally translated, means "God's Word woman." This is an appropriate title, for it well expresses her object and mission in life, which is to carry the incarnate Word in her own heart to every one she meets and in every form that Jesus can be expressed in human lives. She goes forth with her life-bearing, light-giving message in order that those receiving it may become the children of God. She goes forth daily visiting, first, for the pastor in the homes of the congregation, then for the schools, and also for the hospitals in the homes of the returned patients, to nurture the seed planted during their stay in the sick wards.

In addition to her Bible, she carries her hymn book, simple texts and verses, which are used for the comfort of the needy, and the pleasure of the children. She is a welcome visitor in the homes, for her gentleness and refinement appeal strongly to the tired, hungry, unsatisfied lives to whom she ministers.

Every Bible woman works under the direction of a foreign missionary who supervises her studies and plans her work. Weekly reports are made to the missionary in charge, of every visit made, every meeting held, and every tract distributed. The women either go out together, or in large groups with or without the foreign teacher. They hold neighborhood meetings in the home of some woman who has become interested and who invites her friends in.

Some of the older Bible women have charge of the country day schools. They minister to the sick, comfort the sorrowing, brighten the hopeless lives of the women who have absolutely nothing to do but live their aimless, despairing lives, and give the bread of life to hungry souls. God's blessings rest upon such labors.

THAT SPECIAL EDITION AGAIN.

Did you notice Dr. Meek's article entitled "Why Not?" in the Advocate of July 9? If you are really interest-in in this edition, we want it placed in the hands of every woman in our three Conferences. And, by the way, it is a most excellent time to begin the campaign for those 300 subscribers which you pledged several months ago. We haven't as yet heard of any new subscribers being secured from this source. Now, Dr. Meek was not canvassing for subscribers when he published his article, but we are. He has been very kind in boosting our special edition. Why should not we return this kindness by the most vigorous campaign we have ever participated in? Place the special edition in the hands of every woman in your church and thus gain friends for the mission cause as well as subscribers for the New Orleans Advocate. Lose no time in sending in your order for the number of extra copies you want.

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—R. L. Stevenson.

In the old castle at Edinburgh the way to the crown jewels leads through a very humble doorway and through a very dingy and circuitous pasage. The humble doorways of common duties are frequently the way to the room where God keeps His jewels.—Rev. J. H. Jowett, D.D.

THAT BOY OF YOURS.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, principal of the Morgan School, Fayetteville, Tennessee, has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs, and he wants to train him for that end. His school has been built and equipped and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the association with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects in the men to whom it entrusts its greatest affairs, be they business, professional, religious or social.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Belibuckle, Tenn., and of Vanderbilt University.

The boy deserves your most careful thought. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tennessee, to-day, and let him send you a catalogue and tell you what this school can do for your boy.—Advertisement.

EDUCATIONAL EDUCATIONAL

Grenada College

GRENADA, MISS.

A CHRISTIAN SCHOOL FOR YOUNG WOMEN

Faculty of Experts; Select Student Body; Thorough Course of Study; Best of Fare; Artesian Water; Two Students to a Room; Lowest Prices.

AVERAGE MEDICAL BILL FIFTY CENTS LAST SESSION.

Literary, Music, Art, Expression, Domestic Economy.

OVERFLOW LAST YEAR. REGISTER EARLY.

Grenada, Miss. J. R. COUNTISS, President.

EDUCATIONAL. EDUCATIONAL

WESLEYAN

A COLLEGE FOR YOUNG WOMEN

This institution ranks among the greatest women's colleges of the world in age, reputation and curriculum.

It is magnificently equipped with every modern convenience, a most capable faculty and massive buildings.

There are schools of Literature, Languages, Science, Arts and Music. The refined religious atmosphere of life at this college makes it a school ideal. It is a *safe* institution for young ladies where home influences and refinement predominate. The rates are exceedingly moderate—much lower than are general in schools of this character.

Catalog upon request.

C. R. JENKINS, Prest.

MACON, GA.

ATHENS COLLEGE, Athens, Ala. GOVERNED BY WOMEN—FOR GIRLS AND WOMEN.

Recognized by General Board of Education as an A-Grade College on 14-entrance-unit basis.

In foothills of North Alabama, between 800 and 1,000 feet above sea level. Pure freestone water. On main line of L. & N. R. R. Academy (A-Grade) correlated. Twenty-eight in faculty. Beautiful new School of Music, Art, Domestic Science. Resident Graduate Nurse. Health Certificate required of all students. Rates moderate; not cheap, but thorough. Apply now. Seventy-first session begins September 16, 1914. MARY NORMAN MOORE, President. References: Our patrons and the people of the State of Alabama.

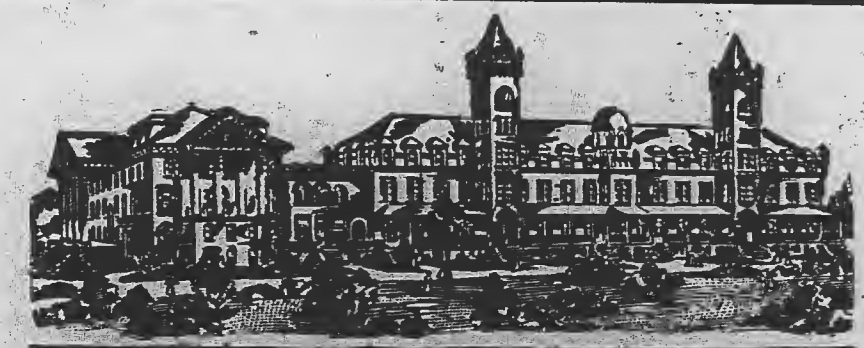
Unlike all others— **MERIDIAN** WOMAN'S COLLEGE *Safe home for Girls—*

Among the Healthful Pine Hills of Mississippi, with its modern, well equipped buildings, the *Largest Private College for Girls in the South*, offers Christian influences together with an *Ideal Union of Home and School.* Sixty acres of campus for recreation and athletics.

Largest Conservatory of Music in the South; Oratory and Art.

Write for our Catalog No. 4 J. W. BEESON, A. M., LL. D., Pres., Meridian, Miss.

Meridian Male College is an ideal place for your brother—nearby. Military features. Christian home influence. Operated in connection with Meridian Woman's College.



THE BLACKSTONE SCHOOL FOR GIRLS

JAMES CANNON, JR., M. A., D. D., PRINCIPAL.

20 Years Result. Ago the Blackstone School adopted the following MOTTO: Thorough instruction under positively Christian influences at the lowest possible cost. IT is today, with a faculty of 33, a boarding patronage of 368, a student body of 428, and a plant worth $150,000,

The Leading Training School for Girls in Virginia.

$150 PAYS all charges for the year, including Table Board, Room, Lights, Steam Heat, Laundry, Medical Attention, Physical Culture and Tuition in all subjects except music and elocution. **$150**

Can parents find a school with a better record, with more experienced management at such moderate cost? For catalogue and application blank address GEO. P. ADAMS, Secretary, Blackstone, Va.

Southwestern Presbyterian University,

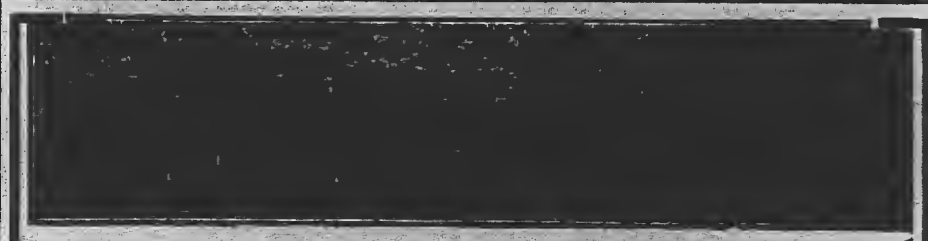
IN CLARKSVILLE, TENNESSEE.

A Pleasant, Healthy, Hospitable, Christian Community.

Six thousand dollars in improvements this year. New dining-hall, lavatories and shower baths. Dormitories and lecture rooms renovated. Many improvements. New furniture. Laboratories, Library, Reading-room, Literary Societies and Journal, Y. M. C. A., Band, Glee Club, Gymnasium, Athletics.

Standard Entrance Requirements. Pre-medical, Pre-engineering, and Pre-law courses. Bachelor of Arts or of Science in four years. Master of Arts in five. Bachelor of Arts and of Divinity in five. Bible study required. Christian Directors, Faculty and students. Study and character valued more than numbers. Opens Sept. 16.

Address S. P. UNIVERSITY, Clarksville, Tennessee.



BUFORD COLLEGE NASHVILLE, TENNESSEE

Select Home College for Higher Culture of Women. Limited to One Hundred. Comfort, Character, Culture Combined. — A Standard College offering a Christian home and personal care, with complete, comprehensive Curriculum,—leading to A. B. and A. M. degrees. Ideal Location and equipment. No death or casualty in 25 years. Athletics and physical culture emphasized. Four years' Standard College Course, Bible Course, Language, Literature, Art, Music, Expression and Domestic Science. Experienced Faculty. Individual attention and character building. National patronage. Moral character must be certified before entering. Term opens Sept. 17, 1914. Write for Yearbook.

MR. E. G. BUFORD, Regent. MISS LOUISE CHAMBLISS BURGESS, Principal. MRS. E. G. BUFORD, President.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. New $20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible the low rate of $300 for full literary course. Officers and instructors, 58; students, 576, from 40 states and foreign countries. For catalogue and book of views illustrating student life address WILLIAM A. WEBB, President, Box 23.

Nashville, Tennessee. Uniting and continuing, on beautiful Belmont Hill, BELMONT COLLEGE for Young Women (45th year) and WARD SEMINARY for Young Ladies (50th year).

IRA LANDRITH, D. D., LL. D., PRES.
J. D. BLANTON, LL. D., VICE PRES.

Opens Sept. 17th in its completed half-million-dollar plant. A beautiful semi-suburban location. Fine new residence halls and a modern school hall, gymnasium and swimming pool. Schools offering diplomas—Academic, College Preparatory, Music, Art, Domestic Science, Expression and Physical Education. Literary faculty of 20 college-trained specialists. School of Music the most expensively maintained and best equipped in the South, with 17 American and European-trained instructors. Certificate privilege to Vassar, Wellesley, Smith, Goucher, Vanderbilt, University of Tennessee and Chicago. Thirty-three States represented. 20 per cent. Northern girls. Tennis, hockey, basketball, horseback riding. Early application desirable. Catalogue and View Books free.

JENNIE MASSON, Registrar.

A LETTER FROM BROTHER SWEENEY.

Dear Dr. Meek: I am glad to say I am still improving; and I feel that I will soon be restored to my accustomed health. I was so glad to get the dear old Advocate. It was like meeting a friend when I opened its pages. I will say right here, Doctor, that the New Orleans Christian Advocate has been coming into our home since my first recollection—fifty years; so I have a right to claim it as a dear companion.

The great Billy Sunday meeting closed last night. At least 12,000 people listened to the last sermon of the evangelist. His theme was, "Ye must be born again." Salvation is only found through the atoning blood of Jesus Christ. He makes no compromise whatever with sin. He is in the prohibition fight wherever he goes. The influence of this meeting will be a great help in putting this State among the dry States of our Union. He will hold another meeting at Denver in December, a short while before the election, at which time the prohibitionists expect to make a hard fight (and by the way the women vote in this State).

There were 4,288 conversions during the meeting. Three hundred and thirty-four professed conversion last night. The gospel has not lost its power to save. Among this number were all classes of men and women—lawyers, judges, doctors, merchants, traveling men—and of all ages. It was a great sight to see these people coming to the altar, shaking hands with the preacher, and asking for prayer that they might be saved.

A volunteer collection was taken yesterday and $6000 was raised. Mr. Sunday left this morning at 10 o'clock and 5000 people followed him and his party to the train.

My heart swells with gratitude as I think of my friends of the Wilson Circuit who have been so kind to me and my family, especially in rendering me such assistance as to get the very best treatment, I shall never forget my Baker and Ponchatoula friends. Brother Spiller, secretary of the Masonic Lodge, has just sent a kind remembrance from several of the brethren there, for which I am grateful. Oh, how these things gladden our hearts! I find the grace of God sufficient amid all my affliction. Yours in Him,

F. N. SWEENEY.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 61—No. 31. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Metbodist Epis copal Church, South. Whole No. 3049.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 30, 1914. CHAS. O. CHALMERS, Publisher.

A STATEMENT FROM OUR EDUCATIONAL COMMISSION.

In the Episcopal Address to the General Conference held recently in Oklahoma City, the Bishops of our Church, after reciting the history of the loss of the Vanderbilt University, said: "We do not presume to indicate to you what course you should pursue to repair the loss which has been inflicted upon the Church. That is for the wisdom of the General Conference to determine, and we venture to express the opinion that our people will promptly supply whatever means you may judge necessary to make up for the institution which has been taken from the ownership and control of the Church. It is respectfully recommended that the whole matter be referred by the General Conference to a select committee to report what should be done as the case now stands." Accordingly, the General Conference appointed a committee, the final report of which was unanimously adopted, under the terms of which report the undersigned were appointed as a commission with specific instructions concerning the work to be done.

The Commission was instructed to provide at the earliest possible time for tbe establishment and maintenance of a Biblical school or theological department, where young men may be taught and trained for the ministry of the Church. It was also instructed to consider and determine the advisability and wisdom of establishing an institution or institutions of higher education of the grade of a university; and autbority was conferred upon it to establish and provide for the location, maintenance, and endowment of sucb institution or institutions of higher learning, and the establishment and the location, maintenance, and endowment of a school of theology. The Commission was clothed with full power and authority to act for and on behalf of the General Conference in these matters as fully and freely as the General Conference would or could act for itself. The Commission was further directed to meet at as early a date as practicable and issue to the Church a full and complete statement of its aims and plans.

Accordingly, the Commission has acted as promptly after its appointment by the College of Bishops as the circumstances of the case, and the nature of the work to be done, permitted, and now issues this statement to the Church:

To Secularize Education.

It is a notable fact that there is a distinct movement in our day to secularize education in all its branches, and the higher education especially. It is well known that strong tendencies exist to remove from all responsibility to Church or State, institutions of higher learning, the advocates of sucb an educational program miscalling such irresponsible institutions independent. The right of the Church to own and control educational institutions has been brought in question in the most unequivocal and offensive terms by the advocates of this policy of making colleges and universities independent of and irresponsible to tbe people of the country.

The educational work of the Churches has been decried as being injurious to both culture and religion. It has been affirmed that in the schools of the Churches both education and religion are subordinated to the sectarian interests of the Christian bodies which own and control sucb institutions.

The Churches of the land are thus challenged in the doing of that great work whereby they have so greatly blessed the country during all the years of the past. By the very nature of the case the Christian schools of America must be owned and controlled by the Churches of the country; and that they serve the interests of the denominations which own and control them does not make them less useful to the Nation, but rather more so, if the Churches to which they belong are to be esteemed as useful and not injurious organizations.

Churches Foster Schools.

Our Church refuses to be warned away from the field of education as an inexperienced, incompetent, and injurious agent, exercising itself with things too great for it and quite outside the scope of its mission. In common with all the great Churcbes of Christendom, from the very beginning of its history, it has founded and fostered schools. In so doing it has not departed from the course of the Church of Christ in all the ages, nor entered upon any novel or unwise experiment. It has simply conformed its methods to the plans of the Church from Apostolic times to the present hour. By the hands of the Christian Churches have been laid the foundations of nearly all the great universities of the world in which literature, art, science and religion have, side by side, found a safe and enduring home. If, from the work of education by which modern life has been so enlightened and elevated, the contributions made by the Churches were taken away, the remainder would be an inconsiderable residuum. Who can say what would be the present condition of our country if the colleges and universities, founded and operated by the Churches, had never been opened? Who can forecast how dreadful would be the effect on the civilization of the future, if the educational establishments of the Churches were closed? In asserting and exercising their educational functions, the Christian Churches of the United States have not undertaken needless tasks nor rendered worthless services to the Nation. They have been most truly about their Master's business when engaged in educational work. Thousands of the strongest and noblest minds by whose high services both Church and State have been blessed were educated in the institutions of the Churches. Moreover, tbe Christian schools of the Nation, by the constraining force of their example and the leavening power of their influence, have imparted a spiritual quality to other institutions in the United States which has been as a saving salt to the education of the Nation, and which would quickly disappear and leave the whole mass to decay, if the Churches sbould abandon their educational enterprises.

A New and Untried Thing.

The experiment of secularized education is a new and untried tbing. Until the present time no Nation in ancient or modern times has ever undertaken such an experiment. Nearly or quite all of the colleges of America for almost two hundred years of the Nation's history were religious institutions. Within recent years only have any of them showed a disposition to disavow their connection with the Church and disclaim their religious character. Upon the nature of the influence which in the last decade has allured many of them away from the purposes of their devout founders we forbear to comment. It is enough to say that present conditions make it more necessary than ever in the past for the Churches to strengthen their educational enterprises. Both patriotism and piety impel them to put forth to the utmost their energies in the work of Christian education. The democratic institutions, social welfare and religious interests of our country cannot be best secured and served by a bureaucratic type of secular education imparted in institutions, which in separation from tbe control of the Church and State boast of their irresponsibility to the people, and seek support from sources of supply infected with the same evil spirit of spurious independentism.

Tbe Churcb proposes institutions of learning in harmony witb the spirit of American institutions and filled with the benevolent purposes of the Christian religion. The schools of the Church are designcd to be profoundly religious institutions without being narrowly sectarian. They encourage a freedom of thought as liberal as the limitations of truth, and they give no place to an anarchic liberalism, which in bondage to pride sacrifices real intellectual freedom by casting doubt upon all the settled principles and accepting in haste and fickleness all novelties of belief in order to win by its meretricious methods a reputation for independence of tbought. Intimately related to the Church of God, in serving it they will serve every other worthy interest of the country also.

Plans Formed by Commission.

In keeping with these principles and in pursuance of the specific instructions of the General Conference, the Educational Commission has taken steps, formed plans, and projected work which we now proceed to state in detail.

The General Conference, in adopting the report by which the Commission was created, expressed tbe belief that there should be east of the Mississippi River an institution of university grade owned and controlled by the Church, and one such institution west of the Mississippi River, in order to meet the needs of the extended territory embraced within the limits of our wide connection. With this expression of the General Conference, the Commission is in hearty accord, and it has acted accordingly.

For the university west of the Mississippi River, the Southern Methodist University at Dallas, Texas, has been adopted, provided its Board of Trustees and the Annual Conferences

controlling it meet the conditions prescribed by the General Conference for the ownership and control of the institution. This we are assured will be done, and the university for the region west of the Mississippi River will be opened at Dallas in September, 1915.

The Commission is glad to be able to report to the Church the auspicious founding of a great university for the territory east of the Mississippi River.

Money Now in Sight.

Atlanta has been selected as the location for it. A gift of $1,000,000 from one member of the Commission and $25,000 from another member, and a subscription of $500,000 from Atlanta, assured by the Chamber of Commerce of the city, all aggregating $1,525,000, were made on the day the location was fixed. On the day following smaller subscriptions were made by members of our Church, not residing in Atlanta, which amount to $3000. In addition to these gifts the use of the Wesley Memorial Hospital, an institution worth $200,000, is given for the school of medicine, and the Wesley Memorial building for the school of theology. The latter property is worth $300,000. In this imposing building there are admirable lecture rooms for the work of the school of theology, and the "Toursfield Smith collection," composed of abont 2500 rare volumes, a number of autograph letters and manuscripts of the Wesleys, Bishop Coke, Fletcher of Madeley, and other Methodist celebrities. With this excellent equipment we are able to open a school of theology at once with a competent faculty. We have provided a number of scholarships of value from $50 to $100 each to be bestowed npon young preachers who need such assistance to enable them to pursue their studies in the school of theology. No worthy young minister of the Church need seek elsewhere for such assistance. More particular information concerning the work of the theological department will be published at an early day.

Other Departments to Be Opened.

Other departments of the university will be opened as soon as the nature of such work will permit. Our people will understand that mnch time and patience and care must be bestowed upon a task so large as the founding of a great university; and the Commission believes that the Church would not approve anything short of the most solid and worthy things in its university. In due time a proper site for the institution will be selected, several admirable areas having been offered; the campus will be laid out, and the work of erecting other necessary buildings undertaken.

It will be observed that the gift of $1,000,000 made by Mr. Asa G. Candler, Sr., is for the endowment of the institution. For bnildings, libraries and apparatus we must look to the connection at large, and the Commission relies most confidently upon individuals and churches to make generous contributions to this great enterprise, which is inangurated under snch unusual and cheering circumstances that its sucess seems assured from the beginning.

The Commission has reqnested its chairman, Bishop Warren A. Candler, to undertake the work of Chancellor of the university during the period of its organization and nntil it can be turned over to the General Conference for further direction; and be has acceded to the request and will do this labor additional to his work as a Bishop.

In the Address of the Bishops to the General Conference, recently held in Oklahoma City, it was said, "It wonld be a monstrous perversion of history to say that the Churches through their institutions of learning, have done little or nothing for the welfare of the people of the conntry; but, on the contrary, have subordinated both religion and education to ends of bigotry. The answer to such an indictment is the more energetic and effective prosecution of the work of edncation by all the Churches."

Answer of Church Positive.

The Educational Commission of the Methodist Episcopal Chnrch, South, believes without dount or wavering that all the people of our wide connection will unite to make the answer of the Church positive and unequivocal. A new and nobler era in our educational history has begun. We will found and equip our two universities in a manner worthy of our great Church, and we will give generous support to all our educational enterprises of every grade.

The boards of trustees, who are charged with the oversight and management of all our schools and colleges, will see to it that these institutions are firmly fixed in the ownership and control of the Church, and that their religious character is in keeping with the pious motives which impelled consecrated men and women to make the gifts by which they were established.

We believe our people will supply now more generously than ever before whatever means may be necessary to maintain the efficiency of our educational work.

Through the desolations of war and the destitution and poverty of later years our people walked undismayed and labored in faith and hope. Now that our God has blessed so abundantly the labor of their hands and prospered the Church of their love, they will not disappoint the purposes of His grace and providence concerning them. Rejoicing in his salvation, in the name of our God, we set up our banners anew. The Lord will fulfill our petitions; He will hear us from His holy heaven with the saving strength of His right hand.

Signed: Warren A. Candler, chairman; John C. Kilgo, William B. Murrah, J. H. McCoy, Plato T. Durham, Forrest J. Prettyman, W. D. Bradfield, T. T. Fishburne, W. G. M. Thomas, G. T. Fitzhugh, Asa G. Candler, Sr., William D. Thompson, Joseph E. Cockrell, John P. Scott.

CHRISTIANITY AND NATIONALITY.

By Rev. Principal Forsyth, D.D.

(In view of the fact that we are hearing much in this day about "the International Mind" and that there is considerable talk to the effect that as Christianity increases Church and national lines will more and more be wiped ont, the following article which appeared on the front page of the British Weekly of July 9, is pertinent and thought-provoking.—Editor of the Advocate.)

It is the work of Christianity to develop national feeling as well as Church feeling. It does not pass over the nations like a roller, erasing frontiers, and levelling peoples to a featureless hnmanity. That is mere cosmopolitanism, and not international solidarity; and it is certainly not the way of a Christian Universalism, which has a moral interim, and finds in the conscience the true unity of the race. Cosmopolitanism is no more the true Catholicity than Romanism is. It is only the opposite pole in the way of falsehood. The true Catholicity springs from something more ethical, free, and national than either. Mere cosmopolitanism is no more Catholic than a tourist is a traveller, or an expert in hotels knows other lands. It is a sterile way. It was the way taken by the Humanitarianism of the Illumination in the eighteenth century, which was but egoism in multitude; and it ended in the French Revolution, which ended in Napoleon, who sacrificed all the nations of Europe to the egoism of one. All those international tendencies which ride over national values are abstract and not concrete. They are non-moral, and they have immoral results. So it is with Jesuitism which in clericalizing all, denationalizes all. So it is with Islam and its leveling monotone of a theism arid as its desert. So it is with Socialism and its organized ennui or its machine-made variety, sacrificing national feature and freedom to a tyranny of organization. So with the yellow international of gold and finance, which is not concerned with nations, but only with gain.

Humanity, as it is much more than civilization, is also more than a sympathetic, and therefore unstable, fraternity; which dissolves the concrete features of the nations in a too homogeneous brotherhood, without variety, distinction, or worship. Brotherhood is a fine movement, but it is only a movement; it is not a Church, and it is only interim. It does not represent the true Catholicity; it is bnt the monotony of the natural level—a green monotone, but a dweller in the plain. Nor is the Roman the true Catholicity, which levels or erases nationality by a false snpernatural and a monotone of splendor. The true Catholicity is the evangelical, with the rich harmony of the new creature. Rising in the conscience, which is man's true focus, it begins with his moral redemption, works by an inner freedom, develops the variety of the New Creation, rears round the regenerate conscience a symphony, not of mere individuals, but of vast magnitudes, and sets up nations that cohere in a universal kingdom. A Church with a distinct national type is inevitable. The Free Churches of England offer a type different from those of America, and one that should not be lost to the other. It is not necessarily a State Church because it is national. And it enriches the Kingdom of God without dividing it. It increases spiritual wealth by enriching personality (individual and corporate) in the shelter of that controlling unity. There is a pagan cosmopolitanism which pursues the glorification of a vague humanity, keen for self-enjoyment, and there is a Christian cosmopolitanism which enriches humanity to glorify God in the variety of those who enjoy Him for ever. Multiply the nations so long as they increase the joy, so long as they are serving and complementary nations, whose egoism, honor, and self-respect are under the banner of the new Kingdom of Humanity. For that realm is more than the hrotherhood of men; it is the brotherhood of peoples. It gathers up national and not merely individual souls. It gathers them under one Soul and King. And the Soul of Christ is too great to be but a covert for a crowd of souls. The nations of the earth also bring their glory and honor into Him.

THE BIBLE IN THE PUBLIC SCHOOLS.

By Laura F. Montgomery.

It is a sad reflection on the intelligence of this day that the greatest and grandest book in the world is excluded from our public schools—"the Book of books," beside which all other books sink into insignificance; the one that contains the words of Him who spake as "Never man spake"; the Bible, that our noblest thinkers have loved, and loved so dearly that many laid down their lives for it.

Some of the greatest writers have delighted to honor it. Lord Byron, I believe, pronounced one of its chapters, the grandest poetry in the world; and Lord Macaulay, when asked where he got his style, said, "From the Bible." Burns wrote in his "Cotter's Saturday Night:"

"The sire turns o'er, with patriarchal grace,
The big ha'—Bible, ance his father's pride."

And again he says:

"The priest-like father reads the sacred page,
How Abram was the friend of God on high."

And again:

"Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed."

History brings before us the beautiful and touching picture of one of the daughters of King Charles the First of England, the young Princess Elizaheth, dying broken-hearted with her little brother, the Duke of Gloucester, and her cherished Bible for companions. Jehovah calls it "The word of God," and "the sword of the Spirit."

"It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Thee, the living Word."

Natchez, Miss.

STRIKING STATEMENTS FROM A HIGH SOURCE.

The Bible Lands Missions' Aid Society recently held in London, England, a diamond jubilee, at which Sir William Ramsay, the eminent Biblical scholar, who had just returned from Constantinople, was the principal speaker. We are indebted to The British Weekly for the following report of some of his most striking ntterances:

"He said that the missionaries have done far more toward regenerating the Ottoman Empire than all the Ambassadors of Europe. He mentioned that a Methodist Bishop in Asia Minor told him that the Mohammedans have their eyes turned at present on Japan, for they believe that if this great military nation could he converted to Islam the conquest of the world might follow. Referring to the progress of research in Palestine, the speaker said that thirty years ago the Book of Acts was regarded with doubtful feelings by even the more conservative European critics. Even the most orthodox were disposed to pass it by on the other side. Now it is safe for any scholar to champion the credibility of the narrative. A hundred good reasons may be given for accepting it as trustworthy. St. Lnke was de-

scribed as 'one of the great historians of the world.' He showed how the words of Luke ii. 1-3 had long been suspected, but are now known to be accurate in every detail. He referred in a very interesting passage to his own discovery of the inscription with the name of Quirinius at Antioch in Pisidia. He believes that Antioch will yield many other treasures."

THE PROHIBITIONISTS.

A Great Fight in the Legislature. Rev. A. W. Turner Well Fitted for the Work Assigned Him.

In a very interesting analytical review of the most important work of the General Assembly, T. O. Harris, editor of the Shreveport Times and its representative at Baton Rouge during the session of the Legislature, refers to Rev. A. W. Turner in the following complimentary words:

"If the General Assembly of 1914 had accomplished nothing else, the manner in which it cured an ugly situation growing out of the prohibition law enforcement fight would entitle it to the thanks of the people of the State. At its inception this question threatened to plunge the Legislature into a bitter and acrimonius struggle. It ended with all interests being satisfied. The prohibitionists had four laws. One of them got through intact; the others were compromised and passed.

"The Buie Bill, permitting school boards to set aside a portion of their revenues for detective work in dry territory went through both houses without serious opposition. The Shell Bill prohibiting the sale of near beer in dry territory was defeated, but its place was taken by the Parkerson measure regulating the sale of this non-alcoholic and throwing around that sale such restrictions that it seems impossible to employ it as a subterfuge. The Locke Bill, restricting the shipment of liquor from wet into dry territory, was amended in the Senate and accepted in this form by its author in the House. The 'search and seizure' and 'blind tiger' act, introduced in the Senate by Senator Dowling of De-Soto, gave way to a committee substitute, thoroughly acceptable to its author.

"The four measures were signed by the Governor and became laws. While the prohibitionists did not get the full measure of legislation they demanded, their leaders are satisfied with what they did obtain, and the anti-prohibitionists are not complaining. The threat of State-wide prohibition, frequently heard in the early stages of the Legislature, was not heard toward its close, and Mr. Shell of Morehouse did not press the measure he had prepared to make the congressional unit the test of local option on the liquor question.

"While many interests seeking legislation were represented at the session just ended, none of them attained the measure of success achieved by the prohibition leaders. That this was largely due to the tact, discretion and unremitting energy of Rev. A. W. Turner of Shreveport, State Superintendent of the Anti-Saloon League, is not to be questioned for a moment. Dr. Turner appeared to be peculiarly fitted for the important task assigned to him, that of guiding the law-enforcing measures through the legislative shoals. He commanded the admiration and respect of friend and foe alike and the record is greatly to his credit."—Weekly Caucasian (Shreveport, La.)

DURANT DISTRICT CONFERENCE.

The Durant District Conference was held at Goodman, Miss., July 8-10, 1914. Rev. W. S. Shipman, presiding elder, was privately and publicly commended for his wise leadership and ever deepening devotion to the things pertaining to the kingdom of God.

An unusual number of laymen were in attendance upon the conference. A large number of visitors from the town and surrounding country filled the church at nearly all the services. Our visiting brethren from a distance pronounced this one of the best district conferences of the year. This may be the reason; prayer testimony, and the preaching of the Word were magnified. We all had sweet fellowship one with the other and were made to sit together in heavenly places in Christ Jesus. The preaching was done by Revs. E. Nash Broyles and V. C. Curtis and Drs. A. F. Watkins, J. M. Sullivan, and H. G. Henderson. It was all good to the use of edifying.

Rev. V. C. Curtis gave his message on the extension of the kingdom through the Sunday school. This tireless worker is going into the places where he is needed most and is helping the preachers and superintendents to stir the people to greater diligence in the study of the Word of God. Miss Willingham, teacher of the adult organized class at Eupora, told of some of the possibilities of this kind of work. One thing that her class is doing is supporting a missionary. Rev. T. H. Lipscomb represented the Board of Education. Dr. A. F. Watkins and Dr. J. M. Sullivan gave an encouraging report as to the work at Millsaps College. The district agreed to raise $400 to help pay for the furniture needed for the new main building now in process of construction.

Dr. T. J. Bailey, an honored member of the Baptist Church, and a representative of the Anti-Saloon League presented the needs of the League and the progress made in driving the drink evil out of our State. He also took a spirited part in the discussion on books and periodicals.

Brother Bachman, our beloved veteran colporteur, treads softly now, but his bow abides in strength. His labor and his presence blessed many hearts. Our State Superintendent of Education, Mr. W. H. Smith, spoke as to the needs and possible development of the consolidated school and of the consolidated country church.

F. A. Howell, J. Lem Seawright, Rev. W. M. Commander, and Judge T. M. Lamb were elected delegates to the Annual Conference. Messrs. George Ramsey and R. E. Wilburn were elected alternates.

J. Lem Seawright was elected district lay leader.

Eupora was selected as the place to hold the next session of the district conference.

The town of Goodman and the pastor Rev. J. D. Simpson entertained in the good old-fashioned way. Hospitality and good cheer abounded. R. H. B. GLADNEY, Secretary.

THE SEASHORE DISTRICT CONFERENCE.

Owing to the fact of the building of the new church at Columbia, which is in course of construction, and also to the fact that the Annual Conference is to meet there this year, the District Conference was changed to Poplarville. It convened on June 10 and was in session two days. The pastor and people of Poplarville gave the Conference a royal welcome, and all were much delighted with the many courtesies shown, as was duly expressed by a rising vote at the close. The Conference was called to order Wednesday morning, June 10 by the presiding elder, Rev. W. H. Huntley, D. D.. It was the regret of the body that a message called him to Hattiesburg to the bedside of a sick son, and he was absent during the first day. A president of the Conference was appointed for the day, and the business went on.

All of the pastors were present except five, who were kept away by sickness and by revival services. The attendance of the laymen numbered about 25; six local preachers were present—there are about twenty-five in the District.

The reports from the charges were encouraging, showing that the preachers in charge are busy about the Lord's work. Two modern brick churches are in course of construction—at Columbia and Moss Point.

The opening sermon was preached by Rev. W. L. Blackwell, who was said to have given a good acount of himself; other splendid sermons were preached by Brothers Gunn, H. J. Moore and Burton. We were visited by Rev. W. H. Lewis, of Brookhaven, who represented the interests of Whitworth College; Rev. T. J. O'Neil, who addressed the Conference concerning his schoool, the Port Gibson Female College; Rev. H. W. Van Hook, who spoke of the good work that is being done by one of the newest of our schools, the Seashore Campground School, of which he is president. The Conference was delighted to hear of the fine progress of this school, which bids fair to be one of the best training schools in the South. Rev. M. M. Black was present and presented the great cause of missions, as Secretary of the Conference Board of Missions. The Methodist Orphans' Home was well represented by Miss Golding, who is principal of the school that is being maintained there.

The Conference voted to supplement the salary of the pastor of the Derby Mission to the amount of $100, about half of which was secured, and E. C. Gunn was appointed to attend to its collection. Bond was selected as the next place of meeting.

On suggestion of the president of the Board of Trustees of the district parsonage property, made in his report to the Conference, the Board was vacated by vote of the Conference, and the following were elected a new Board of Trustees: R. W. Hinton, L. N. Dantzler, J. S. Otis, Dr. W. A. Dearman, and J. C. Ross, and the Board was authorized to make certain repairs on the building which will improve it very much. The following were elected to succeed themselves as trustees of the Seashore Campground School for a period of three years: M. L. Burton and S. A. Tomlinson. The following were elected delegates to the Annual Conference: R. W. Hinton, W. E. Lampton, T. M. Evans, H. P. Hopper. The Licensing Committee was elected as follows: L. A. Darsey, B. F. Jones, G. A. Guice, and Brother Moore. J. C. Ross was elected lay leader. C. O. Miller was recommended to the Annual Conference for local elder's orders.

Altogether the Conference was a pleasant one. The presiding elder of course had things well in hand, and he showed a trained hand in directing the affairs of the Conference. The various interests of the Church were carefully looked after, and nothing seems to have been neglected.

W. B. JONES, Secretary.

WOULD CALL IT COKE UNIVERSITY.

Editor of the Advocate: Now that it is a settled fact that the Methodist Episcopal Church, South, is to have a new university east of the Mississippi River, the question of a name for this new vehicle of service is not without interest.

This is the centenary anniversary of the death of Bishop Coke, one of the greatest men and one of the greatest scholars of early Methodism. So far as I know no fitting monument to this man, who in a very true sense stands with Asbury as father of American Methodism, exists either in America or in England. We who were so fortunate as to hear it will never forget the truly great address of Bishop Candler at our General Conference, in which he paid a well deserved tribute to our first Methodist Bishop. The greatness and the worthiness of the man stood out in bold relief as his eminent successor told in analytic style the story of his self-sacrificing life.

Now is there not opportunity in this new university to bestow delayed honor upon our first American Bishop? What better or more appropriate name could be found than Coke University?

JOHN L. WEBER.

Memphis, Tenn.

COMMENDS IT HIGHLY.

Rev. W. S. Harrison's late volume, entitled "The Articles of Religion as Amended, Supplemented, and Explained," is meeting with great favor. It is especially suited for the home libraries of our Methodist people. Captain J. L. Collins, a leading layman of Coffeeville, Miss., wrote Brother Harrison, as follows a few days since:

"At Potts Camp recently, as a lay delegate to the Holly Springs District Conference, I bought of Brother Bachman your late production, "Articles of Religion," and have just finished reading it. I cannot refrain from congratulating you on giving out such an interesting and valuable book—logical, concise, and irrefutable in every detail. It deserves a place in every man's library, regardless of denominational tendency. I shall commend it heartily to every intelligent reader I come in touch with."

The price of this excellent work is $1. Send for a copy.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1914. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

Concerning the New University

PUBLISH THE GOOD NEWS!

Dear Dr. Meek: Tell it, sir! Tell it from Dan to Beersheba! Let it be known throughout our borders and in the regions beyond, that Southern Methodism is true to her traditions, and that she will keep her ideals. The God of hosts still guides her advancing columns. The pillar of fire and of clond yet overshadows them, and his Spirit is among them. May it ever be so!

The good news that we shall not long be delayed in our great educational movements cheers the heart of every true Methodist. Our new University is to be at Atlanta, and we begin with more than $2,000,000! Isn't it great, Meek? My heart has been beating faster ever since I first read it. The entire Church will rally to it and make of it what otherwise we could never have had. It will become a really great institution. The Church wants and needs a real University. It is a part of her mission to put the stamp of her Christian ideals of manhood npon the young men who come to her for training. The righteous indignation we feel toward those who have despoiled us of our own has aroused our militant zeal and the new institution, let it be called Candler University or what else, will have our most intense loyalty and snpport. All honor to Mr. Candler for his princely gift! He bears an honorable name in the history of his State. They are a clean people, and the Church could hardly get a fairer name for its University than that of Candler.

Henceforth Atlanta becomes the "hub" of Sonthern Methodism. Slowly all our connectional interests will move that way; not by any landslide or sudden revolution, but by a perfectly natural gravitation. Not as a matter of spite or revenge, but as what will be found best. Mark this forecast (I would not hasten it, neither retard it): The years are not many before it will be found desirable to have our publishing interests there.

For the present, let all local enterprises be snbordinated to the needs of this, our greatest undertaking. So should it be throughout the entire Church. "The house which we build is great, for great is our God."

Columbus, Miss. W. W. WOOLLARD.

A VOICE FROM THE DELTA.

Dear Dr. Meek: What could be more gratifying to every loyal Southern Methodist than the splendid work done by the Educational Commission in locating and launching the new University of the Methodist Episcopal Church, Sonth? No better site could have been found than Atlanta, and the great beginning made must certainly be reassuring to even the most timid and donbtful throughont our Connection. Ont of the recent prolonged and mnch-to-be-regretted controversy over Vanderbilt University, our Church has come with her garments undefiled, and now, with clean hands and a pure heart, she sets herself to the great task of building np and equipping another institution of the highest rank. In itself, this is an undertaking worthy of her best efforts and her largest liberality. But let no man think that this is all that is embraced in this movement. The whole question of Christian education is involved, and our Church has been placed in a position where she is to have a commanding voice in the solution of this vital qnestion. Can anyone doubt what that will be?

I shall be greatly surprised if every loyal Sonthern Methodist east of the Mississippi River does not rally to the task before us with such enthusiasm and liberality as will not only make glad the hearts of the men who are in the forefront of this great movement, but which will also speedily achieve results which will be a lasting blessing to all coming generations. We cannot afford to do otherwise.

Greenville, Miss. H. S. SPRAGINS.

A LAYMAN SPEAKS OUT.

Mr. Editor: It must have been a most shocking surprise to the plunderbund at Nashville and its adherents throughout the country when the announcement was made that such ample funds and provisions had been furnished at Atlanta for opening the new nniversity which the people called Methodists propose to "own and control." And one imagines that it fairly took the Dean's breath away when it was stated that the theological school of the university will open this fall.

Noting the announcement in your issue of July 23 that the theological faculty is being selected, one ventures to hope that none but men of tested loyality and soundness will be chosen—men who not only hold sound views, bnt who also have the courage to maintain them. If our doctrines and polity are not worth fighting for, then they are worth nothing at all. It will be an easy matter to find men in agreement with our standards, bnt it will not be nearly so easy to discover those who will on all occasions and in all relations stand for them and rebuke those who challenge them. And pray employ teachers of theoiogy who will lead the Church's young ministers to believe and not to doubt. No greater mistake could possibly be made than just here.

The administrative arm of the Church seems to have been paralyzed in dealing with the heretics among us. These latter care nothing for blows so long as they are favored with the best places in pulpit, office and school. May one not hope for a blending of practice and precept at this point?

It is difficult to see how any loyal Methodist who considers the matter at all can continue to patronize the institution of which the Church has so recently been "robbed." It is still more difficult to believe that a single Annual Conference will admit to membership in the traveling connection any young minister who continues to attend its theological school. Self-respect demands something. Self-defense demands much. The whole line of loyal Sonthern Methodists should now advance with passionate devotion to the snpport of the new university. And it will!

Greenville, Miss. J. D. BARBEE.

FROM THE CAPITAL DISTRICT OF MISSISSIPPI.

Dear Dr. Meek: My heart overflows with joy and gratitude to Almighty God for the truly great beginning of the new University of the Methodist Episcopal Church, South, which has been located in the city of Atlanta, Ga. God is in the movement and it will snccceed. No enterprise in the history of our great Church has been inaugurated under more favorable auspices, nor with promises of greater returns in the future.

The Educational Commission is to be commended for so promptly and satisfactorily obeying the behests of the General Conference in this respect. The Church is to be congratulated in that she has preserved her self-respect, and by her action in this matter she has won the admiration of the Christian world.

I rejoice that there are those among us like Mr. Asa Candler who still have faith in the Church of God. He believes that she may even be entrusted with the ownership and complete control of a great nniversity. And so confident is he in this opinion that he has made the largest gift ever made by any Southern man to the cause of education. We "thank God and take courage."

With such men as Bishop Warren A. Candler, the greatest defender of the faith and traditions of our fathers among us at the head of affairs, we may rest assured that the interests of the Church will be protected and that there will be no danger of a repetition of the shameful and hnmiliating experiences of the recent past.

In order to insure the largest and speedy success of this great movement, the co-operation of every Southern Methodist will be required. Our prayers, our money, and our influence and support will be needed. We are told that this enterprise was born amid Pentecostal scenes and experiences. May it always be nourished and strengthened by the prayers of the saints!

Our means should be promptly forthcoming to strengthen this great enterprise. Let us not leave the financing of this institution to the rich alone. We should all have some part in it. An average of one dollar from every Southern Methodist would give additional resources amounting to $2,000,000.

Let us begin at once to direct the attention of the parents and young men of the Church to this, our own University, as deserving and claiming the patronage of every loyal Methodist east of the Mississippi River.

I am glad that the Biblical Department is to open this fall. I trust that in the first enrollment of students Mississippi will be represented by a number of choice young men who realize that this is the place for the education of the young ministers of the Methodist Episcopal Chnrch, South. Yours for the new University,

PAUL D. HARDIN.

Jackson, Miss., July 24, 1914.

DR. HUNTLEY PLEASED.

Dear Dr. Meek: The mere announcement of the Educational Commission installs like a great dynamo, wireless at that, releasing waves of influence to flow instantly and generally over Southern Methodism. We are infinitely more comfortable already. For a number of years Mississippi has felt some uncertainty regarding the retnrns from Vanderbilt University. Our young men reported rather in the spirit of the ten than the two spies. We sensed the sore spot, anxious abont the eqnipment upon which we were so dependent for ripening and returning to us our young ministers, rooted and grounded for the work that waited.

It was a strange Samson which got into our educational temple. Perhaps it was a blind Samson. With the girdling of the columns by the arms of a partial State court and a hostile, alien ironmaster's money, the collapse was complete; but not destructive.

"For a beginning," the generous, broad foundations announced by the Commission is unexampled in our Southern history. Not destroyed, not even cast down, a young Hercules of a University strides quietly, quickly, into position, to delight the Church with his striking proportions and to stimulate her to the work of nourishing to greater, glorious growth. Atlanta receives and houses the University. Alabama is due honor for her effort—iron-ribbed, clad in clanging metal garments as a knight of olden times. Different in the quaiity of her founding, Atlanta is a composite. I recall some losses to smaller cities of Georgia whose more ambitious citizens turned toward Atlanta more than 40 years ago. From La Grange, for instance, my home town, went such forces as Park, and Spalding, and Ridley, and Douglas, and Speer. Scions of choice families from over the State made the Gate City their Mecca—all qualifying and contributing to the founding of a solid city. From Viila Rica came the Candlers, Milton, and Asa. And, with his election to the Bishopric came Warren to cast in his lot with the weal of the city. He has become the man of this movement. God's hand is to be seen in the results before the Church. Warren is the matured product of as wholesome an interpretation of Southern Methodism as conld ripen under instruction and years of itineracy with Atkins G. Haygood and George F. Pierce. Who more surely couid pilot the eager young University than this man, this athlete, with such trainers?

Why—thanks to Bishop Candler and those like-minded with him—the right atmosphere had been preparing for this peculiar situation

The Wesley Memorials raise splendid strnctures to become subject to free use by onr students. Benignly institutional, sympathetic with the snffering are the Memorial Church and Hospital. The library is eloquent with volumes, letters and reminders of the Wesleys. Years of Bishop Candler's industrious life have been devoted to searching for and the gathering of this Wesleyana.

Mr. Asa Candler's letter announcing his generous gift must rank in future as the model for all Christian men who bring with their offerings to the Lord's altar, and with the humility of a thankful child return to him the talents committed to their hands.

Is it still in order to wave a hand kindly and say, "Vale Vanderbilt?" Sadly to declare, "Some time since we've felt you were an honor to us, and we a pleasure to you?" "Good-bye and good luck!"

And, Hail to thee, young University! Let us name you the King's own. W. H. HUNTLEY.

Biloxi, Miss., July 24.

FROM A LOUISIANA VETERAN.

Dear Dr. Meek: Aliow me to join you in your congratulations to the Methodist Episcopal Church, South, upon having obtained so soon the prospect of securing her so greatly desired University, and especially to commend the Commission for the work it has accomplished. And beyond this, to praise God for supplying a donor in the person of Mr. Asa Candler, who made the thing possible, yea, practicable. Let him live as iong as he may, his benefaction will far outlive him. Yours fraternally,

Eros, La. ROBERT RANDLE.

REV. R. W. TUCKER SENDS A MESSAGE.

Dear Dr. Meek: I have no words to express my satisfaction as I read the good news concerning our new University. I thought of Bishop Wilson's opening words at the Missionary Conference heid in New Orleans some years ago. He arose amid a perfect storm of applause and pausing until quiet was restored, he said: "Thank God, the old Church has life in her yet." So after I read the Advocate to-night I said, "Surely, if anybody has doubted whether the educational life of the Southern Methodist Church would be able to survive the shameful and glaring injustice done her by the Vanderbilt Trustees and Tennessee Judges, dominated by the Kirkland-Carnegie influence, that doubt is now removed."

I really believe, Dr. Meek, that nothing has happened in years to give our Church such an impetus and inspiration as the turn things have taken in educational matters. To feel that we are to have an institution true to the doctrines of Methodism—doctrines which have beyond doubt been a blessing not only to onr own Church, but also to all evangelical Churches; and to have an institution with such a man as Bishop Candler at its head; to feel that men will be in charge who will teach God's Holy Word—

who really believe that holy men "moved by the Holy Ghost, wrote it"—men who will rule out worldliness and destructive "higher criticism"—I say that this is at least a comfortable feeling—a feeling some of us have not had concerning Vanderbilt for years.

I agree with you in saying, "Surely, this should be a happy time with loyal Southern Methodists everywhere." My whole heart is heartily in the movement. I hope that there will be at once a general rally and funds secured which will place the University in the front from the first. To this end, let every Methodist pray, work, and give. R. W. TUCKER.

Leesville, La.

ANNOUNCEMENT CONCERNING THE SCHOOL OF THEOLOGY.

The faculty for the theological school of our university, which has been located at Atlanta, is as follows: Rev. W. J. Young, D.D., of the Virginia Conference, Professor of Homiletics and Pastoral Theology; Rev. Plato T. Durham, D.D., of the Western North Carolina Conference, Professor of Church History; Rev. H. C. Howard, D.D., of the North Alabama Conference, Professor of Systematic Theology; Rev. Andrew Sledd, D.D., LL.D., of the Alabama Conference, Professor of Greek and New Testament Literature; Rev. W. A. Shelton, D.D., of the West Oklahoma Conference, Professor of Hebrew and Old Testament Literature; Rev. W. A. Smart, A.B., B.D., of the Virginia Conference, Professor of Biblical Theology.

It is expected that several assistants also will be engaged later.

The members of the faculty are able, scholarly, consecrated men, who are well known to the Church and who, from the first announcement, will command, as they deserve, the confidence of our people as men well qualified for the work assigned them.

Scholarships ranging from $50 to $100 will be given to worthy young ministers who may need such assistance in order to pursue their studies in the School of Theology.

The school will be opened in September, the exact date to be announced soon.

It will be opened in the Wesley Memorial Building, an imposing and commodious structure, which is well adapted to the purposes of a school of theology.

In the building is a valuable library consisting of about 2500 volumes. In the library are many rare books bearing upon the history of Methodism and a number of autograph letters and manuscripts of the Wesleys and their contemporaries.

Atlanta, Ga. WARREN A. CANDLER.

AN OMISSION.

By an omission in copying or printing the statement issued by the Educational Commission, the name of Rev. A. J. Lamar, D.D. did not appear among the signers to that statement. He is in thorough accord with the statement, and that no one may misunderstand the failure of his name to appear, I write this notice. No man on the Commission has rendered more earnest, wise and effective service than Dr. Lamar.

W. A. CANDLER, Chairman.

REV. R. J. HARP CALLED HOME.

Dear Brother Meek: You have no doubt noted in the daily press the death of Rev. R. J. Harp, our oldest preacher, who was 85 years of age. He was admitted on trial into the Memphis Conference in 1844 when only 15 years of age. He was transferred to Louisiana in 1846, and assisted in the organization of our Conference. Were it not for the fact that for a period of a few years he took a local relation, he would have been in our traveling connection for 70 years. He died at the residence of his daughter, Mrs. Whitworth, of Shreveport, La., on Friday, July 24, at 2 a. m., and was buried from First M. E. Church, South, to-day (Saturday). The service was conducted by myself, assisted by Brothers Coleman, Brown, and Means, a number of other ministers being present. A more extended account of the life and labors of this noble veteran will be sent to the Advocate later.

R. H. WYNN.

HONOR TO WHOM HONOR IS DUE.

Dear Dr. Meek: We are building, and will soon complete, the Gibson Memorial Methodist Church in Vicksburg. It is, so far as I know, the first church erected to the memory of the Rev. Tobias Gibson, the first Methodist preacher to come to the Natchez country, in our Conference, or in the State, for that matter.

His remains now lie not far away in a beech grove, but we hope soon to have them resting under the shadow of the new church built in his honor. We thought it fitting that the Mississippi Conference should put a memorial window in this church for Mr. Gibson, and finding that it met the approval of some of the preachers to whom I mentioned it, I have written to all the preachers of the Conference for contributions to this fund, and I hope they will respond liberally and quickly, as we are ready for the window, but cannot order it until we know how much we may expend upon it.

While several have promised $5 each and others less, Dr. I. L. Peebles is the first to send his check for $5. Who will be the next? If any of our good laymen wish to help to honor this worthy itinerant, their contributions will be appreciated. We wrote the preachers because we had their addresses.

I shall be glad to report all contributions through the Advocate. The memorial window will cost $100.

With best wishes, I am fraternally yours,

L. L. ROBERTS.

Vicksburg, Miss., July 23, 1914.

MISS JULIA WASSON TO SAIL FOR CHINA.

Miss Julia Wasson, our beloved missionary to China, who has spent the past year at home, on her first furlough, will return to China by the Canadian Pacific route, sailing from Vancouver on the Empress of Russia on August 6. Messages of love and God-speed to her, if written promptly after this notice is read, and addressed to the steamship Empress of Russia, at Vancouver, may reach her on the eve of her departure, and serve to cheer her on the way. During her year at home she rendered most efficient help to her Conference Society, having made an itinerary of the Conference last fall in company with our deaconess, Miss Mary Daniel. Besides this, she rendered valuable help in our annual meeting at Aberdeen.

In a recent letter she says: "The year has sped away at a rate unknown before; but I am grateful for every day of it, and there is compensation for its rapid flight. It only brings me nearer to that other home, and to my adopted people whom I love to serve. Sweet memories of the annual conference will linger with me as I go back to China. My prayer for myself and those I love is found in Colossians, the first chapter, beginning with the ninth verse. I believe God is able to fulfill that in our own lives, and I long for him to do that for me."

I am sure that my constituency throughout the Conference will appreciate this parting message from our very own brave, true missionary girl, and that many prayers will ascend daily to the throne of grace in her behalf.

Mrs. VIC THOMPSON HOYLE,
President North Miss. Conf. Missionary Society.

REV. C. H. CARSON, JR.

Fifteen years ago there came to the State of Louisiana an itinerant preacher, broken in health, and deeply grieved that he could no more do the work of an itinerant. He had a brilliant mind, a big soul and an iron will in a feeble body. He was given a place in the faculty of the Louisiana Industrial Institute, located at Ruston. For fifteen years he taught continuously in this institution. Several times his strength seemed almost gone, but the school could not give him up—he was too valuable a man. In the early spring of this year, however, it became apparent to all that his labors were ended. He was carried to his old home in Savannah, Ga., where on June 5 he fell on sleep and his soul went home to God.

On the following Sunday, the church of which he was a faithful member and a liberal supporter—Trinity Methodist Church, Ruston—in connection with the Lord's Supper, held a memorial service for him. For fifteen years he had assisted in this sacramental service—no wonder he was missed that day!

His going changed the Commencement service at the Industrial Institute on July 19 from the regular to the irregular. There was no Commencement sermon. It was truly a memorial service. The Ruston Daily Leader of July 20, in reference to the service and concourse of people had this to say: "Fully a thousand people composed of citizens of Ruston and members of the student body of the Louisiana Industrial Institute gathered in the large auditorium at the institute yesterday morning at 11 o'clock to listen to tributes to the memory of the late lamented Dr. Carvell Hynson Carson." Dr. J. E. Keeney, president of the institution, represented the faculty; Mrs. H. J. Y. Moss represented the Alumni, and Colonel A. T. Prescott, of the State University at Baton Rouge, represented the citizenship. It was a great service.

Mr. Carson was truly a good and great man. As a student, he knew the secret of application; he was thorough to the minutest detail. As a teacher, he knew how to impart information, and more, how to make every student his friend and inspire him with an ideal—the ideal of simple goodness. As a preacher, he loved to preach, he was thoughtful, clear, and effective. A holy life was back of every sermon. As a citizen and as a man, he enjoyed the very highest esteem and respect. Everybody had confidence in C. H. Carson's Christianity.

He was overwhelmed and crushed when his physicians in Georgia said to him: "To save your life you must give up the itineracy." But was not the hand of God in it all? For fifteen years in a State institution C. H. Carson lived a holy life in the presence of thousands of young men and young women. He was Christianity incarnate to them. From the Throne of God through him there emanates an influence that shall never die.

His wife, a daughter of Rev. Thomas B. White (deceased) of the Louisiana Conference, a daughter, and a son survive him. May the blessings of God, and the godly heritage handed down to them by that faithful husband and loving father enrich their lives from day to day! If faithful unto death, they shall see him again, for beyond the shadow of a doubt he has joined the company of the redeemed. W. W. HOLMES.

Church News

Dr. S. Parkes Cadman, the well known Brooklyn (N. Y.) pastor, is summering in England.

* * *

The Korean Religious Tract Society circulated last year 1,074,341 copies of books and tracts, and the demand for Christian literature is reported to be steadily increasing.

* * *

Dr. L. G. Broughton, now of London, has been asked to take charge of the Baptist Tabernacle in Atlanta, Ga., again, and is considering the question as to whether he shall do so.

* * *

Bishop E. R. Hendrix will attend the International Peace Conference to be held at Constance, Germany, August 3-8. Zion's Herald of July 15 contained an article from the Bishop's pen entitled "The Passion for Peace."

* * *

It is said that a canvass of the cities of the United States shows that the contracts for new churches to be built during the remainder of the year foot up over $40,000,000. This is considerably in excess of the average for the past ten years.

* * *

It is stated that the Duke family have given Trinity College (Durham, N. C.) $75,000 in cash and land worth $200,000 for the Co-ordinate Woman's College that is to be established in connection with it. Trinity is continually expanding, and its future is very bright.

* * *

In a recent nnmber of The Constructive Review, Professor J. Augustin Leger, a Roman Catholic, discussed "Wesley's Place in Catholic Thought," showing some appreciation of the Founder of Methodism and his work. Truly, the era of fraternity among Christian denominations seems to be dawning.

* * *

Dr. Milton S. Terry, for many years a Professor in the Garrett Biblical Institute of Chicago and one of the most eminent scholars in the Methodist Episcopal Church, died at Los Angeles, Calif., on July 13. When on his way West last winter, Dr. Terry spent several days in New Orleans and paid the Advocate office several appreciated calls. We keenly regret to learn of his death.

* * *

We have regretted to note the recent illness of Dr. G. C. Rankin, the virile Editor of the Texas Christian Advocate, who has been forced to undergo surgical treatment in a Dallas sanitarium. We trust that his physical afflictions will be of brief duration and that his trenchant pen will soon be at work again. He cannot well be spared from either the tripod or platform while a prohibition campaign is on in the Lone Star State.

* * *

When King George V of Great Britain recently distributed his birthday honors, four prominent Methodists were included in the favored list: Lieut.-Col. John Barnsley, J. P., of Birmingham, Mr. Ellis Denby, J. P., of Shipley, and Mr. Edwin Hamer of Blackburn, were knighted, and the Hon. Joseph Cook, Prime Minister of Australia, who is a local preacher, had conferred upon him the Privy Conncillorship.

* * *

The task of carrying out the educational plans projected by the late General Conference lies heavily on the heart of Bishop Candler. In his impressive address at the banquet recently given the members of the Educational Commission in Atlanta, he said: "The establishment of the new Methodist uuniversity is the work of the rest of the days of those of ns who have started it. It may cut my days shorter than they would have been, but it is a work in which I would gladly die."

* * *

Mrs. Medora Rice Duncan, widow of the late Bishop W. W. Duncan, died at her home in Spartanburg, S. C., a few days since. She had been in feeble health for some time and her decease, though somewhat sudden, was not altogether unexpected. Of her, the Spartanburg Journal says: "She was an estimable woman who was unpretentious in her life, and of her many noble characteristics none stood ont more prominently than the earnestness of her service to her Church and the Christian associations with which she was affiliated."

* * *

Granbery College, in Brazil, is in a flourishing condition. The number of students matriculating in the several departments during the session ending Nov. 30, 1913, was 390, and of these about 70 were graduated. Courses in dentistry, pharmacy, law, and theology are maintained. There were 12 students for the ministry in attendance. The total income of the institution, including the appropriation of the Board of Missions and a Government subsidy, was $73,000, and its expenditures amounted to $66,500, leaving in the treasury a balance of $6500.

* * *

It is expected that the cessation of war in Mexico will set before the Protestant Christian Churches of America a wide open door of opportunity, and they seem to be getting ready to make the most of it. According to Bishop Oldham, chairman of the committee representing the various mission boards operating in that country, as soon as the way is open a great united religious and educational campaign will be inangurated there. The Bishop says: "A big educational university will be established and at least one high school for each of the sexes will be opened in connection with every mission. Schools of higher grades will be consolidated and every organized congregation will have its elementary school where the domestic and manuel arts will be taught."

* * *

The Pacific Methodist Advocate of July 16 says: "A personal letter from Bishop R. G. Waterhouse, D.D., announces his return to California and that he and his family intend to continue to reside in Los Angeles during the year. The Bishop expresses his continued interest in the work on the Pacific Coast and a desire to be of help as opportunity may present when he is at home, and also a pnrpose to give the coast work special attention among our churches in the East. The readers of the Advocate will remember that Bishop Waterhouse was the father of our great memorial church enterprises at San Francisco and Oakland, and will be pleased to know that his zeal for these great churches has not abated and that he expresses himself as hoping to do considerable toward helping to raise the $25,000 Church Extension Special for these buildings. He is also much interested in the Church Exhibit at the coming Panama-Pacific Exposition, and has placed himself at the call of the Commission having this religious work in hand for consultation and service."

Secular News and Comment

It is stated that Rudyard Kipling will probably stand for a seat in the British Parliament as a candidate of the Unionist party.

* * *

Approximately four billions of food and game fish were bred and distributed by the Federal Bureau of Fisheries during the past year.

* * *

The famous United States Marine Band, which was provided for by an act of Congress signed by President John Adams, celebrated its 116th anniversary on July 19.

* * *

From October 1, 1913, to July 1, 1914—nine months—the Ford Motor Company of Detroit, Michigan, made and sold 203,194 automobiles. The total output of this factory for the entire preceding year was 185,000 cars.

* * *

Mr. John Lind, who acted as President Wilson's personal representative in Mexico for nine months, was paid the salary of an ambassador—$17,500. This, together with his expenses, made his services cost the Government about $25,000.

* * *

The Prince of Wales has just completed his second year as a student in Oxford University. His record is said to have been neither better nor worse than that of the average titled attendant upon this famous institution.

* * *

The Hon. W. J. Bryan, Secretary of State, in a letter to Mr. N. A. Mott of Yazoo City, has endorsed the initiative and referendum amendment to the State Constitution soon to be voted on, and has signified his willingness to come to Mississippi and make a speech in its behalf.

* * *

An organized effort, led by the Confederate Veterans, the Sons of Veterans, and the Daughters of the Confederacy, will he made in Mississippi to raise money to repair and preserve the Old State Capitol. This movement is a most worthy one, and it deserves to succeed.

* * *

Associate Justice Horace Harmon Lurton, of the United States Supreme Court, died at Atlantic City on July 12, after an extended illness. He was a citizen of Tennessee and was regarded as an able jurist. President Wilson has stated that he desires to appoint as his successor a man under sixty years of age.

* * *

Mr. Garrison, the United States Secretary of War, has announced that the Panama Canal will be opened to the world's commerce on the 15th of August. The first ship to pass through the great waterway will probably be the Cristobal, a War Department steamer now at Colon. The formal official opening of the canal will not take place until March, 1915.

* * *

A political contest is on between the Democrats and Progressives in South Louisiana over the election of Congressmen. Various claims and counter-claims are being made, and it would scarcely be proper for the editor of a religious journal to express an opinion as to the outcome. Mr. Roosevelt is expected to visit Louisiana with a view to helping the cause of his followers in the near future.

* * *

A new home for the Italian Embassy in Washington, D. C., is to be constructed at the cost of $1,000,000. It is stated that this new building will surpass in magnificence any similar structure at our National Capital. The 3,000,000 Italians residing in the United States are given credit for infinencing Italy to provide better quarters for her representatives at our seat of Government.

* * *

The Times-Picayune heads a Washington dispatch as follows: "THE UNITED STATES MAY SPANK BLACK REPUBLICS"—referring to Haiti and Santo Domingo. We do not believe it. Our authorities seem to have repudiated the good old philosophy, "Spare the rod and spoil the child," too completely for any such thing to happen. Moreover, Mr. Carnegie and his peace associates must also be reckoned with.

* * *

Bentley Rinehart, an inventor who has contributed to the perfecting of the phonograph machines of the Victor Company, of Camden, N. J., claims that the tango and other modern dances have enormously increased the earnings of such companies and has filed a suit against the one with which he is connected for $600,000 as his percentage of this increment under the existing contract. It is, indeed, an ill wind that blows good to no one. This doubtless is an explanation of why the phonograph manufacturers are so given to parading pictures of dancers in their advertisements.

The Home Circle

THE DEACON'S CONVERSION.

At the sound of carriage wheels on the gravel driveway, Mrs. Bennett stepped onto the vine-covered porch. "Silas! oh, Silas!" she called, her voice trembling with excitement. "How did the meeting turn out?"

Silas Bennett reigned up his horses with a jerk; the wrinkles on his brow deepened.

"They voted to ask for his resignation. What in common sense did you expect they would do?" Without waiting for a reply, he continued: "A church with a $200 debt on it could hardly do anything else."

A look of bitter disappointment settled on Mrs. Bennett's face; her chin quivered piteously. "Silas Bennett! do you intend to let the church die for a pittance like that when you have more money than you can use. Why, it's a great wonder the Lord don't punish you right here in this world for such daring unrighteousness."

It was not often that Silas Bennett's wife expressed herself; when she did, it was most unpalatable to her husband.

"For goodness' sake, Lucinda, I wish you wouldn't be forever harping on that strain; if I choose to keep my own money, why, it's my business, and not yours. If I'd give all I have to keep up the churches, we'd soon be in the poorhouse ourselves."

With a defiant toss of his head, he drove on to the barn. He had just returned from the church meeting, where it had been voted to ask John Arnold for his resignation as minister of the Danville Church.

When he came to dinner a few minutes later, he was walking very erect, but with little jerks, indicating that he was still very indignant. Years ago, when he was young and poor, he had longed to enter the ministry, but as the opportunity had not offered itself, he had gradually grown away from the desire. Now he was so absorbed in the accumulation of wealth that he cared for little besides. To-day he was the richest man in the county, and although he was deacon in the little church at Danville, his heart was so callous that seeing the work given up did not move him. He paid twenty dollars a year on the minister's salary, besides throwing a few small coins into the contribution basket on Sunday mornings, and considered himself very liberal.

"As for missions, they were a perfect absurdity to which he never gave a cent; the heathen must look out for themselves as he did for himself," was his never-falling reply when asked to help.

But his wife was different; her whole heart was in the work. To her, missions were a sacred, God-given trust, not to be lightly used.

"Why, I couldn't enjoy heaven if I had never tried to bring some other poor soul there," she would argue with her husband, but to no avail. Evidently, Silas Bennett could not be reached.

The two lived alone in the old, yellow farmhouse to which they had come on their wedding day, thirty years before. They were without relatives, except Dick, their handsome, reckless, wayward boy, from whom they had not heard for two years. Slowly but surely he had drifted from his mother's side, and entered the paths of vice. By nature thoughtless and easily influenced, he had been led into the use of intoxicants by merry companions, and at last, while under the influence of liquor he entered his employer's store and stole a sum of money; it was not large, but he was arrested and thrown out of employment in disgrace.

Then followed a stormy scene between him and his father, which ended in his leaving home, only to sink deeper in sin. For the first year he had written occasionally to his mother, but resolutely refused all invitations to return home. After that the letters ceased. During those two years of silence the name of their missing boy was never mentioned between them, yet each knew that it was a crushing weight on the other's heart.

It was in the afternoon of a late day in April. Mrs. Bennett stood in the doorway looking at the familiar landscape, the rugged, wood-crowned hills, the broad pastures just putting on their vivid, clean, fresh green of spring, and the great, brown, furrowed field that stretched far up the valley. It was very beautiful, this Western home, despite the gloom that had settled about her own life. As she stood thinking over the past, a neighbor, coming from town, handed her a letter that gave to her troubled heart the wildest thrill of joy it had known for months. It was from Dick. He had written to say that through the tireless effort of a home missionary in Dakota he had been rescued from a life of sin and debauchery, and had given his heart to Christ. "And," he added, "if father will forgive me, I am coming home. Precious word, how much it means to me now."

Trembling beneath the weight of this new-found joy, she ran to the distant field where her husband was at work.

"Oh, Silas! A letter from our boy. He's coming home if you write him; you will, won't you?"

With eager, trembling hands he took the letter and read it through; when he handed it back his face was white and drawn.

"You'll write for him to-day, won't you, Silas?" she repeated.

"No," he replied firmly, and turned away that he might not see the tears streaming down her faded checks.

He came in to supper early, but left his food almost untasted. "I have to go to town, and I'm in a hurry to get back against milking-time," he said by way of explanation.

Once out of sight of his own house, he drove furiously. The telegraph operator was an old friend. "See here, Ben, I want you to send this message for me, and don't say anything about it." He handed over a scrap of paper on which was written an address and these words, "My dear boy, come home."

To ward off questioning he hurried from the office.

The first Sunday in May was one of the sweet, calm days when the whole earth seems filled with light and love and hope—fit emblem of the blessed opportunity of bringing the "light of life" into Christless hearts and homes. A murmur of surprise ran through the audience when they saw Dick Bennett sitting between his father and mother, his face lighted with a new-born joy.

At the close of the service John Arnold read his resignation in a sad, wistful voice. "But," he added, "I am made to rejoice even now, for our last offering is our very best. This morning we have given fifteen dollars to send the 'Bread of Life' to hungry souls."

When he ceased speaking there was a hush all over the church; then a murmur of voices and suppressed sobs. Deacon Bennett rose suddenly: "I believe it was on account of a church debt that Brother Arnold was obliged to resign. And I want to say that we won't hear anything of it! We can't let him go!" He drew a paper from his pocket. "Here is a check for five hundred dollars to be used by this church; and while I don't want to dictate, I would suggest that two hundred be paid on the minister's salary, and the other three be added to our Home Mission collection. For I am satisfied now that once is America converted, we shall take the world for Christ."

For a moment there was awed silence; then Dick, in a strong, sweet voice, started the hymn, "There's sunshine in my soul." One after another took up the strain, and, as the music rose heavenward, the hearts of the people rose with it.

The next day John Arnold drove out to the Bennett farm. After a long, serious talk it was settled that Dick should "brush up his mind," as he expressed it, and be ready to enter college in the fall to prepare for the ministry.

"Oh, father," cried Dick, after a pause, "Brother Stanley's oldest boy, Harold, is studying at home with his father because they are too poor to think of sending him to school! Couldn't we pay his way, too, and let us go together? I'd be willing to live on half rations myself to make up for it."

When the kindly letter was received in the lonely little Dakota home, there was great rejoicing, for it not only contained an offer to send their boy to college with Dick, but also two crisp, new ten-dollar bills.

"Mother, dear," said Harold, as he laid his arm lovingly across the tired shoulders, "Your kindness to that boy was bread cast upon the water, and no mistake."

"It is ever so, whether we see the results or not," responded the mother, gently.—Christian Standard.

TOO BUSY TO BE USEFUL.

"I sometimes think we are in danger of being too busy to be really useful," said an old lady thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor, and relieve the poor neighbor, but for the common, every-day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time."—Southern Churchman.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:
One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:
Louisiana Conference — Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.
Mississippi Conference — Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference — Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

DR. LAMAR TO BE COMMENDED.

The action of Dr. A. J. Lamar, one of our Publishing Agents, in declining to accept from Dr. W. F. Tillett for our various periodicals issued in Nashville an advertisement for the Vanderbilt Biblical Department in which it was proposed to blazon it abroad as a "Theological School for the education of ministers of the Methodist Episcopal Church, South," was in our opinion entirely proper, and we think that he deserves the hearty commendation of the Church for the prompt and courageous manner in which he met the issue presented. The fact is, the more we see of this distinguished son of Alabama the more we admire him. Though quiet, gentle, and considerate of others, he is clear-visioned in discerning what is right and is fearless and uncompromising in his maintenance of it. With him, self-interest weighs little when principle is at stake, and the thought of being politic when the welfare of the Church is in jeopardy seems never to occur to him. His course at the recent General Conference showed this to be true, even more impressively than did the recent incident in which he bore himself so worthily. He bears a name which throughout the Nation is synonymous with what is high and noble, and he is in every way fully worthy of it.

It may be thought by some that in uttering these sentiments we are somewhat inconsistent, as Dr. Tillett's advertisement in its original form appeared in the New Orleans Advocate a time or two; but in explanation of this we will state that we did not see it until it had been published. We do not always inspect our advertisements in advance, but having an understanding with our associates that if anything appears to be questionable it is to be brought to our attention, it is our rule to trust them to do this. In this instance they did not discern the impropriety involved in the Dean's announcement, and hence said nothing to us about it; but as soon as we laid eyes upon it, we saw that it was objectionable and had taken the matter up with our Publisher before we knew of its rejection by Dr. Lamar.

In this connection, it may be not amiss to state somewhat more specifically why we think Dr. Tillett's proffered advertisement was improper. The recent General Conference by withdrawing all appropriations from the Vanderbilt Biblical Department, as well as by the paper which it adopted concerning the University as a whole (in which provision was made for the establishment of other schools of theology for the training of the ministry of the Church), clearly showed that it no longer regarded the Vanderbilt seminary as a suitable place for the education of our young preachers. The Vanderbilt Board of Trust, for whose opinions Dr. Tillett seems to have very great respect and deference, in their formal resolutions construed this action of the General Conference as evidence that it had thoroughly repudiated the University, in toto; and that body also had declared the University in all its departments to be completely separated from and independent of the Church. Hence, when Dean Tillett presumed to publish that he would continue to run his department as a Methodist school, he manifestly did what he had no authority to do, and what we think was misleading and quite reprehensible.

It is true that in his report to the Board of Trust Chancellor Kirkland recommended that the usual appropriations should be made to the Biblical Department for the next four years, and that "perhaps at the end of that time a new adjustment could be made with the General Conference;" but in view of the fact that Dr. Tillett had himself, among many other suggestions made to the Church before the last General Conference met, included the one that it might seek to acquire this department, and that it was utterly ignored by that body, which proceeded to make other arrangements for the instruction of our ministers, the Chancellor's recommendation did not at all justify the Dean's effort to parade the school of which he is the head as having in any sense the sanction of the Southern Methodist Church. We would not presume to invade the realm of motive, and we will not say that Dr. Kirkland's recommendation and Dr. Tillett's proposed announcement were shrewdly designed as a bid of the continued patronage of the Church for the various schools of the University; but we do affirm that such would have been the inevitable effect of their statements if nothing had been said in opposition to them. For, if the Church should silently acquiesce in having those who are to occupy her pulpits trained and equipped at Vanderbilt, she could not consistently object to having her other sons and daughters attend that institution. To yield on the one point, would necessarily be to surrender the whole question.

Nor can we but wonder why this part of the Chancellor's report to the Trustees was published under such glaring headlines in the Nashville Banner. If he had such a proposition to make to the Church as has lately been given out, why did he not make it to the last General Conference? Not a syllable from him came to that body. So extremely anxious were some of the brethren for some message from the Vanderbilt Board of Trust that they even went to the trouble of wiring Col. Ratcliff, its President, inviting him to come before the Special Vanderbilt Committee, but he did not deign to put in his appearance. It would seem from his belated recommendation, that Dr. Kirkland, notwithstanding his reported utterance that the loss of the cooperation of the Methodist Church would not at all hurt the University, is, not after all, so utterly unconcerned, as some have imagined, as to the result. In his speech at the Alumni banquet in Atlanta on May 26, as reported in the Atlanta Journal (which he himself has endorsed as correct), the Chancellor showed that he is yet relying not a little on the Methodists. He said: "We are conscious that, regardless of the (General) Conference's action, thousands of good Methodists will continue to send their sons to Vanderbilt."

Before leaving this subject, we desire to say with the utmost emphasis at our command that we do not think that the Church can ever afford to take over the Vanderbilt Theological Department under any conditions. 1. Because the atmosphere that surrounds the University is so hostile to the Church that to train our ministers in it would be to disaffect them and unfit them for the largest usefulness and to scatter through the Church a disloyal and harmful element.

2. Because the work of the present faculty is distrusted by a large part of the Church, and if the Church should displace any of its members after getting control of the department, a great hue and cry of persecution would be raised. These gentlemen may not be aware of it, but there was a very strong feeling throughout the connection that if the Church succeeded in winning her lawsuit there would be some straightening out of things in the Vanderbilt Biblical School; but this would now be practically impossible. The following which some of these gentlemen managed to muster at Oklahoma City may seem to be somewhat in conflict with this statement, but it should be remembered that they secured their strength there chiefly by sounding out the war-cry of "hanging on and fighting 'em." If they had squarely submitted the proposition of falling in with the Board of Trust, there is no reason to believe that they could have rallied around them more than a corporal's guard. We repeat that there is a very general feeling among Southern Methodists that the teaching now being done by the Vanderbilt theological faculty is to a considerable extent out of harmony with our standards of doctrine, and that most of the professors have been disloyal to the Church in the fight for the control of the University and are yet largely out of accord with her educational aims and purposes.

3. If we should educate our preachers in a seminary connected with Vanderbilt, it would, as we have already said, have the effect of endorsing the University as a whole. This, too, when the Carnegie transaction pulled off (with the humiliating conditions attached, while the litigation with the Church was pending in court) has left a disgraceful stain upon it which "all ocean's waters could not wash away" and which will abide forever.

4. Two well equipped theological seminaries will be enough, and with one in Dallas and another in Atlanta, we will have no need for a third one in Nashville. Some of the pro-Vanderbilt men are having much to say about turning our backs on the great opportunity open to us in connection with Vanderbilt University and the Peabody College; but let it be remembered that these schools have been in existence for years and that the Vanderbilt Biblical Department, with the whole Southern Methodist Church behind it, enrolled last year only 101 students. Why, some of our colleges which maintain courses of Biblical study had nearly half that many young ministers in attendance. We dare say that the manly young men who in the coming years will go to the Peabody College will have a higher regard for the Southern Methodist Church and will be much more accessible to her influence, if she has the self-respect to sever all connection of every kind with Vanderbilt University, than they would if she should obsequiously hang on there in spite of the humiliating treatment that has been accorded her.

No, no; the line has now been clearly drawn, and our Conferences, preachers, and people, and even the Vanderbilt theological professors must decide under which flag they will march—whether they will align themselves with Kirkland, Carnegie & Company, or whether they will be loyal and true to the Methodist Episcopal Church, South. The time for straddling, compromising, and manipulating is past, and a rereading of our Church vows and a proper adherence to them is the duty of the hour. Let our Bishops, our pastors, our prominent laymen, and our connectional officers cease to honor Vanderbilt University with their presence or in any way to give to the men who have been in league with this rebellion any prestige to be used against the Church. This is not persecution; it is simply self-preservation. There is not an organization in this country, from the Government down, that would continue in places of honor and trust and give prominence and influence to men who are out of harmony with its vital plans and policies; and the maudlin sentiment that would have the Church act otherwise is supported by neither good sense nor sound religion.

IN THE MASTER'S NAME.

The following incident, which occurred within the bounds of one of our Southern Conferences, came to our knowledge recently. We give it to our readers as a most remarkable example of service to a brother in the name of the Master:

An old preacher had a protracted spell of serious illness. During this time milk formed an important item in his dietary, and he was accustomed to take his breakfast quite early. A brother furnished his milk supply by rising before day, milking his cow, and then walking a distance of several blocks, no matter how severe the winter weather, so that before sunrise the old brother had an abundant supply of good, rich milk. This was continued several weeks.

AFFAIRS IN MEXICO.

Little is yet certain concerning the future course of events in Mexico. The resignation of Huerta and his departure from the country has increased the prospect of peace, but has by no means assured it. There are afloat rumors of serious disagreements between the leaders of the Constitutionalists, and parleying is going on between General Carranza and Carbajal, the successor of Huerta, as to the terms of the surrender which the latter is expected to make in the very near future. General Carranza is reported to be demanding that the Federal forces shall unconditionally lay down their arms, while Carbajal is seeking to secure before his capitulation some assurance of merciful treatment and amnesty for those who have supported Huerta in the struggle now apparently approaching its end. The United States also is using its good offices to prevent the wreaking of vengeance upon the conquered, and fortunately by virtue of the fact that she still has troops at Vera Cruz, is in a position to exercise considerable influence in the interest of clemency. The other foreign nations seem to be watching the proceedings very closely and some of them are already beginning to talk of money indemnities for the wrongs inflicted upon their citizens and the destruction of their property.

The great need of Mexico at this crucial time seems to be the rising up of a leader with a head and heart large enough to grapple with the perplexing situation and bring order out of the long-existing chaos. Of the men now in the public eye, Carranza seems to give the most promise of this, though he is charged with having been a defaulter and as lacking in integrity. Villa is undoubtedly a man of force and has many of the elements of leadership, but he has been a bandit and numerous crimes are alleged against him. It may be that He who can read the inmost secrets of the human heart and rightly weigh the worth of men has hidden away somewhere in torn and distracted Mexico a leader who will prove to be the man of the hour and who can bring deliverance to this unhappy and suffering people. It still behooves Christians everywhere to remember earnestly at the throne of grace this stricken land in which bloody strife has so long reigned.

FROM BISHOP MURRAH.

It was our pleasure to receive a few days since a letter from Bishop W. B. Murrah, from which we take the following extract: "I have just reached Jackson after a round through Oklahoma and parts of Tennessee, Mississippi, and Georgia, holding district conferences, dedicating churches, laying corner-stones, and attending the sessions of the Educational Commission in Atlanta. Letters of importance have been chasing me from point to point, and some of them possibly may have failed to reach me at all. If any persons who have written me have not received a reply to their communications, or if others have had a delayed response, this statement will serve to explain to them the reason why."

Referring to the work of the Educational Commission in Atlanta, Bishop Murrah says: "In my judgment, great things will come from the movement that we have inaugurated."

Everywhere our Mississippi Bishop goes he is making a fine impression. While at the General Conference in Oklahoma City, we heard some of his leading colleagues speak in terms of the highest appreciation of the service which he is rendering the Church.

REV. R. J. HARP.

In the death of Rev. Robert J. Harp, an announcement of which appears elsewhere in this issue of the Advocate, the Louisiana Conference has lost its oldest and one of its worthiest members. A Tennessean by birth, he came to this State before he was grown, and for more than half a century his influence had made for the upbuilding of Methodism in this commonwealth and section. Up to the time that his advancing years, with their physical infirmities, forced him to retire from the active ranks, he was a tireless worker and a tower of strength to the Master's cause. He filled a number of important appointments in his Conference, served efficiently in various capacities, and helped to establish the Church in many new and difficult fields. It was largely through his efforts that the money was raised to purchase the Advocate and depository property on Camp Street in this city, and he was always one of the Advocate's most loyal friends. His character was exalted and Christlike, and there was not a single blot upon his record.

Brother Harp had been on "the honor roll" of the Louisiana Conference for several years. The last congregation that he served was that of the Noel Memorial Church of Shreveport, and his last public service as a minister was to participate in the exercises of the laying of the corner-stone of our new First Church in that city, a little more than a year ago. He had been gradually growing weaker for some time, and knew that the day of his home-going was not far distant. Only a few weeks before, his beloved wife had heard the Master's call and had preceded him to the Father's house. He is survived by a daughter, Mrs. J. R. Whitworth, at whose home he passed away. To her and the other bereaved ones we extend our deepest sympathy.

We hope to give our readers at an early date a more extended account of the life and labors of this noble itinerant from the pen of some one who is fully informed concerning his long and useful career.

PERSONAL AND OTHER NOTES.

Dr. G. E. Cameron, of Alexandria, La., assisted Rev. W. S. Henry in a series of revival services at De Ridder last week.

Rev. L. E. Wicht, of Eastabuchie, Miss., under date of July 23, says: "We will begin our revival meeting here to-morrow. Rev. R. A. Allums, of Ovette, Miss., will do the preaching."

Rev. W. S. Henry, our energetic pastor at De Ridder, La., reports the raising recently of $2000 toward the construction of the new church soon to be erected by our people at that place.

In a business note to the Advocate office, Rev. G. A. Baker, of Mooreville, Miss., adds: "I will start my revival work to-morrow (July 26). I have secured some very efficient helpers and we are expecting great results."

Rev. L. T. Sargent, our active pastor on the Greenwood Springs (Miss.) charge, brought us under obligations to him for some subscriptions to the Advocate last week. The work is progressing favorably in his field.

Rev. H. P. Lewis, Jr., of Poplarville, Miss., has our hearty thanks for a club of 6 subscriptions, forwarded on July 24. Do not miss reading the interesting letter from Brother Lewis which appears on another page in this number of the Advocate.

We ask our contributors to be patient with us for the present. We have been overrun with copy this week, and our next issue will be devoted to the Woman's missionary work. We cannot extend our forms a single inch. We often wish that we could.

Dr. S. H. Werlein, pastor of the First Methodist Church (South) of this city, has been resting for a few days at the Seashore Campground. In his absence the Editor occupied his pulpit last Sunday morning at 11 o'clock and was greeted by a good summer congregation.

Work is now proceeding on the new $20,000 brick church that the Southern Methodists are erecting at Moss Point, Miss. It is expected that this structure will be ready for use by Nov. 1. We congratulate Dr. B. F. Jones and his choice flock upon this forward movement.

We have been pleased to note that several of the presiding elders' districts in the two Mississippi Conferences have pledged as much as $400 toward furnishing the new Main Building at Millsaps College. This is a movement in the right direction, and every district in Mississippi should lend it a helping hand.

From Paris, Miss., Rev. C. Wesley Baley, who is one of the hustling pastors of the North Mississippi Conference, gave us on the 20th inst., a club of 5 subscriptions. We scarcely need to say that we appreciate Brother Baley's kindness in remembering the interests of the Conference organ during these dull summer days.

By request of Miss Zora Saucier, the Secretary of the managers, we make the following announcement: "The McHenry Holiness Camp Meeting will begin on Sept. 4, and will continue for ten days. Rev. C. M. Dunaway, of Georgia, and Rev. F. E. Wells, of Arkansas, will be the leading workers during these services."

We greatly regret to be apprised of the death of Sister Oaks, the beloved wife of Rev. T. L. Oaks, our pastor on the Poplar Springs (Miss.) Circuit, which occurred on July 5. She was ready when the summons came and met the last great enemy as a conqueror. Our heart goes out in tender sympathy to Brother Oaks and his sorely bereaved children.

Dr. I. W. Cooper wired us last Tuesday as follows: "Miss Barge, of Whitworth College, won the piano medal at the Crystal Springs Chautauqua last night." This was in a contest with nearly all of the leading woman's colleges in Mississippi. A Whitworth girl also bore off the prize in this contest last year. Great is Whitworth, and Dr. Cooper is its prophet.

Rev. L. M. Lipscomb, our strong and resourceful pastor at Sardis, Miss., has our thanks for a club of subscriptions sent in on July 14. This list of names for our mailing files, with a check to correspond, looked somewhat refreshing in this time of financial dearth. These are the months when a church paper most appreciates assistance upon the part of its friends.

Rev. H. W. May, the active presiding elder of the Alexandria (La.) District, says: "In the Advocate last week the number of members stated to have been received in our territory since the Annual Conference was excessive. We have received about 300, not 500." The figures in the letter from which we took our statement were indistinct. We are sorry to have made this error.

We have on our table an attractive catalogue of the Port Gibson Female College. The past session of this historic institution was a good one in every respect, and the outlook is auspicious for a fine opening on Sept. 9. We regard this school as most fortunate in having secured as its president Rev. T. J. O'Neil, who is one of the strong and resourceful men of the Mississippi Conference.

Rev. J. H. Bass, of Columbus, Miss., writes: "I have just closed a meeting in a community near Columbus, where I have an afternoon appointment, with 36 additions to the Church. The name of the Church which I serve in Columbus is Central Church, not 'Second Church,' as you had it in a recent number of the Advocate." We regret to have given Brother Bass' congregation a wrong designation, and we are much obliged to him for calling our attention to the mistake.

Under date of July 21, Rev. J. W. Ramsey, of Mendenhall, wrote as follows from Flora, Miss.: "I am here in the midst of what the pastor, Rev. M. L. White, calls in many respects a remarkable revival. Thirteen have already given their names for membership in the Churches, 8 of them coming to our Church. Large audiences are attending and the interest is increasing at every service. I go from here to Deasonville, Miss."

Under date of July 24, Dr. W. H. Huntley, who, with some of the members of his lately scattered family, is now sheltered in a cottage on the Seashore Campground, in a personal note to the Editor, says: "The Christian Workers' Assembly opened last evening with a pleasing study of William Carey, by Dr. H. A. Jones, the Presbyterian pastor at Gulfport, who was born in England. The Campground is full of resting tenters—orderly with a family feeling toward one another."

Rev. J. M. Wyatt, of Ackerman, Miss., writes: "About half the tents and the tabernacle of the South Union Campground were burned last Wednesday evening, July 22. The Camp meeting was to have begun last Sunday, but has now been postponed. The people have already commenced to rebuild and hope to have things in readiness to begin the deferred services on Thursday before the 4th Sunday in August. This camp meeting has been held consecutively for more than forty years and it is a sacred place to many people."

Rev. L. L. Roberts, pastor of the Gibson Memorial Church of Vicksburg, Miss., has elsewhere in this issue of the Advocate a statement which ought to appeal strongly to the Methodists of the entire State of Mississippi. Read what he has to say, and send him at once a remittance for the worthy cause for which he asks assistance. We have too long neglected to honor the memory of Tobias Gibson and it is high time that we were wiping out this reproach. We will gladly carry for Brother Roberts a list of the contributors to this deserving enterprise, in which we feel much interest.

We were pleased to receive a few days since a letter in the familiar handwriting of Dr. I. L. Peebles, of Meridian, Miss., but we regret to know that he is not yet entirely well. Brother Peebles says: "It will be three months next Monday, July 27, since I had to go to bed, and subsequently I was operated on. Infiltrations still trouble me, and, of course, interfere with my perfect recovery." We earnestly hope that this faithful worker will soon be rid of every trace of the malady that has afflicted him and that he will soon be able to resume his work to extend the Master's cause.

A note from Rev. W. H. Saunders, of Fernwood, Miss., written on the 24th inst., stated that his babe, which was recently so ill in New Orleans, was continuing to improve. Referring to his quarterly conference, which had just been held, Brother Saunders, in the same communication, said: "It met at Knoxo, and was quite a success. Rev. Robert Selby, our presiding elder, preached us two good sermons. The one on Sunday morning was especially impressive, and ought to be preached to every congregation in the district." Everywhere that he goes in his diocese Brother Selby seems to be magnifying his responsible office. The brethren all agree that he is accomplishing a great work for the Church in his field.

Rev. Louis Hoffpauir, of Ville Platte, La., writes as follows: "Our work is progressing nicely. We will begin our revival meeting at White's Chapel to-morrow (July 25), with Rev. H. N. Harrison to do the preaching. On August 8, we will begin a series of services at Bethel and will have Brother B. H. Sheppard to assist us; and on August 29 we will start our meeting at Ville, Platte, which I will conduct, assisted by Brother M. Hebert. We hope to build up here one of the best charges in the Louisiana Conference, and to see developed in the near future in Ville Platte, which is now the center of the Evangeline Mission and a very important point in our French Mission field, a strong and self-sustaining church."

The Commercial Appeal states that the Commissioners of the Memphis Methodist Hospital purchased last week as a site for that enterprise the W. B. Mallory property of that city at a cost of $115,000. It embraces eight and one-half acres of land and a fine residence with 22 rooms. The Commercial Appeal says: "The Mallory home is one of the finest residence properties in Memphis, and the tract of ground upon which it is situated is not surpassed in beauty in the entire South. The broad, sweeping lawn is well wooded with great, spreading trees of the forest type. The home, which will be used as a hospital until a larger structure is erected, is built of red brick and stone. The property will come into the possession of the Hospital Commissioners on the 1st of next January."

The meeting held last week by Rev. R. V. Fulton, the pastor of the St. Helena charge, at Day's Church, near Liverpool, was a splendid success. Dr. J. T. Sawyer did the preaching at 11 a.m. and 7 p.m. each day. Large congregations were present at every service, and the Holy Ghost accompanied his earnest messages in convicting and converting power. The members of the Church were greatly revived, a number of seeking souls were "born again," and many who had lost ground were spiritually quickened and reinstated. Dr. Sawyer says that Brother Fulton is greatly loved by his people, and that his efforts to build up his churches are heartily seconded by them. The indications are that he will carry an excellent report to the next Annual Conference.

PEWS FOR SALE.

The officers of the Carrollton Avenue Methodist Church, this city, are anxious to sell the pews which are in the old church building to make room for chairs. The building is now being used for a Sunday school and pews are unsuited for the purpose. The pews are made of oak, and are in good condition. Any one interested will please communicate with Rev. J. G. Snelling, the pastor, or Mr. A. H. Ahten, Station B, New Orleans, La.

The Parents' Department in the Sunday school furnishes a great opportunity for re-enforcing the work of the teacher with home co-operation. Mr. Frank L. Brown, superintendent of the great Methodist Sunday school in New York has carried on one with great success for many years.

AMONG THE BRETHREN.

Through the kindness of the brethren, I have been making of late a few short itineraries, and doing something for the Church and for the Master. In the latter part of April, it was my privilege to spend a day at Longview, where Brother V. C. Curtis was holding a Sunday School Institute, and to make more than one talk during the exercises. Brother Curtis is a most earnest and efficient Sunday school field secretary. He puts his time, body and soul into his work. He left for some other point of labor in the afternoon on the day I was at Longview, and our presiding elder, Rev. W. W. Woollard, preached an entertaining sermon at night. Brother F. H. McGee, a Millsaps graduate, is in his second year as pastor of the Longview charge. On the first Sabbath in May, it was my pleasure to be with Brother J. J. Baird and his clever people at Brooksville. The day was somewhat inclement, but we had services, the writer occupying the pulpit morning and evening. Brother Baird is in high favor with his people. The cordial hospitality of the parsonage home added to the pleasure of my visit to Brooksville. Brooksville is a pleasant town in the midst of the "prairie belt," and is the home of those elect sisters, Mrs. Ruth Koger Price and Miss Sallie Koger, daughters of the late Rev. T. J. Koger.

The third Sunday in May found me with Brother J. M. Guinn at Crawford, where I preached morning and evening. I had the pleasure while in Crawford of being kindly entertained in the hospitable home of Captain Art Ervin, and of meeting other esteemed friends of bygone days. Brother Guinn, now in his fourth year on his charge, serves an appreciative people. He also is a graduate of Millsaps College, and gives promise of a useful ministry.

The first Sunday in June found me again at Longview, to be present and to 'make a talk' at a Children's Day service. The exercises occupied the Sabbath morning hour. When I took my seat after a thirty or thirty-five minute talk, I felt that it was summer weather. A sumptuous dinner spread in the near-by grove followed the interesting exercises. Brother F. H. McGee, the Longview pastor, is an industrious toiler, and his work will tell for the good of his charge.

I spent the second Sunday in June in Mayhew, where, morning and evening, it was my very great privilege to preach to the people. While in Mayhew I enjoyed the kindly association and hospitality of the pastor, Rev. W. J. Burt, and of his excellent family. Brother Burt is a faithful itinerant, a good preacher, and is esteemed by his people.

On the fourth Sunday in June I was with the Artesia brethren. I preached for them at the morning hour, and witnessed an interesting Children's Day service at night, under the leadership of Brother A. T. McIlwain, who besides being a Sunday school superintendent, is also junior preacher of the charge, and cashier of the Artesia bank. Rev. E. J. Mohler is the resourceful pastor of this growing charge.

It was a great privilege during these brief itineraries — all within the bounds of the Columbus District, North Mississippi Conference—to do some work for our Lord and Master, while added pleasure was found in the cordial greetings and kindly association of brethren and friends.

T. C. WIER.

Starkville, Miss.

FROM POPLARVILLE, MISS.

I saw the following notice not long ago on the wall of a negro Methodist Church: "Please do not sleep in this church. To do so is a $5 fine. Also do not spit on the floor, for it's the same." I asked a negro if the notice kept the congregation from going to sleep, and the answer was, "No, Sir, dey sleeps on des the same."

In a revival recently held here and conducted by Brother Dan Kelly, on two or three evenings we made room in a section of the church for some of the colored people who wished to hear the sermons. At the close of one of the services, I requested the negroes to sing for us, "Lord, I want to be a Christian in my heart." They did so with a vim; and when they began singing, "Lord, I feel the Spirit moving in my heart," I tell you, I felt it moving in my heart, and Kelly and I couldn't keep still. It looked for awhile like there was going to be some old-time shouting there among both white and colored.

We had a great revival, June 14-24. Just preceding the revival, we had the pleasure of entertaining the Seashore District Conference, and the presence of these brethren, both preachers and laymen, in our town and homes was a great blessing to us all. The preaching of the conference by Brothers Blackwell, Gunn, H. J. Moore, and Burton, was as strong and evangelical as I ever heard at a district conference, and it helped to pave the way for the revival which followed. During the revival, the good Lord met with us in great power, and brought us great times of refreshing. Many tell me it was the best revival ever held here. Some results: Many conversions and reclamations, family altars erected and re-established, a citizen's prayer meeting started, better attendance on all the services of the church, with many more among both old and young to take active parts in these services, and 32 additions to our Church, besides some applications for membership in other Churches. It has been a month since the close of the meeting, and the revival spirit abides and grows.

We came to this charge last December. Have added 63 new names to the church roll. All the departments of church work have grown and we feel that much progress has been made in the Master's work. Pray for us.

H. P. LEWIS, JR., P. C.

YOUR BOY'S TRAINING.

A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, principal of the Morgan School, Fayetteville, Tennessee.

During the past twenty-five years, Mr. Morgan has built up this training school for boys, around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being, and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with this one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bellbuckle, Tenn., and of Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who come under his care. His close, personal relation with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a $15,000 building as an addition to his school.

A request to Mr. L. I. Mills, Secretary of Morgan School, Tenn., will bring a catalogue and full information of this school.

Tidings From the Field

Springfield, La.

Dear Brother Meek: I have just closed a fine meeting at Springfield, La., with Brother J. B. Williams. We had good interest and large crowds. There were a number of conversions and 9 or 10 were received into the Church. Twenty years ago, when pastor there, I received into the membership of the Church 43 in one day. I found some of the work still abiding. Brother J. S. Settoon and his wife still work in the Sunday school, as do many others who took part in the work when I was there. I go to help Brother Coburn next. Pray for us.—W. T. Currie.

Pollock, La.

Dear Dr. Meek: You will please state to the Advocate family that we had a wonderful meeting at Pollock, La. We had the Rev. Q. L. Bennett, of Hico, La., with us. Brother Bennett is a sane gospel preacher, and is a safe man to work with. We had several conversions, and a goodly number were sanctified. We are praising God for this meeting. I will be with Rev. C. B. Powell at Palmetto, La., from July 26 to Aug. 2. I have the two last Sundays in October open, and would like to hear from any one wanting a meeting on that date. May God bless the Christian Advocate and its Editor.—E. G. Wood.

Kosciusko, Miss.

The churches of this little city united in a revival meeting the latter part of June. Rev. Walt Halcomb and the Blacksmith preacher of Knoxville, did the greater part of the preaching. Holcomb is a true prophet of God. The Blacksmith is in a class to himself. Both men were honored and loved for the work God did through them. Great crowds assembled daily for two weeks during the hottest weather to hear them. The Church was quickened. So far 20 have joined our Church and as many more have united with the other Churches. We are all happy and working together to hasten the coming Kingdom.—R. H. B. Gladney.

Oakvale, Miss.

On Friday we closed a twelve days' meeting with 7 additions to the Church—3 by baptism and 4 by letter. The services were conducted by our pastor, Rev. J. L. Greenway, who was assisted by his wife. Brother Greenway, with his pleasing manners, earnestness, zeal and power as a speaker, held the people spellbound under the power of the truth. Sister Greenway is a most consecrated Christian who never wearies in well-doing. We predict a great harvest for the Master at an early date as a result of the work done during this meeting. May the Lord bless Brother and Sister Greenway in their work for him and may he perpetuate the good that has been done here.—A. J. McGahey.

Homer, La.

Dear Mr. Editor: I refrain from taking your valuable space to give an extended account of the great meeting which was conducted here by the evangelist, Rev. Thurston B. Price. We erected a tabernacle with a greater seating capacity than all the churches of the town combined, but it was inadequate to meet the demands. It is said that larger crowds attended this meeting than have ever been seen assembled in Homer on any previous occasion. The whole town received a great moral and spiritual uplift and scores testified to the beginning of a new life, and eternity alone will tell the rest. We want a larger tabernacle and a like meeting every year.—A Member.

TRIBUTE OF RESPECT.

The Methodist Woman's Missionary Society of Greenwood, Miss., in loving memory of our sister, friend, and co-worker, Mrs. Ella Bew, adopted the following resolutions concerning her death:

Resolved, That we bow in humble submission to our Heavenly Father's will, in the removal of our sister from our midst, and, knowing her sweet Christian life, we feel assured that our loss is her eternal gain.

Resolved, That the sympathy of this Society be extended to the family of the deceased in their sad bereavement, and

Resolved, That these resolutions be spread on our minutes and a copy sent to the family, the city papers, and the New Orleans Advocate.

Signed: Mrs. E Ellington, Mrs. Henry Herlong, Mrs. Walker Bell, Committee.

ANOTHER LOAN FUND.

Rev. W. F. McMurry, D.D.

Title has just been received to a quarter section of Oklahoma land, easily worth $8000, which becomes a part of the Loan Fund Capital of the Board of Church Extension. Accompanying the deed to this property is the following letter:

"Dear Brother McMurry: After some delay, I have executed deed and contract all in proper form and we leave the matter to the good Lord and the good it will do to the Church in the years to come after our days of pilgrimage shall have ended. We praise God to-day for the power he has given us to be able to do this for the Church that he has so wonderfully blessed. We have labored long and hard in the years past, but have great joy this day in the giving. We have tried in all these years to pay all we owed to the Church. God bless the gift and the cause and you in directing it. Our blessings have already been multiplied until it looks unreasonable to expect more, but we will serve and wait his pleasure.

As ever, your brother,"

The brother who wrote this letter is a hard-working, business man, and has been a consistent member of the Church for many years. There are others like him here and there throughout the Church who would realize as much joy as he in giving to this good cause if the need for an increase in the Loan Fund Capital of the Board were called to their attention. Pastors and presiding elders are respectfully requested to take due notice and govern themselves accordingly.

Two More Loan Funds.

The Board of Church Extension of the Methodist Episcopal Church, South, has just received from a distinguished Methodist minister a contribution of $1000 to its Loan Fund Capital. This good man has been for many years a leader of our hosts.

The same week there came to the office of the Board a draft for $1500 from a good woman who has spent many years in teaching. She directs that the loan fund, which is to bear her name, is to be used in the interest of church and parsonage building among the American Indians.

FROM BRANDON, MISS.

Dear Dr. Meek: Mrs. Annie McLaurin, widow of the late Mr. Sylvester McLaurin, passed away last Tuesday morning, July 21. She had been practically an invalid for many years. Her death though not unexpected, was a source of great grief to her many friends and relatives. She had been a member of the Brandon Methodist Church for nearly 35 years and was one of our most loyal and devoted members. With calm and confident trust in her Savior and in great peace, she passed to her reward. Her funeral was held at the Methodist Church on Wednesday morning, and was conducted by her pastor.

Our third quarterly conference has just been held and the reports are up to what they were this time last year, and this in the face of a distressing financial condition due to an unprecedented drought. Our people are loyal and they expect to pay all assessments in full as has always been the case. Our revival season is now on and a great spiritual uplift is fully expected. Yours in the work,

O. S. LEWIS.

A REMINDER.

Send all the money collected on Children's Day and the assessment made by the Annual Conference for the use of the Sunday School Board to the treasurer. Please observe the golden rule and let us have the money as soon as collected.

R. H. B. GLADNEY,
Kosciusko, Miss. Treasurer.

COURT'S DECISION CLARIFIES PURE FOOD LAW.

On June 13, 1914, the United States Circuit Court of Appeals, sitting at Cincinnati in the Sixth Federal District, handed down a decision confirming the judgment of the Lower Court in the Coca Cola case. This case was originally brought before Judge Sanford of the District Court of the United States for the Eastern District of Tennessee on March 13, 1911, and was tried at great length before a jury at Chattanooga, Tenn. A score of scientists, including the most eminent chemists, pharmacologists, and physicians of America, testified as expert witnesses. At the conclusion of the trial the Government withdrew all of the charges except two and on these two the Court instructed the jury to return a verdict in favor of The Coca Cola Company.

The case was then appealed, and the recent decision of the Circuit Court of Appeals at Cincinnati, confirming the judgment of the Lower Court, sustains the claim of The Coca Cola Company that its product is neither adulterated nor misbranded within the meaning of the Pure Food Act.

The following quotation from the official court record will prove interesting alike to the manufacturers and consumers of food products as it gives a clear exposition of one of the most important sections of the Pure Food Law, and also defines the character of Coca Cola, the popular soda fountain beverage. It reads as follows:

"There is a middle view, which is sufficient for the purpose of this case, and which will recognize the composite meaning of "added deleterious" rather than the separate meaning of each word. This view is that in using the word "added" with reference to a possibly deleterious food ingredient, Congress had in mind an addition above and beyond the quantity in which ingredient was normally found in usual and customary articles of food, and that no such ingredient should be considered as "added" if it was present only in the quantity in which it existed in these common articles of food with which every member of Congress was familiar and which had generally been thought wholesome. For example: Creosote and other products of destructive wood distillation are, independently considered, injurious, but they have always been present in smoked hams. Can the addition of the same preservatives to the same extent to the same meat be something that Congress intended to prohibit? The boric acid, found in apples, is a preservative. If certain apples which are to be preserved are not up to the maximum in this element, did Congress intend to forbid supplying the deficiency by the same element from another source? Acetic acid may, of course, be injurious, but if, by its use, an artificial vinegar is made which is chemically and in every way equivalent to the natural vinegar familiar to the members of Congress in many compounds, would they have thought of it as a deleterious addition? No example is so clear as the very one here involved. Every member of Congress had been familiar, from childhood, with tea and coffee; perhaps most of them drank it. The average cup of coffee contains more than two grains of caffeine; the average cup of tea, one and one-half grains. A glass of Coca Cola, as consumed, contains one and one-fifth grains of caffeine. The chemical qualities and the physiological effects of the caffeine which is in the tea or coffee and of the caffeine which is in the Coca Cola are precisely the same. We are quite convinced that the use in an artificial beverage of a certain element which had been one of its characteristic elements for many years, and when such use was in a less proportion than the same element was known to make up in different natural beverages than in universal use and generally thought wholesome—that such an element so employed could not have been within the meaning of Congress when it chose the words "added deleterious ingredient."

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Port Gibson .....Aug. 1, 2
Gloster, Wed. .....Aug. 5,
Centerville, at M. .....Aug. 15, 16
Liberty, at Mt. O., Wed....Aug. 19,
Woodville Ct., at White's, Friday .....Aug. 21,
Woodville Station .....Aug. 23, 24
Oak Ridge, at Bovina.....Aug. 29, 30
Fayette .....Sept. 5, 6
Nebo, at ——, Tues.....Sept. 8,
Washington, at K.....Sept. 12, 13
Jefferson Street .....Sept. 13, 14
Pearl Street .....Sept. 15,
Rolling Fork, at Cary.....Sept. 20,
Mayersville, at M.....Sept. 23,
Anguilla, at M.....Sept. 26, 27

T. W. ADAMS, P. E.

Jackson Dist.—Third Round.

Lake City and Lintonia, at Crymes Chapel .....Aug. 1, 2
Yazoo City .....Aug. 2, 3
Bolton, at Brownsville.....Aug. 5,
Eden, at Coxburg.....Aug. 8, 9
Madison, at Pocahontas...Aug. 16, 17
Fannin, at Oakdale.....Aug. 19,
Benton, at Tranquil.....Aug. 22, 23
Edwards .....Aug. 30, 31
Galloway Memorial .....Sept. 1,
Rankin Street .....Sept. 3,
Camden, at Thomastown..Sept. 5, 6
Capitol Street .....Sept. 8,
Millsaps Memorial .....Sept. 9,
Canton .....Sept. 13,
Sharon, at Milville .....Sept. 14,
Terry, at Forest Hill.....Sept. 18,
Florence, at Sinai.....Sept. 19, 20

P. D. HARDIN, P. E.

Hattiesburg Dist.—Third Round.

New Augusta .....Aug. 1, 2
McLain .....Aug. 2, 3
Prentiss .....Aug. 8, 9
Oloh, at Clyde .....Aug. 9, 10
Hattiesburg, Court Street..Aug. 11,
Hattiesburg, Broad Street..Aug. 14,
Hattiesburg, Main Street...Aug. 16, 17
Williamsburg, at Good Hope .....Aug. 22, 23
Sumrall .....Aug. 23, 24
Magee, at Sharon .....Aug. 30, 31

GEO. H. THOMPSON, P. E.

Meridian District—Third Round.

Waynesboro Circuit, at Big Rock.....Aug. 1, 2
Meridian, East End .....Aug. 9, 10
Meridian, Fifth St. .....Aug. 9-11
Waynesboro.....Aug. 16, 17
Scooba, at Binnsville .....Aug. 22, 23
Daleville, at Linwood.....Aug. 29, 30
Enterprise, at Concord....Sept. 5,
Pachuta, at Pachuta .....Sept. 6, 7
Moscow, at Big Oak.....Sept. 11,
De Kalb, at Spring Hill...Sept. 12, 13
Matherville, at Manassas..Sept. 19,
Buckatuna, at State Line.Sept. 20, 21
Meridian, Central .....Sept. 27, 28
Meridian, 7th Ave. .....Sept. 27, 28
Porterville, at Chapel Hill..Oct. 3,
Lauderdale, at Lauderdale.Oct. 4, 5

J. T. LEGGETT, P. E.

Brookhaven District—Third Round.

Crystal Springs.....July 29,
Bogue Chitto and Norfield, at Bogue Chitto.....Aug. 1, 2
Buford, at Jamestown.....Aug. 8, 9
Monticello, at Hopewell....Aug. 10,
Wesson, at Beauregard.....Aug. 15, 16
Bayou Pierre at Sweetwater Aug. 20,
Meadville, at McCalls.....Aug. 22, 23
Brookhaven.....Aug. 23, 24
Topisaw, at Holmesville....Aug. 29, 30
Barlow, at Rehoboth.....Sept. 5, 6
Hazlehurst .....Sept. 6, 7
Pleasant Grove, at Hawkins Chapel .....Sept. 12, 13
Tylertown, at Tylertown...Sept. 16,
Adams, at Ebenezer.....Sept. 19, 20
Scotland, at Union Church Sept. 26, 27

ROBT. SELBY, P. E.

Seashore Dist.—Third Round.

Bay St. Louis, Wed. p.m..July 29,
Moss Point .....Aug. 1, 2
Escatawpa, at Caswell Springs .....Aug. 3,
Americus, at Roberts Chapel.....Aug. 8, 9
Columbia .....Aug. 16, 17
Hub, at E. Columbia.....Aug. 17,
Logtown .....Aug. 22, 23
Carriere and Picayune, at Pic., Monday p.m.....Aug. 24,
Derby, at Wesley Chapel, Tuesdsy .....Aug. 25,
Saucier and Howison, at Wortham .....Aug. 29, 30
Wolf River, at Durham's..Sept. 5, 6
Lumberton, Wed. p. m....Sept. 9,
Poplarville .....Sept. 12, 13
Mentorum, at Mt. Zion....Sept. 19, 20
Coalville, at White Plains, Monday .....Sept. 21,
Wiggins .....
Vancleave .....

W. H. HUNTLEY, P. E.

Newton Dist.—Third Round.

Bay Springs, at B. S.....Aug. 1,
Laurel, First Church, a.m..Aug. 2,
Laurel, 14th Ave., p.m....Aug. 2,
Morton and Pelahatchie, at M.....Aug. 6,
Trenton, at Polkville.....Aug. 7,
Suqualena, at Collinsville..Aug. 8, 9
Philadelphia Station .....Aug. 12,
McDonald, at ——.....Aug. 14,
Philadelphia Cir., at Hester's.....Aug. 15, 16
Choctaw Mission, at Tallachulak .....Aug. 17,
Carthage, at Bethel.....Aug. 20,
Pearl, at High Hill.....Aug. 21,
Walnut Grove, at Pleasant H.....Aug. 22, 23
Forest, at Harperville.....Aug. 29, 30
Lake, at L.....Aug. 31,
Hickory and Meehan, at H.Sept. 4,
Chunky, at Kelly's C.....Sept. 5, 6
Louin, at ——.....Sept. 8,
Rose Hill, at Read's C....Sept. 9,
Newton & Montrose, at M.Sept. 10,
Homewood, at High Hill..Sept. 11,
Shiloh, at Clear Creek....Sept. 13, 14
Laurel, 2nd Ave.....Sept. 20,
Decatur & Union, at U....Sept. 26, 27
Forkville, at F.....Sept. 29,

UNION, MISS., AND ELSE.

Dear Mr. Editor: If a few dots from this "neck of the woods" are in order it may he of interest to some of your readers to know that Union is really on the map of Mississippi and making rapid strides toward cityhood.

A few years ago, when I last visited this section of Newton County, there was near here a small post office which bore the name of Union, but the present town was unthought of.

When I accepted an invitation from Rev. W. A. Hays, the splendid man, faithful, and efficient pastor of the charge, to conduct a revival campaign in Union, I wondered what I would find when I reached that place. When I stepped off the New Orleans, Mobile and Chicago R. R. train in Union, I was surprised, beyond measure, to find myself in one of the most splendid and progressive towns of the whole State. The stores and public buildings, unlike those in most new towns, are splendid brick structures. Many of the stores show stocks of goods seldom found in towns of like size. They have here many of the conveniences usually found in up-to-date communities.

Here we have a splendid and substantial church building, and the people say that they have the best pastor in the Mississippi Conference. While they maintain that they were not "raised" on it, they profess great fondness for Hay. Let the capital remain in that Hay, Mr. Editor, for it is the kind of Hay which deserves to be spelled with capitals all through. And he was **"Grown in Mississippi,"** too: Yes, Brother Hays is a splendid character and is making full proof of his ministry here.

I have with me as chorister, Rev. Otto Porter, a local preacher in our Church, who is rendering faithful and efficient service. Brother Porter is preparing himself for the itinerant ministry and will, as soon as he can complete his education, knock at the doors of the Annual Conference for a place in the itinerant ranks.

The campaign here began on the night of the 23d instant and prospects are good and hopes run high. The meeting will continue indefinitely.

I am sure it will be of interest to many of the brethren to have some word from my aged and honored **father, who has for many years been** a member of the Mississippi Conference. It is with much sorrow that I write that he is rapidly declining in health and that the end cannot be very far distant. For several years the burden of incurable disease, senile paresis, has borne heavily upon him. He has been a great sufferer, but through it all he has remembered and loved most tenderly his brethren of the ministry. His home is with me in Yazoo City, Miss.

Yours sincerely.

THOS. J. NORSWORTHY.

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. V. C. Curtis.

The writer has recently visited the Belzoni Charge. It is useless to say that he found the "little" pastor, Rev. O. L. Savage, looking diligently after his Sunday schools.

So far, Itta Bena is the banner charge in the amount of Children's Day money collected—$71. The young pastor, Rev. J. E. Thomas, is moving things along all lines.

The writer spent Monday night and Tuesday, July 20 and 21, with Rev. J. M. Wyatt at Salem, on the Ackerman charge. The different phases of the Sunday school work were presented and seven were received into the Church on profession of faith.

One of the most hopeful signs for the future of our Sunday schools is the interest the young people are taking in special training. Some of our secretaries have already taken courses at training schools and others are preparing to go to the next session. Scores of others are taking the Teacher-training Course at home.

The recent session of the Durant District Conference was an interesting occasion from every standpoint. The attendance was good and the presiding elder, Rev. W. S. Shipman, emphasized the importance of the Sunday school work. Miss Willingham, the District Secretary, and the writer addressed the Conference on some phases of the work.

Miss Horn, the District Secretary, and the writer have made an itinerary through the Holly Springs District recently. Sunday and Monday were spent with Brother W. R. Williams at Salem, on the Mt. Pleasant Charge. The attendance, representing four schools, was good. Brother Williams has four schools now which are double the number that were on the work when he took charge. Tuesday and Wednesday were spent with Rev. W. S. Selman at Early Grove, on the Lamar charge. Four schools were represented. The general attendance was good and much interest was manifested. Brother Selman has had special training in the Sunday school work and is making use of it. Thursday and Friday were spent at Ashland with Brother James. Brother James is much interested in this part of the Lord's work. Five or six hundred people were in attendance, which was an expression of interest. Saturday and Sunday were spent on the Pine Valley charge fifteen miles east of Water Valley. Brother Papasan is the popular pastor there, and feels a keen interest in his Sunday schools. Saturday was spent at Salem, and Sunday at Banner. We had good congregations at both places. At nearly every point a Cradle Roll was installed, a Home Department and a Teacher-training Class organized.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Very attractive rates are on for Lake Junaluska, and it is to be hoped that many of our Sunday School teachers and leaders will attend. Every year this school will increase in efficiency and helpfulness. Situated as it is in such an ideal climate, it will draw a large number of enthusiastic and fine folk.

In a certain locality a series of misfortunes forced the people to do without a pastor. The organized men's class took charge of all the services, and conducted them in an enthusiastic, interesting and spiritual manner, and on their Decision Day brought many into the Kingdom. Every such class should be a live and helpful part of every service.

REVIVAL AT BELLE CITY, LA.

Dear Dr. Meek: We have just closed a very successful meeting at Hayes. Our church membership was drawn very close together and to God. Rev. C. E. Fike, of Patterson, La., did the preaching. Our people learned to love him and sat up and payed attention when he began to speak. Brother Fike is a hard student and he shows this when he goes into the pulpit. We have had 14 additions since Conference. We have a live Sunday school at each point on the work, and the good people are paying up their assessments well.

F. E. FEW, P. C.

A GREAT MEETING AT CHARLESTON, MISS.

Brother G. A. Klein the Evangelist, was the preacher in these services, and Brother Boyd and his wife led in the singing. They were with us thirteen days in the power of the Holy Spirit.

The result of the meeting was a general awakening of both the members of the church and the sinners. Just how many were renewed and covenanted with God for a better life, would be hard to tell; for the work commenced with the first service, and there was not a drag in any service until the close. Seventy-four have joined the Methodist Church; twenty-one the Baptist Church, and one each, the Presbyterian and Christian Churches. I suppose that about fifty persons promised to establish family altars. Brother Klein is a faithful digger: he goes down to the bottom of things, illustrating his points so that a child can understand. I will say to our brethren who want efficient work done in protracted meetings, that I know of no one who is better adapted to such work than Brother Klein. His chorister, Brother Boyd, is spiritual and speaks his words distinctly when singing; and his wife is a charming musician (both vocal and instrumental). I know of no better team to engage for your meeting.

D. W. BABB, Pastor.

"It is the belief of the unseen things that makes possible the right use and enjoyment of the seen."

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

WHICH ARE YOU?

Now, the two kinds of people,
On earth I mean,
Are the people who lift
And the people who lean.
Wherever you go,
You will find the world's masses
Are always divided
Into just these two classes.
—Ella Wheeler Wilcox.

A CHINESE HELEN KELLER.

The population of China includes 400,000 deaf mutes. "They are looked upon as most undesirable in a family; the girls in poor families, as soon as they are old enough, are sold into slavery; the boys are often turned out to make their way among a people most unsympathetic toward the deaf." A school for the deaf was established at Chefoo, North China, some years ago, by Mrs. A. T. Mills, formerly a teacher in the Rochester School, New York. In 1907 a branch school for deaf girls was opened, and Miss A. E. Carter took charge of the six girls who entered.

"Wang Fung-Ying, one of these six girls, was blind as well as deaf. Her exact age is not known, but she is about 18. Fung-Ying was sent to the Chefoo School from the Hildersheim Roman Catholic Mission in Kowloon, Hong Kong. The Sisters there had not the time to devote to this poor unfortunate child, and could do little for her. She would often go into violent outbursts of temper, and seemed quite a hopeless case. Her home was in Hoksau, in the hill country of the Hakas. The father brought her to the Hong Kong Mission, stating that in her early childhood, through an attack of smallpox, she had lost both sight and hearing. In consequence of this misfortune she had grown up in absolute ignorance, and there is little wonder that she flew into terrible rages.

"Miss Carter took the girl in hand, with the assistance of Mrs. Seu, a graduate of the Teng Chow Tu Girls' High School. It required three months of the combined efforts of these two women to teach the child that d-o-l-l spelled into her hand with the alphabet for the blind stood for the object they had put into her arms.

"When light began to penetrate this darkened brain, the work went on more easily and the fits of rage were less frequent. By the end of ten months Miss Carter and the child had both learned the Braille system of raised letters.

"As soon as Fung-Ying had learned to use the sign language and to write and read the Braille, she began to express herself in a feeble way, and each step carried her farther along the road. When she had been just two years and a half under the training, the result was marvelous. As Helen Keller had her Miss Sullivan, so Fung-Ying has her Miss Carter.

The blind and deaf girl has been won and taught by love, to which at first she was quite unresponsive. She now finds a joy in life; she has a means of intercourse with the other girls, and she takes an interest in what goes on in the school. Her greatest delight is to be with Miss Carter and her slate; and her constant prayer is 'Teach me.' The result is all the more marvelous when we consider the age of the girl before she received any training whatever and the nature of her antecedents—generations of poor, uneducated people.

"The difficulties which Miss Carter has surmounted can hardly be realized. It was necessary that she learn the Chinese language by the Bell Visible Speech Symbols. Then she had to become familiar with the Chinese way of doing things in order that she might not give offense to the Chinese people, who are inclined, not without grounds, to be very suspicious of the foreigners. All the difficulties have been met and conquered, and she now sees before her, as a result of two years of work, the awakening of a soul whose body was afflicted in many ways."—Silver Cross.

KINDERGARTEN WORK, SOOCHOW.

The kindergarten work in Soochow is large and varied. The director has under her control five kindergartens, 200 children, and about 20 students in training for teachers. She has associated with her 15 foreign and Chinese teachers. The students of the training school are keen, discerning young women, superior to the usual high school graduate at home. The pedagogical difficulties are multiplied by language difficulties. The students come from all parts of China, hence they differ widely in disposition, culture, and experience, and "each speaks her own tongue."

ZWOLLE, LA.

Our Missionary Auxiliary is composed of eighteen members. At our first meeting in January we re-elected our officers and made pledges for the year. We pledged $60 for home, $60 for foreign work, and $72 for the Orphanage.

We raise some money by means of individual pledges from our members, ranging from $1 to $3 per quarter. We served cake and ice cream at one entertainment and coffee, chocolate and sandwiches at another, each time realzing a neat little sum. We are planning to give an entertainment soon for the purpose of raising money for the third quarter.

We have our monthly business meetings at the Church and our social and other meetings in the homes of the different members. While we feel the need of a greater interest in the work, we feel sure that we shall meet our pledges, and that we shall have increased interest and zeal when the summer months are over. MRS. R. M. MITCHELL.

"A nation's prosperity depends upon the physical condition of its working people; and with this grind for the mere necessities of life of so large a proportion of its population, what future awaits the United States? The very spirit of democracy calls for action, to say nothing of that sense of brotherhood which marks the followers of the Elder Brother. Verily, we are our 'brothers' keepers,' and the voice of their blood calls us to join forces to make life more tolerable and the din and strife less acute."—Mrs R. W. MacDonell.

Miss Julia Wasson sails for China August 6 from Vancouver, British Columbia, on the "Empress of Russia" to take up her work at McTyeire School, Shanghai, China. Any letters or cards that her friends may wish to write her will reach her if addressed to Miss Julia Wasson, on board the Empress of Russia, Vancouver, British Columbia. It would be a beautiful thing for numbers of letters and cards to reach this faithful worker from the North Mississippi women bidding her good cheer and assuring her of your love and prayers.

WATCH FOR THE WOMAN'S EDITION OF THE ADVOCATE AUGUST 6.

Read it and preserve it, for doubtless there will be many historical facts that some one has labored hard to get together, that will save you much hard study, should you wish to know them, and, of course, you do. MRS. WALTER CAMPBELL.

EDUCATIONAL EDUCATIONAL

Grenada College

GRENADA, MISS.

A CHRISTIAN SCHOOL FOR YOUNG WOMEN

Faculty of Experts; Select Student Body; Thorough Course of Study; Best of Fare; Artesian Water; Two Students to a Room; Lowest Prices.

AVERAGE MEDICAL BILL FIFTY CENTS LAST SESSION.

Literary, Music, Art, Expression, Domestic Economy.

OVERFLOW LAST YEAR. REGISTER EARLY.

Grenada, Miss. J. R. COUNTISS, President.

CUMBERLAND UNIVERSITY

LEBANON, TENNESSEE.

FOUNDED 1842

College, Academy, Schools of Music and Law.

CO-EDUCATIONAL.

Four years college courses leading to the degrees A. B. and B. S. Four years preparatory work fitting for college entrance or business.

The leading universities of the country are represented in our exceedingly strong faculty. Special attention to Domestic Arts and Science for girls.

Influences are positively Christian. Good Churches, and no saloons. Moderate expenses. Send for catalogue.

SAMUEL A. COILE, President.

Southwestern Presbyterian University,

IN CLARKSVILLE, TENNESSEE.

A Pleasant, Healthy, Hospitable, Christian Community.

Six thousand dollars in improvements this year. New dining-hall, lavatories and shower baths. Dormitories and lecture rooms renovated. Many improvements. New furniture. Laboratories, Library, Reading-room, Literary Societies and Journal, Y. M. C. A., Band, Glee Club, Gymnasium, Athletics.

Standard Entrance Requirements. Pre-medical, Pre-engineering, and Pre-law courses. Bachelor of Arts or of Science in four years. Master of Arts in five. Bachelor of Arts and of Divinity in five. Bible study required. Christian Directors, Faculty and students. Study and character valued more than numbers. Opens Sept. 16.

Address S. P. UNIVERSITY, Clarksville, Tennessee.

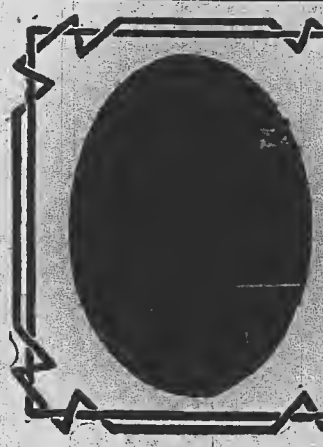
PRICE-WEBB SCHOOL

LEWISBURG, TENN.

A boys' training school located in one of the most healthful sections of Middle Tennessee. Non-denominational, but stands for the highest ideals of Christian character.

Tuition, $75.00 per session. Board at reasonable rates. Fall term opens September 3. Write for catalogue.

E. T. PRICE, Principal. W. R. WEBB, Advisory Principal



1870 Martin College 1914

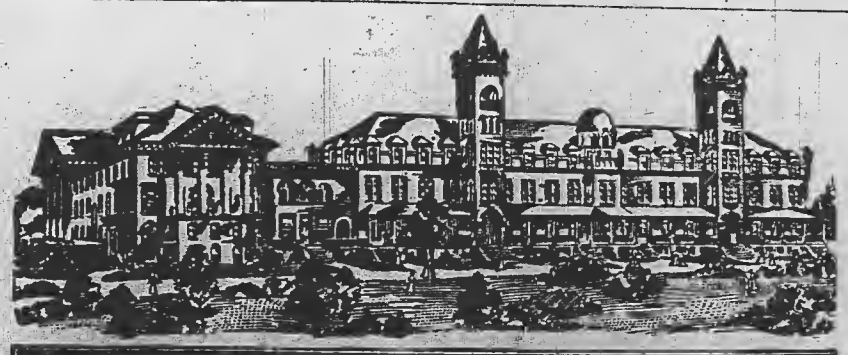
Pulaski, Tennessee

Preparatory and Junior College for Girls and Young Women. Able faculty. Congenial student body. Cultured community. Mineral water. Moral influences the best. High standards. All departments. Steam heat, baths, electric lights, complete fire protection. Reasonable rates. Forty-fourth session begins September 16, 1914.

Write for Catalogue

W. T. Wynn, Pres., Box J, Pulaski, Tenn.

EDUCATIONAL. EDUCATIONAL



THE BLACKSTONE SCHOOL FOR GIRLS

JAMES CANNON, JR., M. A., D. D., PRINCIPAL.

20 Years Result. Ago the Blackstone School adopted the following MOTTO: Thorough instruction under positively Christian influences at the lowest possible cost. IT is today, with a faculty of 33, a boarding patronage of 368, a student body of 428, and a plant worth $150,000,

The Leading Training School for Girls in Virginia.

$150 PAYS all charges for the year, including Table Board, Room, Lights, Steam Heat, Laundry, Medical Attention, Physical Culture and Tuition in all subjects except music and elocution. **$150**

Can parents find a school with a better record, with more experienced management at such moderate cost? For catalogue and application blank address GEO. P. ADAMS, Secretary, Blackstone, Va.

MEMPHIS CONFERENCE FEMALE INSTITUTE

Historic Boarding School for Young Ladies of The South

Established in 1837, chartered in 1843. An honorable history of splendid achievement. All denominations attend. Located in Jackson, Tennessee, a town of 20,000, which boasts of never having had an epidemic. Offers a health record unsurpassed anywhere. In a community of beautiful homes, intelligent, refined people, deeply religious tendencies and a marked "school atmosphere." A *safe home school* in every respect, providing perfect conditions for thorough education.

Beautiful shaded grounds equipped with tennis courts, etc., in the heart of the city, affording every opportunity for healthful outdoor exercise together with the inspiring and cultural influences of the city. A completely equipped and weill appointed brick building of size; electric lighted, hot and cold water, plenty of light and ventilation. A gymnasium.

Standard academic course leading to degree of A. B. Seventeen competent instructors. A conservatory of music, conducted by artists of highest reputation, offering great opportunities in Piano, Voice, Violin and Harmony. Splendid Schools of Expression, Art, and Dressmaking. Terms moderate.

For Descriptive Catalogue and 1914-15 announcement, Address

Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.

MERIDIAN MALE COLLEGE

J. W. BEESON, A. M., LL. D., and M. A. BEESON, B. S., D. Sc., Presidents

In the Health Giving Pine Hills of Mississippi

Beautiful campus and recreation grounds. Dignified, manly athletics encouraged. Preparatory, Collegiate, Theological and Commercial courses. Commercial school all the year. Enter any time. **An ideal home school** for your boy where he will receive thorough instruction, morally, mentally and physically with best home influence. Write for illustrated catalog No. 4 J. W. BEESON, A. M., LL. D., MERIDIAN, MISS.

Meridian Woman's College—nearby is an ideal place for a girl. Non-sectarian, Christian influences, operated in connection with Meridian Male College.

CHRISTIAN INFLUENCE

MILITARY TRAINING

A LETTER FROM LAKE JUNALUSKA.

Dear Dr. Meek: I have been some days on the grounds of the "Southern Assembly," at Lake Junaluska, in attendance upon a conference of pastors and Sunday school superintendents, conducted by Dr. H. M. Hamill of Tennessee and that prince of Sunday School Superintendents, Mr. J. R. Pepper, of Memphis, Tenn. This conference was held under the auspices of our General Sunday School Board, and lasted from Wednesday through Sunday. It will be followed by a conference of Sunday school teachers, conducted by Dr. E. B. Chappell, our Sunday School Editor, and Dr. Bulla, Superintendent of the Adult Bible Class Department.

At our first meeting seventeen Annual Conferences were represented, and daily there have been added unto us those who were interested. From the subjects discussed, the methods of discussion, and the character of the discussions, this seems to be one of the most helpful Sunday school conferences ever held by our General Board. Railroad rates are not excessive, the hotel accommodations are reasonable, and the situation is unsurpassed for beauty and attractiveness. The social and religious atmosphere is charming. No Sunday school could do a wiser thing than to send its superintendent to these sessions, and no church could do a greater thing for its pastor than to give him a two weeks' outing on these magnificent assembly grounds. At one session of this conference enough valuable suggestions were made, covering some of the most difficult problems of the superintendent and pastor, to pay for the trip. And these suggestions were by veteran Sunday school workers, not by embryonics.

The most delightful feature of Thursday evening's session was an address by Dr. David Sullins of the Holston Conference, who is 88 years of age, and who has been for seventy-five years a member of the Sunday school. His subject was "A Sunday School Retrospect—Is the Modern Sunday School Better than the School of our Fathers?" Some very wholesome hints were dropped by this veteran worker. Lack of time prevents me from mentioning any of them.

The sessions of these conferences are held during the morning hours, while the afternoons are given over to recreation, and the evening hour to popular lectures and Chautauqua features. This is a great place, and these are great meetings.

B. F. LEWIS.

WOMAN'S MISSIONARY EDITION

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 61—No. 32. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3050.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 6, 1914. CHAS. O. CHALMERS, Publisher.

PREFACE.

For the benefit of the few who, perhaps, do not know the aim and purpose of this special edition, we feel that some words of explanation are due. When the Woman's Missionary Society of the Mississippi Conference held its annual meeting in Laurel, in April, 1914, Mrs. J. L. Neill, who was chairman of the Publicity Committee, suggested that as a Conference we ask Dr. Meek for one issue of the Advocate during the year. When the committee's report was read before the Conference, it met with an enthusiastic reception. The other two patronizing Conferences were asked to co-operate; and how well they have done it we leave you to judge, for the special edition is here before you.

Our aim has been to reach every Methodist woman in the three Conferences, and fill with greater enthusiasm those who are already interested, and to arouse the interest of those who are indifferent. We have endeavored to have an article on every field of labor within our boundaries; and not only the fields of labor have been presented, but we have tried to make clearer the workings of the several departments of our organization. The vision of a greater and more far reaching work is before you, and we pray that you will catch the glimpse which each woman has so earnestly tried to place before you.

We take this occasion to thank both Dr. Meek and Mr. Chalmers. It was not a small thing for which the women asked when they made their request for a whole edition, and we feel that it was a great concession to our women. Only a few other Conferences have done this much. Dr. Meek has stood by our women in their efforts to advance the work of the publicity department, and we feel that much of its success is due to him.

We would not forget our publisher, for much hard work, and extra expense have been attached to the publishing of this edition, and both seem to have been freely and gladly given. All of our women do not realize the enormous amount of work connected with the editing and publishing of an edition like ours. Mr. Chalmers has worked and planned for us in order that we might get as much as possible of our copy upon the pages of his paper. If we were in a conference session we would gladly give him the Chautauqua salute for he deserves it, and much more.

We thank all of our women who have so readily responded to our requests for contributions. We have endeavored to publish all of the articles sent in, but some were quite lengthy and we were compelled to condense them. We are sorry for this. If there seems to be more material from one Conference than from another it is not intentional; we have tried to deal fairly with each one. We ask your indulgence and ask that you overlook any seeming failure on our part to treat you fairly.

Many reports were sent to us, some telling of excellent work accomplished among the auxiliaries, and we regret our inability to use them at this time.

Mrs. R. F. HARRELL,
Editor "Woman's Missionary Work."

"I GIVE MYSELF."

By Mrs. Robert Kemp.

Among the most vivid impressions of my early childhood there stands out the story of a Methodist Conference held in the town of Canton, Miss., when on the occasion of the missionary anniversary, there was found in the basket containing the collection, a slip of paper on which were these words: "I Give Myself," signed by a young woman soon to be the bride of Rev. J. R. Lambuth, who had offered himself as a missionary to China. I think the missionary spirit was born in me then to follow me through life. To my childish mind a missionary seemed almost a mythical being, connected with cannibals and horrible heathen practices that meant personal danger to all who went among them to tell the story of Christ.

In those days railroads and large towns were few, the wealth of the country was mostly on the plantations, so there were more circuits, many neighborhood churches and schools, some of the latter were academies from which the pupils could enter college. There were parsonages only in the most important stations, so as a minister's family grew he would provide a home for them from which he went on his work. As this was customary throughout the Conferences, it was best to give each minister work convenient to his family.

The father of our missionary had a home not far from Canton, near the Pearl River Academy and Church, a regular appointment in the circuit of that name. How well do I remember this small white-haired old man, so often in our home, whose saintly expression was an index of the soul within, with what reverence I regarded him, and felt I had been really blessed when he laid his hand caressingly on my head, and in words suited to my childish understanding told me of the blessedness that comes to those who serve God in their youth! Into this home as a boarder, and to the Academy as a teacher, came a young northern girl fired with the missionary spirit.

Young Lambuth found in her his ideal of Christian womanhood. She was attracted to him. Their love was made complete by spiritual congeniality, the one thing needed to make a perfect marriage. As their love grew she inspired him with her missionary spirit, so it was only natural that he should offer himself for the foreign field, and that they should spend their lives in that work. From the seed in her heart the first blades appeared when he, too, said: "I give myself."

So when the Church said "Go," the two sailed away to that far off land of mystery—China. It was no luxurious journey like that in the palace steamship of to-day. So long was the voyage that when they reached their destination there were three in the family, for Walter, our present Bishop, was born on the ocean.

The next vivid impression that comes to me was a visit home of Mr. and Mrs. Lambuth. They came from the father's country home as guests of my mother. With them were two Chinese boys that they had brought back to be reared in the Lambuth home and educated at Pearl River Academy, to go back as missionaries to their own people. What curiosities and how interesting were these little almond-eyed yellow boys in their quaint dress, little shaven heads and hanging queues as with stammering tongues they tried to form sentences in English! The two came and they entered the Confederate Army; one died in a hospital and the other, at the close of the war, went to work on the plantation of Rev. D. C. Kelley in Tennessee. His consuming desire was to go back to tell his people the story of Christ, but our Missionary treasury was empty; so he saved every dollar possible, and as soon as there was enough for passage money he went back. Not till he was on the ocean did he realize that he had forgotten his native tongue, and wondered what he could do till he could get to Mr. Lambuth. To his surprise and delight the first figure he saw in the lighter that came out to the ship was Mr. Lambuth. Now, who can doubt that if we follow the call of God he will take care of circumstances? Some years afterwards he came back to study medicine in connection with his mission work. He was an honored guest in our home.

To go back in point of time, Bishop Marvin made the first episcopal visitation after the reorganization of our work, and used these words in his report: "Mrs. Lambuth is the China Mission." Cut off from home, her husband unwilling to give up his work, she taught school, and with her spirit strengthening his, somehow they managed to live. Had she been a weak woman the work would have suffered. Now her daughter was old enough to help her, so together they built up the flourishing school which became the nucleus of the Woman's Foreign Missionary Society. All this time she was writing letters home spreading the knowledge of conditions and urging the women to organize. One message was: "Tell all good Southern Methodists to organize at once to help these poor degraded women who are hungering for the Word of God."

I have a vision of another visit home by Mr. and Mrs. Lambuth. They had left their grown children behind to keep the work alive. He was almost blind, leaning upon her who was vigorous still. They were not ready to rest yet and the visit was largely to produce interest in the work. This was their last visit together. I never saw either of them again, for soon after their return they were sent to Japan to open work there. I think the work was hardly out of the experimental stage when she was left alone; he was laid to rest in Japanese soil.

One more impression was hearing that the brave widowed woman had come back trying to spend her last days at home, but the call of the Orient was so insistent that she went back to Japan to carry on an industrial school for girls. My memory is not clear upon the events happening after I saw them on their last visit together. She may have established this school while her husband lived, the possibilities being great enough to lure her back, though the Society was not behind the work. I only know it was wonderful faith that took her back at her age, though particulars are vague. Then she died, not long did she wait after being left by her husband. It is fitting that they should sleep in the East to which their eyes looked with longing as a trophy for their Master in their youth, from the gaining of which no discouragement nor trials could ever turn them aside.

Gulfport, Miss.

WHAT LOUISIANA IS DOING FOR IMMIGRANTS.

By Mrs. A. C. McKinney.

The Woman's Christian Temperance Union of Louisiana, under the management of the department of Co-operation with Missionary Societies, is asking each union in the State to present in each town a missionary spectacular called, "The Immigrant Gateway." A small admittance fee to be charged or a free will offering taken, as a nucleus, for a fund to be used to employ a woman at the Port of Entry in New Orleans, whose duty it will be to look after unprotected women and girls.

The New York W. C. T. U., for years, has had constantly employed a woman who speaks seven different languages, and is thereby enabled to help the helpless in a peculiar way.

When the Panama Canal is opened to the world, our own Port of Entry will become much more important, and all the women of Louisiana should be deeply interested in this movement. Any missionary society wishing to take the matter up in places where there are no W. C. T. U. organizations can get fuller information on application to me.

Ruston, La.

REPORT OF THE FIRST VICE PRESIDENT MISSISSIPPI CONFERENCE

By Mrs. T. B. Hargrove.

During the past year the Children's work in the Conference has made great progress, for which we are grateful to our Heavenly Father who giveth the increase. We have labored night and day, and many times rolled and prayed all night, and cast low people over the drains of our labors. The care and teaching of the child is indeed the world's greatest responsibility, shared by parent, teacher and the Church. The trend is forcibly expressed by Jean Ellis thus: "The child of today is the Church of tomorrow." Impressed with the great responsibility of wise planning and patient efforts in carrying forward the great work.

The figures that I shall give in the report fearly represent the great volume of new people and hearts that has been poured out in the auxiliary First Vice President of the Mississippi Conference in service to the children. The year has been very full of work, and yet when I review the plans, hopes, and ambitions that filled my fancies it really seems that more remains undone than was accomplished. My conception of the wonderful potentialities of the child and the great possibility of the children's department are so much that results are small.

The membership campaign, which was held from September through November, was quite a success in many places. The increase in organizations with in the Baby and Junior divisions is most gratifying to Mrs. Albright's eye. We were gloriously beyond our goal in membership, and I bring greetings from 5,453 children, now members of our beloved missionary family. 3,453 of these belong to the Baby Division, one of which 471 Babies and 1,318 Juniors belong to the Mississippi Conference.

Increase in organizations during the year 1913. 27; increase in Baby Division members, 37; increase in Junior Division members, 61; total increase in members, 98.

A decided gain has been made in Junior Mission Study Classes, and the Mississippi Conference stand first in Mrs. Albright's report to the Council. Many of our Junior Missionary Societies and Junior Leagues are organized, and we hope to organize them all before another Annual Meeting. The pin, with its message, "Pray, Pledge and Remember" has now sunken in the hearts of the children, and Mrs. Albright informed me that the Mississippi Conference stood first in the number of pins sold, and 357 children of the Mississippi Conference are wearing them. We know proper increase in every department more rapidly than in the financial, but there has been improvement in both Baby and Junior organizations, membership, Fee, and Mite Box collections. Contributions and wraps have been sent to the Wesley Home.

Statistics.

Number Baby Bands in Conference, 37; number added during the year, 5; number members in Baby Division, 425; number added during the year, 45; number Junior Divisions in Conference, 9; number organized during the year, 2; total number in Junior Division, 1,318; number subscribers to Young Christian Worker, 215; number Mission Study Classes, 16; number enrolled in Study Classes, 256; number regular meetings held in year, 354; number baby boxes distributed, 167; number letters distributed, 377; number promotion certificates sent out, 23; number report blanks sent out, 760; number sample copies Young Christian Worker sent out, 146; number letters and postals written, 742; total raised by Junior Home Department, $271.47; total raised by Junior Foreign Department, $206.26; grand total by Juniors, $461.73; total raised by Babies Home Department, $42.17; total raised by Babies Foreign Department, $27.55; grand total by babies, $70.12; grand total raised in Children's Department, $531.85.

I shall not attempt to explain the failure to report more money. Success so abundantly crowned our efforts in other lines, I feel sure we shall come to a larger giving in due time. However, we do not feel discouraged, but see in the labors of the past year great financial possibilities for 1914.

McComb City, Miss.

A SHORT HISTORY OF THE WOMAN'S MISSIONARY SOCIETIES OF THE NORTH MISSISSIPPI CONFERENCE.

By Mrs. Walter Campbell.

The Methodist Episcopal Church, South, began organized missionary work in 1884, through a Board of Missions with a Home and a Foreign Department. The Woman's Missionary Society of the Methodist Episcopal Church, South, was authorized by the General Conference in 1878. In June, 1878, the first auxiliary within the bounds of the North Mississippi Conference was organized at Aberdeen in the home of Benj. Pang, whose wife had presided over the organization meeting of the Woman's Missionary Society of Southern Methodism in Atlanta when Mrs. Sage was elected president. During the year from June 1878 to April, 1879, five auxiliaries were organized. These five mission auxiliaries—Aberdeen, Columbus, Macon, Greenville and Tupelo—met at Columbus in April, 1879, and organized the Woman's Missionary Society of the North Mississippi Conference.

If these women, faithful and true, who planted the seeds for mission work in the North Mississippi Conference, no more cannot be said in praise, "Christian womanhood has not then taught the realization of the divine command to teach all nations." Having always been taught that her one and only sphere was to be wife and mother, she had not then realized that the deeper and wider knowledge that is a successful wife and mother she must catch the deeper meaning of the term in enlarging it her thought and sympathies for suffering humanity. In Mrs. Mary Roger Stone, who served as faithful and well for the first fourteen years of its existence as Corresponding Secretary, and the women who labored with her the Woman's Foreign Missionary Society of the North Mississippi Conference owe a debt they can never pay. These sainted women have long since entered into their final reward and eternal rest, but the seeds they sowed have been and are reaping a larger and richer reward through the service of the twelve young women who have gone out as missionaries from the North Mississippi Conference. These young women are: 1907, Miss Lula Lyeburn and Miss Addie Gordon; 1908, Miss Anna Walker; 1909, Miss Vida Blackburn; 1910, Miss Mollie Cornett; 1911, Miss Lillie Wilmuth; 1912, Miss Eleanor Lyle; 1913, Miss Louise Barrett; 1914, Miss Nina Wasson, Miss Mary Massey, and Miss Kate Smallwood; and 1915, Miss Tommie Foster. Some of these young women have gone home to God, others are married, and others are still giving of their best to the cause to which they have been dedicated.

From the earliest mention of the Scarritt Bible and Training School, North Mississippi women have been regarded feeling that it met a much needed requirement. In the early history of North Mississippi mission work among the women a consecrated young woman of Greenville, Miss Helen Finley, offered herself for foreign work, but was called "Home" before leaving her native land. She left as a legacy to the Woman's Foreign Missionary Society of North Mississippi $100 which was used as part of the endowment of the Helen Finley Scholarship in the Scarritt Training School. Miss Viola Blackburn, of Holly Springs, was the first to take training under this scholarship. In the early history of the Training School the Woman's Missionary Society of North Mississippi furnished a room there in honor of one of her most faithful women, Mary Roger Stone.

For the first ten years of the history of the woman's Foreign Missionary Society our women folded their hands were full with its workings, and the local work of the Church. The glamour of the work on the foreign fields had blinded them to the need of the every day commonplace things at home. The General Conference had authorized the women of the Methodist Episcopal Church, South, to do the specific work of parsonage building in needy mission territory. The organization was then known as "The Woman's Department of the Board of Church Extension." During this regime the women of North Mississippi were still sleeping. The tales of preachers and their families who were living in sod houses and hovels were too vague and unreal because our pioneer circuit-riders bore their trials too bravely and silently for the women to understand. But when the General Conference in 1910 changed the name to "The Parsonage and Home Mission Society," our women, under the spur and leadership of Mrs. T. B. Hargrove, then President of the Woman's Foreign Missionary Society, aroused themselves to a deeper and broader realization of their opportunities and responsibilities and gave the work an impetus which it has never lost. Mrs. Hargrove, as Corresponding Secretary, appointed district secretaries and organized twelve auxiliaries, all of which, save one, were organized within the three months preceding the organization meeting which was held at Winona, March 19, 1891. Mrs. Robert Somerville was elected President, Mrs. E. W. Foote, First Vice-President, Mrs. A. B. Finlay, Second Vice-President, Mrs. T. B. Hargrove, Corresponding Secretary, Mrs. J. R. Bingham, Treasurer, Miss Sue Murray, Superintendent of Juvenile Work, and Mrs. S. M. Thames, Recording Secretary. At this organization meeting, the treasurer reported $180 collected during her tenure of office, with a balance on hand of $62.90 subject to the order of the Conference. The first Annual Meeting was held at Carrollton in April, 1892. Twenty-one adult and eight juvenile auxiliaries were reported. Two parsonages in North Mississippi had been aided.

At the second Annual Meeting held at Macon, Mrs. Fannie Fontaine was elected Corresponding Secretary. When a few months after this meeting Mrs. Somerville resigned the presidency owing to ill-health and Mrs. E. W. Foote was chosen in her stead. In the report of the fourth Annual Meeting, which was held in Greenwood, the item was found: "A communication was read from the Greenville auxiliary tendering the Woman's Parsonage and Home Mission Society of the North Mississippi Conference the E. Myra Smith Scholarship in the Scarritt Bible and Training School." $100 had already been paid in, leaving $200 to be raised. The Society accepted the scholarship enthusiastically and pledged to raise at least $50 during the next year. This scholarship had been offered to the Woman's Foreign Missionary Society of North Mississippi, but was declined because they already had the Helen Finley Scholarship and did not think it was to undertake another. It was rather a daring thing for so young a society to assume such an obligation, but the third year after its acceptance it was paid. Sometimes we have felt somewhat discouraged over the seeming lack of results from the appointing, sometimes our applicants have had to give it up on account of physical infirmities, sometimes it has been raised in other Conferences or in the Woman's Foreign Missionary Society because the Home Mission Society had no applicant of its own, and sometimes the applicants have been rejected by the Board for various causes. But we now have one of our girls serving as second vice-president of the Conference, and one, Miss Falla Richardson, is working in the Co-operative Home at Houston, Texas. Another has been serving as city missionary for a number of years. These we feel are sufficient compensation for our efforts.

About the third Annual Meeting the Supply Department was put on a firm basis by the appointment of Mrs. [illegible] Wall, of Starkville, as Superintendent of Supplies. When the office was made elective she was nominated and elected. At the fourth Annual Meeting, when she resigned on account of ill-health, when the present incumbent, Mrs. Susie Thomas, was elected. This work under the supervision of these two capable godly women has brought comfort to the body and cheer to the heart of more people, perhaps, than any other one branch of the work.

This brings us down to recent history with which we are all familiar. North Mississippi is fast becoming a mill owner, and challenges home missions to its best. Realizing this, Mrs. Stokes, president of the Home Mission Conference in the years 1911 and 1912, began investigations as to the best point to locate work and the best kind of work to undertake. Corinth was thought to be the most needy place in the Conference, so a deaconess, Miss Editha Keary, was secured and the foundation laid for the present Co-operative Home in Corinth.

During the twenty-one years that the Woman's Home Mission Society of North Mississippi labored as a separate institution the total amount sent the General Treasurer for dues and specials was $31,194.21. Donated to parsonages $[illegible], a grand total of $[illegible], this does not include the local work nor supplies sent to the Orphans' Home nor given to the needy. Suffice it that in 1913 the Home Mission Society of North Mississippi raised $17,111.15 for all purposes. It must be remembered that practically the same women labored in both the Foreign Missionary Society and the Home Mission Society. When the General Conference of 1910 merged the three Boards into one, and the Council of 1911 left it to the Conference as to whether they would unite as one body, the two societies of North Mississippi took steps to unite. The Home Mission Conference which met at Iuka early in May, 1911, thought it wiser to take the year for educating the auxiliary women. The Foreign Missionary Conference, which met in June at Cleveland, believed it wiser to unite at once and passed a resolution to that effect, and appointed a committee to confer with the Home Mission Conference; but the Home Mission Society had no committee for this purpose at that time. At the Home Mission Conference, which met at Macon in May, 1912, a like committee was appointed to meet with the committee of the Foreign Missionary Conference. These committees met at West Point in June, 1912, and effected this union, as they had been so instructed by their respective bodies, with the following officers: President, Mrs. W. W. Scales; First Vice-President, Mrs. S. M. Thames; Second Vice-President, Mrs. J. E. Thomas; Third Vice-President, Mrs. S. B. White; Fourth Vice-President, Mrs. Walter Trotter; Corresponding Secretary Foreign Department, Mrs. T. M. Clark; Corresponding Secretary Home Department, Miss Louise Dunstan; Treasurer Foreign Department, Mrs. G. C. Jones; Treasurer Home Department, Mrs. W. W. Wilburn; Auditor, Mrs. C. E. Vance; Superintendent of Supplies, Mrs. Susie Thomas; Superintendent of

Press, Mrs. A. C. Yeager; Superintendent of Literature, Mrs. J. F. Evans; Manager Membership Campaign, Mrs. Liddell Small; Recording Secretary, Miss Mamie Buckley.

The first two years of the united work has been largely adjusted. At the second Annual Meeting of the united work, held at Aberdeen in June, 1914, organic union was effected and the North Mississippi women have, at last, come into their own, and into the realization that there are no foreign missions, that the inventive genius of man has united ocean with ocean and belted the globe, making us one large family and enabling us to realize the Master's command: "Go ye into all the world."

Winona, Miss.

WHAT SOCIAL SERVICE IS DOING IN LOUISIANA.

By Mrs. Elizabeth R. Kennedy.

One of the main things that Social Service is accomplishing in Louisiana is a more definite sense of obligation among our women to do their part toward the betterment of existing conditions. They are realizing that the fundamental law of the kingdom of Christ is service. They are reading and thinking more, and to a more definite purpose. They are not satisfied with simply helping by spasmodic alms-giving and cheap sympathy the man or woman who is "down and out," but with a whole-hearted effort they are trying to remove the cause of their down-fall.

Rauchenbach, in that great book: "Christianity and the Social Crisis," reaches the heart of the matter and the true meaning of Social Service when he says, "Blessed be the love that holds the cup of water to thirsty lips. We can never do without the plain affection of man to man. But what we need to-day is not the love that will break its back drawing water for a growing factory town from a well that was meant to supply a village, but a love so large and intelligent that it will persuade an ignorant people to build a system of water-works up in the hills, that will get after the thoughtless farmers who contaminate the brooks with typhoid bacilli, and after the lumber concern that is denuding the water-shed of its forests. We want a new avatar of love." This new love is giving to men and women a new vision of the world purpose of Christ; a new realization that each one has a place to fill in some one of the varied departments touching human life and welfare.

Social Service is teaching our women to look after the school life of their children; to note the kind of citizens our schools are turning out. They are coming to realize more and more that prevention is better than cure.

Mr. Munsterberg says: "The United States spends annually five hundred million dollars more on fighting existing crime than on all its works of charity, education, and religion," and "the feeling is growing that a fraction of the money and energy expended would be ample to prevent much of this habitual crime from coming into existence at all." Social Service is bringing us to know something of the awful consequences of homeless, neglected and over-burdened childhood. It is estimated that there are eleven million children in our country without any religious training at all; and the great mother-heart of our State and nation is aroused to action.

Another practical result of this broad field of service is the great awakening on the subject of intemperance. Our women are rallying to the protection of their homes and children. They are realizing that drink brings in its wake a long trail of poverty, ruin and death; that it is a public nuisance, and makes paupers, lunatics, drunkards, and criminals; that the saloon is closely connected with the brothel, because when the brain is clouded by liquor, saloon environments, with definite purpose, appeal to the lower nature by the immoral pictures, songs and the presence of degraded women.

That it undermines the home and family life goes without saying. We can see it in the number of dependent children and deserted wives; in the number of suicides and social outcasts; in the mental and physical human wrecks; in the jails and hospitals. No other agency can claim so vast an array of victims.

As our women go deeper into the study of social conditions, they are confronted with an alarming array of facts relating to the social vice. They are just awakening to the idea that their own pure, innocent daughters may be in danger, and putting aside reticence and bashfulness, they are coming forward with all the mother-love that is in them, into the clear light of day to fight an evil that affects all homes, all social activities, and all individual life.

Prof. Trawick, referring to this subject in his book, "The City Church and its Social Mission," says: "It is not possible to estimate in figures the value of human character, or the destruction which the loss of a human soul involves. The simple statement that there are 500,000 women in public vice in the United States, that the entire number must be recruited at least every seven years, and that there are untold numbers of other women in clandestine vice, is sufficient to arouse the emotions of every sincere man."

The women of Louisiana, through their Clubs, Civic Leagues, and other philanthropic agencies, have been neither idle nor silent along this line. By voice and pen, in the face of ridicule and criticism, they are coming out in the open, for the protection of home and children and the support of their weaker sisters. For with this vision of need and suffering, there has come to them also the vision of an Almighty God whose ear is ever open to the cry of His children. The Spirit of the living Lord, working through sincere and unselfish men and women will bring to pass a glorious victory over the powers of darkness, and His servants shall realize the triumph of their Lord's parting words, "All power is given unto me in heaven and in earth," and "I am with you alway, even unto the end of the world."

Lafayette, La.

THE SAILOR'S REST, GULFPORT, MISS.

By Rev. W. T. Griffin.

The Sailor's Rest, Gulfport. Miss., was opened jointly by the Woman's Council and the Board of Missions of Nashville, and the Mississippi Conference Board of Missions of the M. E. Church, South, on January 1, 1909. It was a most opportune time, as on that day the saloons closed in Mississippi, leaving Gulfport a dry town. From then until now it has not been closed from 9 a.m. to 10 p.m., and a hearty welcome has been extended to more than 5000 sailors and officers annually.

During this period there have been eight assistants, two of them married men: Rev. R. A. Pearce, now in charge of the Seamen's Bethel at Mobile, Ala., and Rev. C. H. Strait, member of the Mississippi Conference. Most of these were faithful men, doing good service.

Our first musical instrument was a little mission portable organ, still in service at the Wesley House. Then came a good piano that still cheers the boys and helps to guide in the songs of Zion.

We have two reading rooms that are seldom entirely without sailors, reading or writing home.

Three bedrooms—two contain pay beds, and one free beds for those not "signed on" in ships, but waiting for "a berth"; a kitchen and bathroom are a part of our equipment for the sailors' health and comfort. Many a hungry man has been thus helped on the way.

The chapel holds one hundred chairs, is well lighted, and is often crowded at concerts on Thursdays and at services on Tuesday and Sunday evenings. Often our people are surprised at the many hymns the men are familiar with, and at how they sing God's praises.

We have heard them singing in German, Scandinavian, and English, the same songs and tunes. This opens the way for our Gospel and the distribution of Bibles, Testaments, tracts in their various languages, hundreds of them annually, sending them sometimes to the remotest parts of the earth.

Thousands of magazines and Christian papers are placed on the ships to cheer and instruct on long voyages.

Letters of appreciation come from many countries that show how far-reaching is the Bethel's influence.

Gulfport, Miss.

"AN INTRODUCTION."

By Mrs. J. L. Neill.

I'm not so very much trouble, am I? I can easily be put in an ordinary sized envelope, except once a quarter, then I do puff out my sides and have a very malignant form of the big head. Who wouldn't though, with all the good news from the Council treasurers a part of my dress? The railroad fare of several of us can be paid with a 1 cent stamp, and we are so modest and retiring that even our dress never has to be licked. Although we are brim full of burning news, we never start a conflagration unless some one helps us, and sometimes even then it takes an army of us to be victorious, especially is this true if the heart we are trying to reach is incased in selfishness. Then, too, some of us are thrown in waste paper baskets under beautiful desks that are in rooms in which there is handsome floor covering, but we submit ourselves to "my lady's" wishes and allow the light that is within us to burn out instead of lighting up the pathway of some darkened soul.

But the thing that hurts us so badly is for some business man to take us from the post office to his office and there leave us with the papers for the boy who cleans up the office to destroy, when we feel sure that if his good wife had us she would so tell our mission that all who hear her would give more time, money, and prayer to our cause, and perhaps some strong young man, or some consecrated young woman, would answer, "Hear am I, send me."

Sister Missionary Worker, this is Miss Monthly Bulletin.

Laurel, Miss.

AN APPEAL TO THE YOUNG PEOPLE.

By Miss Cora Godat.

Never before in the history of the world or of the Church, has the Macedonian call sounded as clearly or as insistently as at the present time. In our own land, the burdened children of the mill, denied the privileges and joys of childhood, call pleadingly, "Come over and help us by relieving us of this heavy toil and giving us our rightful advantages." The helpless foreigner on our shores needs our assistance, our love, and the faith of our fathers. Ignorance, sin, and vice challenge us to arouse ourselves from our long apathy, and to let the love and power of the Gospel of Jesus Christ permeate all phases of life. Again, China turns longing eyes to Christian America for aid in solving the many political, economic, and religious problems which are the outcome of the recent upheaval of the sleeping dragon. Does not oppressed and burdened Korea appeal to us for "the abundant life" promised by the Master? Not less great is the need in Latin America, a land of the closed Bible, where people are turning away from their old religion and losing themselves in skepticism and atheism. These all cry, "Come over and help us."

Although a knowledge of the needs of the world to-day is necessary in order for us to properly meet them, this alone is not sufficient. We must realize the wonderful privileges and blessings which have come to us through the diffusion of the Gospel in our land, and in our own lives. We owe everything to Him—this great country with its government, its institutions, its homes, and the gift of salvation. We, as women, have tasted of the riches and blessings of Christianity, as will be readily seen when we look at the benighted womanhood of lands where Christ is not known. Because of the sacrifice and the lives given generations ago for the propagating of the Gospel in England and America we to-day live, as it were, in a beautiful garden and are eating of the fruits which others planted and nurtured long ago.

It is estimated that 25,000 missionaries, half of whom are to be unmarried women, must be recruited from America in order to evangelize the 625,000,000 people in non-Christian lands, untouched by the Gospel. This means that our Southern Church is to bear part of the responsibility, our share being 40,000,000. As it has also been estimated that one missionary touches 25,000 persons in a lifetime, we must send out about 1600 workers. This is a stupendous task, but through the power of Christ and the hearty co-operation of our people, it can be done. To meet this need and to accomplish this task, the Woman's Missionary Council of our Church is working nobly with a force of about 250 workers, both home and foreign. But there must be more, and so the call goes forth for young women of virile Christian character, of splendid education and ability, and strong in body, to offer themselves for service. Many calls for workers were put aside this year because there were only 20 new workers to recruit the ranks under appointment of the Woman's Missionary Council.

What will Louisiana do to co-operate in this great work? Surely, there are many young women in our Conference who are ready to go forth to the battle front. Yet, our State has fewer workers and volunteers for service than almost any other. Are not our young women willing to pay the price for the rich reward of joy and eternal life which comes as the result of a surrendered life? The Master is come and calleth for you; will you not respond, "Here am I; send me?"

New Orleans, La.

THE BILOXI WESLEY HOUSE.

By Miss Myrtle Long.

In the early part of the year 1911, the property known as Bismark in the Bailey estate, corner Cedar and East Beach, was leased by the Missionary Board of the Methodist Episcopal Church, South, for the purpose of opening up social and religious work among the people of East Biloxi. For lack of equipment which the nature of the work demanded, the house was not occupied for almost a year after the lease was made. During this time, however, the worker in charge was busy doing house-to-house visitation, caring for the sick, leading in cottage prayer meetings, and in every hour with the children.

In October, 1912, under the supervision of Rev. W. T. Scaife, the doors of the old home were thrown open. A cordial invitation was extended to all the people of the neighborhood, regardless of nationality or creed, to come and take advantage of the opportunities offered. A hearty response indeed resulted. Young and old thronged into the neighborhood home until it became necessary to enlarge the building and install better equipment.

As a result of the hearty response of the people, night school classes were organized for children who were employed by the oyster and shrimp factories, which deprived them of a public school education. Not only children took advantage of the night school, but men and women who had unfortunately been deprived of an early education were enrolled. One man deserving particular mention went from the night school into a business college, and is now a successful business man of Biloxi.

Sewing school classes were organized for girls between the ages of 6 and 16. With careful hearts and untiring effort these little women learned from week to week the different stitches in the course of scientific sewing, later applying these stitches in the making of doll clothes and other garments.

Another feature of the work is the kitchen garden where the little girls learn to prepare food properly, to sweep the floor, to dust, to make the beds, where they learn in fact to be real home makers. The young people of the neighborhood have been attracted to Wesley House and many have been the pleasant evenings spent together in social games, music and singing.

The mothers were not neglected, but organized into a mothers' club. These Christian mothers have the best interest of their children and their neighbors' children at heart, are interested in the municipal welfare of their city and State, and have been faithful in their efforts to make Wesley House a pure social and religious center. Later the kindergarten developed, and as the rose unfolds its petals to the breath of the morning, to the warmth of the noon day's sunlight, to the dews of the evening, just so the unfolding of these young and tender lives entrusted to the kindergarten teacher is accomplished daily by the religious atmosphere pervading all of the work done in the home.

The features of the work mentioned are educational and only a means to the end for which the work was established, viz: the salvation of souls. The Sunday school, embracing beginners primary, junior, and senior departments, is a potent factor in the neighborhood, inculcating right principles in the hearts and lives of those who attend.

The gospel services held every Sunday night are well attended and one has only to hear the testimony of those who have been blessed in these services to be convinced of the saving power of Him who said, "I am the Way, the Truth, and the Life."

Last October through the most earnest efforts of Mrs. R. E. Johnson, of Gulfport, who is president of the Missionary Society of the Mississippi Conference, the Wesley House property was purchased by the Conference. Repairs have recently been made and to-day a two story building enhances the beauty of the grounds.

We feel that the opening of the different features of work in September will mark the beginning of a brighter page in the history of our Wesley House work.

Biloxi, Miss.

PREACHERS, ATTENTION!

To the Ministers of the Gospel:

Should your daughters board in Whitworth College, session 1914-15, paying regular rates for board. Literary tuition and one extra will be free. Engage room.

WHITWORT COLLEGE,
Brookhaven, Miss.

THE YOUNG WOMEN'S CO-OPERATIVE HOME.

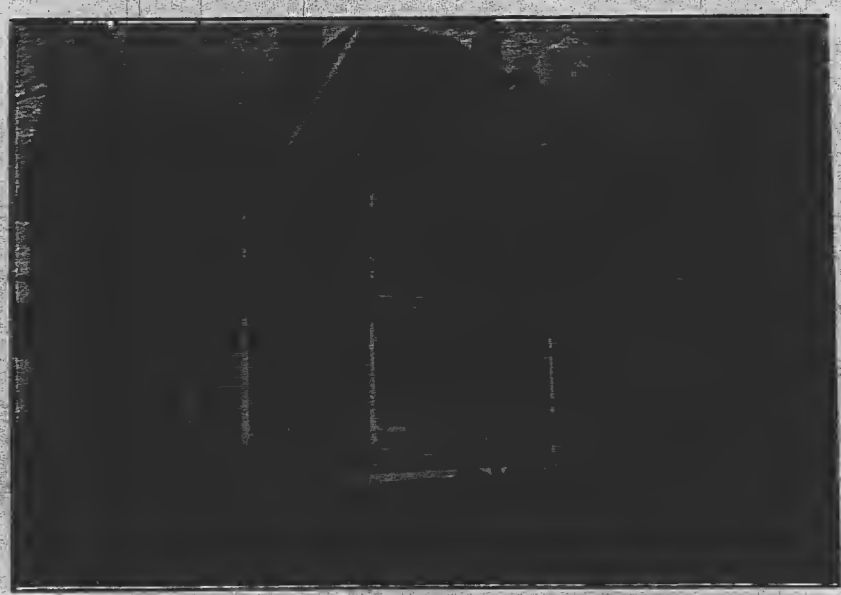
By Miss Mary E. Daniel.

When the women of the North Mississippi Missionary Conference two years ago asked the Council for a beginning, the location and kind of work to be done were indefinite. However, there was a strong conviction that in some of North Mississippi's larger towns a work that could and should be done was just awaiting the touch of a trained worker.

In several of these towns the beginnings was offered, and through the sympathetic interest of the pastor of First Church, Corinth, a man of vision who glimpsed wonderful possibilities in this town, Corinth was selected as her field.

September almost two years ago Miss Dorothy Knapp arrived and began at once to study the field. She found the town to be made up largely of independent, self-respecting working people; a good school and little overcrowding. Also a large jeans factory, employing nearly three hundred women, the majority of whom were boarding.

Realizing the need of arousing interest, and knowing that the quickest way to the hearts of the people was through their children, she opened a sewing school and story hour, besides doing a great deal of friendly visiting. In a year's time Miss Knapp's entering another field of work resulted in the appointment of the writer to succeed her. The sewing school and story hour were reorganized and a library and games added. A canvass of the town showed four hundred young women at work, two hundred and fifty of whom, from the rural districts and smaller towns, were boarding. Board at two



The Co-Operative Home at Corinth, Miss.

dollars and a quarter per week secured little beside a bed in a crowded room and the plainest fare. Few boarding houses could boast of a parlor. So the second worker, as the first, saw plainly the need of Corinth—a Co-operative Boarding Home for young women, with Home spelled large.

To get in touch with these young women employees must be the next step; and for this purpose a Sunday school class, made up largely of young women employed at the factory was begun; Friendship House, where the children's work was carried on, was opened for social evenings.

Then, since the Methodists of Corinth could not do the work alone, the women's organizations of other denominations were visited, as well as the clubs, the W. C. T. U., the Woodmen's Circle, the D. A. R., the U. D. C., and the need for such a Home presented.

Through the daily paper, an educative campaign was carried on. Some of the leading business men were visited and asked to endorse the movement. As a result of this activity, in April an interdenominational Co-operative Home Board was organized with two representatives from each of sixteen women's organizations. The following month a house was secured, and the people of Corinth showed their real interest in the movement by the way they united in furnishing the home. Lawn and porch swings on the outside invite to restful evenings after a long day's work, as does the cool interior, the parlor with its green wicker furniture and rugs, the gifts of a study club, and a piano, the gift of a large hearted woman, the dainty bedrooms, pretty dining-room, everything representing the strength of the appeal of the working girl to the mother hearts of the people. A miscellaneous shower resulted in many gifts of canned fruit and vegetables, linen and other household necessities.

The Woman's Missionary Auxiliaries of New Albany, Iuka, Booneville, and Columbus have already sent in splendid donations of meat, fruit, and jams. Ladies aids and neighborhoods have quilted quilts for the Home. Many promised at the Conference in Aberdeen to send quilts of jellies, preserves, and vegetables.

The capacity of the Home is only overnight. The girls who have become a part of the family are enthusiastic in their appreciation of it. We must plan to build in the near future, for some of the astuteest business men here are averring the development of the Home before pledging their whole support to a proposed Y. M. C. A. building. A business man, a lover of music, has pledged fifty dollars towards the purchase of a good piano on condition that the amount be matched. Pictures, papers, books, games, music, a machine and sewing box all contribute to the happiness and comfort of the girls. Even a little pure blooded fox terrier has been donated, and some one was heard calling it the "co-operative dog."

It is good to have been here during the early stages of an institution that is going to mean so much to the future wives and mothers of North Mississippi. My prayer is for wisdom and power that I may work for the Master these young lives, that each may indeed become "King's daughters, all beautiful within."

Corinth, Miss.

MARY WERLEIN MISSION.

By Mrs. Lily Meekins

The work at Mary Werlein Mission, 1424 Tchoupitoulas Street, New Orleans, Louisiana, was started some years ago at 1424 Tchoupitoulas Street by Mr. Hadley N. Harrison, then a member of Carondelet Street Methodist Church of New Orleans, but now a minister in the Louisiana Annual Conference, and stationed at Lafayette, Louisiana. The location was then, as now, a crowded and congested one, and the of every kind prevailed in the neighborhood. There were then organized gangs of lawless men patrolling the community, and it required much courage and deep consecration for one to carry the Gospel into that dark locality. Few were the helpers who cared to go and assist where it meant, perhaps, the jeopardizing of life, where there were frequent murders, highway robberies, and such. It is well remembered that Mr. Harrison barely escaped a bullet, fired by one of the desperate characters of the neighborhood, which killed a policeman. This occurred just at the close of one of the night services.

A Sunday school was soon organized by Mr. Harrison, and his frequent visits into the homes with the Gospel messages and prayer strengthened the work. In course of time a Church membership was formed of the converts by Dr. J. T. Sawyer. The Woman's Home Mission Society took charge of the work and carried all financial and other needs. The Annual Conference supplied a man as first pastor, Rev. Thos. L. Lallance. In 1910 the Woman's Home Missionary Society purchased the present building, 1426 Tchoupitoulas Street, a more comfortable and convenient place of residence and worship. This had formerly been used as a large millinery store in the prosperous days, long before, of this locality: and much effort and expense by the women in changing and furnishing gave promise of a larger development of the work. They employed as a missionary the sainted Susie Burbank, whose influence in stimulating the work cannot be estimated. Rev. P. H. Fontaine was in charge of the work when the present building was purchased. Two years ago, an adjoining building was rented and annexed for a broadening of the work. In this building there is a reading room, a room equipped with shower baths for men and boys, also a boys' club room. A Saturday night meeting for men and free lunch is another feature of the work carried on in the annex. The sewing school and other services are conducted in the main hall.

The work this year is in charge of Rev. H. W. Jamieson.

He that has character need have no fear of his condition. Character will draw condition after it. —H. W. Beecher.

FAITHFUL STEWARDSHIP.

By Mrs. J. W. Conger.

"Moreover it is required in stewards, that a man be found faithful." (1 Cor. IV. 2).

Paul in his discussions of faithful stewardship asks a most pertinent question: "What hast thou that thou didst not receive?" Serious consideration of the subject can result in no other answer than "Nothing." Our very life itself was given us and in a limited space of time it is taken away. Thus it becomes our first and greatest trust. For the proper use of it we are responsible to the Giver of every good and perfect gift. To really live it we must most earnestly take advantage of our present opportunities. There are two conditions existing in this trusteeship which we hold: We must use what we have; and in the way which will be satisfactory to the owner. Each life is peculiar to itself, peculiarly fitted to fill its appointed place. That which differentiates each from every other is our personality; "The combined unity of all the powers of mind and body." These powers with which we are endowed are entrusted to our keeping; and we are required as stewards of God to be faithful in their development. In what follows several essentials of faithful stewardship will be taken up.

"Faithfulness means being true to our absent Lord." Then the first requirement to be met in becoming this acceptable servant of God is to study to inculcate in our lives the principles which actuated the life and death of his Son, Jesus Christ. We can render the truest service by the kind of lives we live. The spirit of our deeds will be manifested whether done for self or for others. We can help others to have faith by molding our lives according to his standard.

In order to maintain such a Christian character there must exist the closest relationship between us and God; for only those who live in touch with Him bear the marks of his discipleship. We should have foresight of what He would have us do; we must trust to his guidance or we are liable to trust to our own plans. Prayer is the medium through which this knowledge can be gained. "There is that motive power about real prayer which kindles the zeal within which drives us forth." How few of the members of our Churches can be depended upon to go forth whenever they are called upon! What a small per cent of our women are enrolled in the missionary societies! It is a fact that the main portion of the work in every congregation falls upon the shoulders of a few. Many, when asked, plead, "No time." In other words, other things, however trivial, are allowed to crowd out the time which should be given to God's work; His tenth is pushed so far down on the list of duties that only the odds and ends are left. Are we deceiving ourselves with this flimsy excuse, are we dealing honestly with God? Time is truly an opportunity which can never come again. The twenty-four hours of each day are given us. What use are we making of them?

Our material wealth is less a part of us than any other possession for which we are held responsible. Yet there is a demand made upon us; it is an honest debt. Each of us is given the command to "go—tell;" and we must go or send. God's plan for fidelity in regard to wealth is systematic, proportionate giving. There is no limit of the tenth; but how few of us ever reach even this Old Testament standard. If we were only faithful in this respect no appeals for workers would have to be refused; no work would have to be discontinued. God loves givers like Himself. He so loved the world that he gave his only Son, His most precious possession, as a ransom for us. No matter what gifts are made, the debt is never met; yet carelessness and indifference are holding in check the work which might be done.

The world needs to-day men and women who will perform duty at all hazards. "God wants men and women who are great enough to be small enough to be used." It takes courage to be a faithful steward. Often we find a person who on the impulse of the moment will start a work, but either from discouragement or loss of interest will leave it unfinished. This person is not to be commended; but there is another individual worse than a quitter and that is he who is afraid to begin. Dr. Cowan says that the grave is already dug for our talents and opportunities and all that we have to do is to remain idle—just do nothing. There are many ways in which we may be guilty of throwing them into this grave. Excuses are easy to give, even when they are not convincing; perhaps a claim of timidity is urged; it may be indolence; or it may be fear of criticism. There should be present in our Churches, in our missionary societies, the will to conquer fear in strength of duty, or else we will never win the plaudit of "well done."

Even when we have done our utmost in this world with our lives and all other possessions, we are still "unprofitable servants;" for a profitable servant is one whose master receives the equivalent of his wages in faithful service, and we can never hope to repay Him for what He has done for us. But we are undergoing the test of our characters, and our use of the gifts intrusted to us will determine whether or not we can be depended upon for efficient service. God has placed so many different powers in the hands of each. To-day He is asking us as He did Moses, "What is that in thine hand?" Pause for a moment; think seriously of what you have: money, talents, time, sympathy, intellect, influence, etc. Whatever it may be, however small, take it and use it with faith in God.

Vaiden, Miss.

DEACONESS WORK AT KENTWOOD, LA.

By Miss Mamie Reames.

Since April, 1910, when I entered upon the duties of a deaconess, many have been my changes. My first appointment was Clifton, S. C., and in that place, which God has made so beautiful with hills, cliffs, and the Pacolet River, I thoroughly enjoyed two years of service, being busy all the time, visiting every one, especially attending to the wants and needs of the poor and sick, which is my greatest joy, sitting up with them, being with them in their hours of sadness, trying to comfort them; and my other work, such as my Junior boys on Sundays—such noble, bright, promising boys, 35 in number; my night school, Young Girls' Club, etc. I was supremely happy, but when I went to Washington, D. C., for the Council meeting in April, 1912, I was sent to Augusta, Ga., to work among the negroes. At first I felt that I could not do that work; in fact, after the appointments had been read and that night when I was alone with God, I was trying to get my consent to go, but I said, "I cannot work with the negroes." Then I said, "The idea; I told God that I would do anything or go anywhere for Him, and now, when the seemingly hard thing has come to me, I object." I then made a reconsecration and said, "I will go and do my best." Since that time the thought has never troubled me. I am thankful the deaconess committee sent me there. I know and understand the negro better; he is our brother in black. It is not the negro on trial before the world, but we, the white people of the South. The world is looking on to see if we have sufficient wisdom, sufficient courage, sufficient Christian spirit, to lend a helping hand to the race that is down. May the spirit of Christ give us strength to stand the test.

God knows no home or foreign land. He simply knows that a black man in America may be as needy as a black man in Africa, and his gospel will help both alike. It was a joy to work for them and they appreciate all you do for them; it is so easy, I wonder why any one should object. When we would go to our clubs they would run to meet us, their little faces beaming with gladness and hearts beating with joy. Especially did I find pleasure in visiting "Aunt Harriet" when she was ill, and reading for and praying with her; then to see tears of joy coursing down her old, honest black face and hear her "God bless you, honey; that done me good." Don't you know, I enjoyed that work?

I was returned to Augusta for another year, but during the summer Mrs. R. W. MacDonell wrote asking me to come to Biloxi to fill the place made vacant by the illness of Miss Long. Of course, God had to help me again, for it was as hard to give up my work among the negroes as it was to take it up, but I want to do anything I can for the cause of God and go where he can best use me. So with regrets at having to leave my colored friends and joy in the thought of meeting new friends, I found myself in Biloxi on Oct. 8, 1913. And that is another dear spot to me. After a very short time I felt I had a number added to my list of friends. There was such happiness in our little home, the Wesley House, where Miss Roberta Stubbs, now Mrs. P. F. Daniel, as kindergarten teacher, Miss Ott, our housekeeper, and I, were. Soon after I reached Bilxi we had such a wonderful shower; the clouds began to rise on Oct. 16, and before it was over we had a regular cloud burst in the way of sheets, 52, towels, 250, etc., of which I have told you before in the Advocate. So we were having joy upon joy, for the property was bought, plans drawn up, lumber on the ground.Our Wesley House was to be made new. Then our new plans for the work began. A day nursery was to be added, also a reading room was to be opened two nights in a week. So I wrote to the Publishing House in Nashville and they sent me quite a number of good books for our use.

But illness in my family called me home, and thus my connections with the Wesley House at Biloxi were severed. But how often do my thoughts and prayers go back to them! Then at the Council meeting in April at Fort Worth, Texas, it was made possible for me to work in my own home town, Kentwood, La., through the request of my pastor, Rev. P. O. Lowrey, my salary being paid by a lumber company, our good physicians, the missionary society of the Methodist Church, and a few other friends, which is appreciated so much by me. So I have been at work here since May 1. As in all other places, there is plenty to do. So I expect to put my very best self into the work. I have organized a Campfire Girls' Club, which is undenominational, the 18 young girls seem so interested. I am helping in all the Church work. Our Senior Epworth League is growing in interest lately. We have pledged to help support Mr. and Mrs. Stockwell, our Louisiana missionaries in Africa, this year. The work that I love so much here, as in other places I have been, is friendly visiting and looking after the sick for all denominations. It is my greatest joy to enter a room of sickness and make myself useful in giving them comfort and relief in all the little ways I can.

We have quite a number of Italians in our town. I want in some way to reach them. We have only one Chinaman. I have been giving religious tracts to him in his own language; he sometimes comes to church. If we can only win him for Christ he might be a power among his own people.

So, often at the close of the day, I ask myself this question, "Have I done all my hands found to do?" We should make ourselves helpful in the service of the uplift of humanity. We are worth to the world what we do for the world.

Kentwood, La.

THE LOUISIANA ROOM AT SCARRITT.

By Miss Cora Godat.

The Scarritt Bible and Training School located in Kansas City, Mo., for the preparation of foreign missionaries, deaconesses, and other Christian workers, belongs to the Woman's Missionary Council, and is a credit to the women of our Church. The school is truly a city set on a hill which cannot be hid, for each year our young women go forth from it to carry its light to all parts of the world, having been guided during the two years' course by a faculty of superior women. That the expected results are being realized on the field is shown by the statement made by Miss Lochie Rankin, our first missionary who has served 35 years in China; that the Chinese mission has been a new mission since the Scarritt Bible and Training School was founded 22 years ago. Moreover, Dr. John R. Mott, considered one of the foremost, if not the foremost authority in the world and whose opportunities for observation have been unsurpassed, recently said that in all his travels wherever he saw a mission conducted by Scarritt graduates, he found an institution of the highest type, pervaded by the most wholesome Christian atmosphere. As members of the missionary societies composing the Woman's Missionary Council, we of Louisiana have a part in this splendid institution and are interested in every phase of its life.

One of the finest features of the Training School is its home-like atmosphere, offering to the student body the opportunity of learning to live—that highest of arts. The home is presided over by a matron who takes a motherly interest in each young woman there. The rooms are comfortably and tastily furnished, the women throughout the Church having always taken great pride in making them attractive.

Last year the two Louisiana girls at Scarritt decided that their State must have a room for her daughters, and, with permission of the principal, selected a large, sunny room with eastern and southern exposure, which will accommodate three students. Our friends rallied to our help, and a fund was soon started for this purpose. It is estimated that about $150 will be required to furnish our Louisiana room, $61 of which have already been contributed. Part of this money has been expended for three single iron beds, but the remaining furniture is badly needed. We would like to complete the furnishing as soon as possible, and suggest this as a splendid work for some of the adult or young people's auxiliaries in the State. Any amount will be acceptable. Send either to our Conference Treasurer, Mrs. J. J. Holmes, Minden, La., or to Miss Cora F. Godat, 2123 Cambronne Street, New Orleans, La.

PEWS FOR SALE.

The officers of the Carrollton Avenue Methodist Church, this city, are anxious to sell the pews which are in the old church building to make room for chairs. The building is now being used for a Sunday school and pews are unsuited for the purpose. The pews are made of oak, and are in good condition. Any one interested will please communicate with Rev. J. G. Snelling, the pastor, or Mr. A. H. Ahten, Station B, New Orleans, La.

OUR ADVOCATE.

By Mrs. A. C. McKinney.

I feel quite sure, dear reader,
You will concentrate
Our Editor and Editress
On this OUR ADVOCATE.

Of course, you know that every week
We have a half-page,
But here we whole big issue
Our hearts and minds engage.

The women of three Conferences
Though it will speak to you
Of whitening harvest, ripening grain—
What we must dare and do.

Down in poor-ridden Mexico
Our light should send a gleam;
To China, just awakening
From an unpleasant dream.

To India and Africa
The Master said, "Go ye"—
The message spoken years ago
Was meant for you and me.

But we have waited, O so long,
The Cross of Christ to plant
On foreign shores. To us they come
By scores—the immigrant.

And, as they come, they "cry for bread."
We must not "give a stone."
One power can make the broken clean—
'Tis Christ's, and His alone.

O sisters, can we idly stand,
While His dear millions wait?
They're looking to us for the light,
And standing at our gate.

We may be sure "our brother's blood"
"Is crying from the ground."
This cry arises day by day
The whole wide world around.

No time remains "to dream, to drift;"
Our privilege may be
Some brother's heavy load to share;
Then do it willingly.

Now while we "lift our eyes and look,"
May we reconsecrate
Our all anew to His great cause;
The time is growing late.

Not half the women of our Church
Have joined this mission band.
Extend the invitation oft,
And offer the right hand!

And if you want new members
To line up good and straight,
Just tell them they should take and read
Our dear old ADVOCATE.

Ruston, La.

ST. MARK'S HALL, NEW ORLEANS.

St. Mark's Hall is the property of Methodism in a great neglected field, in the heart of a great, wicked city, which is often rightly termed "The Paris of America" because of the reign of King Pleasure; the desecration of the Sabbath; the chase after entertainment; the infatuation of a multitude—including many who pass as good people—with dances, both public and private; the general looseness of morals; and the great masses who live regardless of God's will, and who ignore the Almighty, even though many of them say "Our Father" in the Church. Yet in the midst of all this, there are 30,000 Sicilians and a host of other foreigners who are here and who know not the "good news," for Gospel means good news. New Orleans is a Roman Catholic city!

Ours is a religious mission, though there must of necessity be many means of approach. Knowledge comes through contact. Contact produces faith in the worker from their point of view, and, likewise, gives us faith in them, which is a foundation basis for operation. So we are endeavoring to meet the problems of the congested foreign district below Canal Street by various means of contact, viz:

First—The free clinic, where we average about 350 patients a month. Dr. King is the physician, and he gives his services gratis to the poor. Miss Kathryn Wilson, a trained nurse, is in charge, and follows these cases to their homes, and many times the life is brought to know One who is able to heal not only the body, but also the soul.

Second—The Milk Station, in charge of the Child Welfare Nurse, Mrs. Margaret Siebrecht. In this department there are more than 200 babies under observation and care; the mothers are immigrant and 91 per cent of them are Italian.

Third—The Home-to-home Visitation work is our biggest opportunity. Here we may extinguish the fires of hope that in poor, miserable environment burn low, and many times have all burned out—here we may sow the seed of the Gospel where they have never before heard it; here we find poor, underfed, miserable little lives who know only dirt and the streets, and sometimes the opportunity comes to take that child out and give it a chance. This year we have placed 31 of these little lives in a new environment, where they may have a chance. Every child has the claim to be well born, and to have a wholesome environment, but not every child has it. Mrs. Griffith has been "our major," and this month our new deaconess, Miss Emma Abbott, comes.

The Italian pastor, Rev. G. T. Bonanno, is a very able man, and he is reaching out wherever he can to work for the Master. We look to enlarge for results. It is ours to say, God gives the increase. We are dealing with a moving population in a pleasure-loving city.

All the world is God's mission field, and now-a-days all sorts of talents are needed. Some people are willing to work out in some far-away mission field, but are unwilling to get into the slums of a great city. Yet one is as truly a mission field as the other. Seventy-four per cent of the Sicilians who come to this country remain and become citizens; twenty-six per cent return to their own home land. To evangelize the twenty-six per cent would be to send back to Italy a greater force for Jesus Christ than to send millions in dollars.

Our problems are many! Our needs are many! You may help by giving us a permanent building, a library, a playground (which is so much needed), by replenishing our supply store; by assisting in the Sunday school, sewing school and the kitchen; by assisting in the Story Hour. The prayer closet is a great need of our work, and coupled with this, intelligent interest and sympathy.

MARTHA NUTT.

SOCIAL SERVICE HINTS.

By Mrs. Walter Trotter.

As a body of Christian women we should welcome the introduction of the Social Service Department into our Conference society, as a means of larger service. We cannot all be Jane Addams or Judge Lindsays, nor are we confronted with the problems of the large cities, yet there are many vital problems which we as a missionary society must help to solve, for it is true that Social Service is and always has been, the foundation stone of mission work. We see its importance emphasized on every hand, not only in the United States but in every civilized country, by organizations whose object is the betterment of the human race. And if the women of the North Mississippi Missionary Society would be workmen who need not to be ashamed we must get a more intelligent understanding and a broader meaning of that Messianic message: "Inasmuch as ye have done it unto one of the least of these." The many sociological meetings that have been held over the country for the past few months and the many men and women of national prominence who are giving years of thought and investigation to this medium of service, show that we are undergoing a splendid change, and instead of accumulation of wealth being the chief interest, as in years past, we are realizing that the only work worth while, and the only work that endures, is the unselfish work of helping our fellow man; and the woman who would have her horizon broadened for loving service no longer need ask what she can do to relieve human life of its sins and sorrows: but let her find her answer in the slums of our cities where, amid poverty, disease, ignorance and dirt, hundreds of people dwell untouched by the Savior's love; or go into the rural districts, into the one room unsanitary cabins of white and black and see the unkempt illiterate parents whose children are growing up "like unto them." Go into the towns of the mills and mines and count the dwarfed lives of children, deprived of school and play. Go where thousands of immigrants rush into our ports, fleeing from evil conditions in their native land: and while viewing these things remember that these are only a few of the phases of Social Service by which an opportunity is given to relieve others from being miserable both in mind and body.

I would that the gift of genius were mine that, with words forceful in their depths of meaning, I might impress the Social Service Committee in each auxiliary with its responsibility and opportunity. It is your privilege to create in the entire Church and community a larger view of life and service by bringing your social service work to the notice of the right thinking people in your towns and country districts. As one means for accomplishing this end, I would emphasize the use of the secular press and religious papers, with which to arouse a sentiment along some of the following lines of work: The enforcement of the child labor laws and providing better educational advantages; for solving the problem of poor housing and improper sanitation in mill communities; to influence your town merchants to provide seats behind counters for the convenience of their saleswomen when not engaged, and also to provide rest rooms with sanitary conveniences for women shopping in town.

Another subject that I would suggest for your consideration and study is how best to arouse the women of the churches to a sense of their personal duty as Christians in helping the Negro to a higher plane of living, for it is true that they have the least chance for pure, good living and the greatest power to spread evil contagion.

Youth being the most impressionable age, we would urge that the children in Junior Divisions be trained in personal service by encouraging them to carry flowers to the sick and making pretty scrapbooks for sick and shut-in children. Local conditions will, of course, suggest other forms of service in which they can have part. Children are the seed corn of humanity. Like seed they harvest. And if we would have them noble and useful men and women they must have training along these lines. I would stress the importance of our women awakening to the fact that Social Service must be recognized as a great factor among the Christian forces, and of their allying themselves with other philanthropic agencies; also that they federate their work with other denominations of their towns, for in no other way can Christian womanhood be so developed as by personal contact with suffering and needy humanity. "Social Service as a substitute for religious activity, is a failure; Social Service as a supplement to religious activity is a marked success," says Dr. Timothy Stoll, and in no other way can we better reveal the practical teaching of the parable of the good Samaritan with which our Lord enriched humanity.

Winona, Miss.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 16th of November, 1914. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that after their expiration the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

THE MERIDIAN WESLEY HOUSE.

By Mrs. J. C. Templeton.

Realizing the great need of mission work being carried on in our city, and also realizing the opportunity for Christian work being done by a religious body, Mrs. C. W. Cochran called the women of the Methodist Churches together with the presiding elder and pastors to consider the organization of a Mission Board. On Feb. 13, 1906, this organization was effected and Mrs. Cochran made president of the City Board of Missions of Meridian. The field of their work lay principally in the mill district in the eastern part of the city; and Mrs. Cochran, assisted by Mrs. J. R. Whitaker, held cottage prayer meetings and visited the sick and needy, taking to them physical as well as spiritual comfort. Later in the year, Mrs. Clara Cope was appointed City Missionary and served four years. A room was rented in the mill district and a reading room opened for the benefit of the people in that part of the town. This reading room was furnished by the ladies of the Methodist Church and other friends of the work. Books and periodicals were contributed also and the reading room was named for the projector of the work, "The Elizabeth Cochran Reading Room." From this point the missionary, Mrs. Cope, carried on different phases of mission work. She taught a night school, a sewing class, and conducted cottage prayer meetings once a week. On account of ill health Mrs. Cochran was forced to give up active work, and Mrs. J. R. Whitaker was elected president of the City Board of Missions. Although giving up active work, Mrs. Cochran has always been an inspiration in the work to the members of the Mission Board from the time of its organization to the present. With tireless energy Mrs. Whitaker took up the work, and under her able management and the help and encouragement of the Board, has finally seen a Wesley house firmly established in Meridian.

In January, 1910, Dr. Sara Castle opened a free clinic in the room and treated patients there and did any surgical work necessary. At this time the work had grown to such proportions that we felt the need of more room, and also of a trained worker. So when the Home Mission Board met in Nashville in April, 1910, the City Board of Missions of Meridian sent a petition to that body for a trained worker. Miss Alice Sheider was appointed deaconess to the work here. Miss Sheider came to Meridian, September 7, 1910, and took charge of the work being carried on in the mill district. It was about this time that a house of five rooms was rented. One of the large front rooms was known as the Elizabeth Cochran reading room. This room was provided with books, periodicals, and the daily papers. Later a piano was purchased and placed in the room. The other rooms of the home, consisting of the bedrooms, a dining room and kitchen, were completely furnished by the different Methodist Churches of Meridian. Miss Sheider taught a night school and sewing class in the reading room. And here at various times social affairs were given for the young people of the community.

On October 31, 1911, Miss Womack, who had been appointed assistant deaconess to the Wesley House in Meridian, arrived, and, with Miss Sheider, carried on the work. The following spring Miss Sheider was appointed pastor's assistant at Clifford, S. C., and Miss Lois Tinsley was sent to this point to assist Miss Womack who now became head resident deaconess. Since taking charge of the work Miss Womack and Miss Tinsley have devoted themselves untiringly to the work. Miss Tinsley organized a boys' club. They also organized a mothers' club.

In April, 1911, the City Mission Board had a called meeting at old Central Church to consider a very generous proposition that had been made to it. The pastors and stewards of the Methodist Churches were asked to meet with the Board. Mr. and Mrs. C. W. Cochran proposed to give to the City Board of Missions two lots located in Georgetown, provided the Board would raise in addition the value of the lots in cash, this cash to be used to build a Wesley House on these lots. This splendid offer of these devoted Christians was gratefully accepted; and at this meeting the different Methodist Churches of the city pledged themselves to raise the amount necessary to build the home, and the building was commenced in October, 1911.

On February 6, 1912, the deaconesses moved into the "Elizabeth Cochran Wesley House." In May of 1912 the Methodist ladies of Meridian gave to Wesley House all sorts of bed linen, table linen, kitchen furnishings and other articles that help to make a home comfortable.

Last fall at the suggestion of Mrs. Johnson, the president of the Mississippi Conference Society, a shower was tendered the two Wesley Houses in the Mississippi Conference and splendid boxes came to the home containing all sorts of good and useful articles.

As to the work being carried on at the home by our efficient deaconesses, Misses Womack and Tinsley: They conduct a night school during the winter months, and a sewing class which is so large that volunteer helpers come out from the Methodist Churches. Two cooking classes were conducted last winter, one for beginners and one for the more advanced pupils. A mothers' club and a boys' club have also been conducted; and last winter piano lessons were taught to eight girls by a volunteer teacher. During the month of August the deaconesses will take a vacation and during their absence the home will be renovated. Matting will be placed on the floors, new shades to the windows, a partition will be placed across the wide hall, and a room prepared for a day nursery, which will be opened in September.

There is no sewerage connection in the home, but that will be remedied in a few months. There is an indebtedness of about $200 on the Wesley House at this time which will be paid off as soon as possible. The Home cost about $1700 and is valued to-day at $2700.

Meridian, Miss.

EMPHASIS UPON THE WORK OF DISTRICT SECRETARY.

By Mrs. Crow Girard.

What the presiding elder is to the Church in the district over which he presides, the District Secretary is to the Woman's Missionary Society in this district. As the Woman's Missionary Society is directly under the supervision of the Church, it follows that the presiding elder is the real head of this work in his district. The first duty of the District Secretary should be to consult him before planning her work for the year. With intelligent zeal on her part and his earnest co-operation, the woman's work can be built upon a better and more solid basis. In every quarterly conference the question is asked: "Have you a Woman's Missionary Society in your Charge?"

The following table compiled by the Shreveport District Secretary, Mrs. R. E. Bobbitt, proves rather conclusively the statement that the missionary spirit is strongest in that Church where the women are organized into a Missionary Society:

Lafayette District; 22 Appointments, 12 Missionary Societies.

With W. M. S.	Members.	Miss. Assess.	Paid.
Lake Charles	545	$323	$170
Crowley	496	263	263
New Iberia	250	234	234
Lafayette	240	182	182
Houma	238	66	
Morgan City	230	182	182
Eunice	230	147	30
Gueydan	214		19
Sulphur	197	113	54
Lake Arthur	173	157	116
Rayne	94	97	79
Jennings	73		35
Total	2980	$1764	$1364

Paid to Missions nearly 3-4 of assessment; averaging .45 per member.

Without W. M. S.	Members.	Miss. Assess.	Paid.
Indian Bayou	557	$231	$15
Franklin	257	189	55
Vermillion	231	92	3
Arcadia Circuit	229	118	59
Evangeline	175	27	13
Bell City	132	76	2
Patterson	116	83	35
Jeanerette	70	93	27
French Mission	65	26	
St. Martinville	42	26	8
Total	1874	$961	$217

Paid to Missions about 1-4 of assessment; averaging .12 per member.

These tables do not show any money collected by the Woman's Missionary Society. If that were included the per capita per cent would be much higher. This condition prevails in every district in the State. We can easily see that to espouse the cause of the Woman's Missionary Society is to strengthen the spirit of missions throughout the Conference.

In the scheme of organization, as effected by the Woman's Missionary Society, too much emphasis cannot be placed upon the importance of the office of District Secretary. This office is the pivotal point around which the work revolves.

Each district has a Secretary whose duty it is to strengthen and encourage the auxiliaries in her district, to organize new ones, to furnish literature, helps, and other information, to receive reports and compile them for the Conference Secretaries, to see that the dues and pledges are paid in full, to strive earnestly to increase the number of subscribers to the Missionary Voice and to the Young Christian Worker, to visit each auxiliary in her district at least once a year, to hold an annual district meeting of the auxiliaries, to have, if possible, each auxiliary represented at the Annual Conference, to present the work of the Society at the annual preachers' conference, and gain the co-operation of the pastors in furthering the work. In fact, the duties of a thoroughly conscientious District Secretary are many, and too much emphasis cannot be placed upon the importance of getting the right women for these places. Upon them depends the success or failure of the work.

Our aim should be an auxiliary in every charge. In the Louisiana Conference we have about 100 auxiliaries; we should have 50 more. With the aid of the presiding elder and the pastor we believe it is possible to have them. When organic union has been perfected we will have a much simpler financial plan. In the Conferences we will no longer deal with the departments, Home and Foreign. The auxiliary members will pay stated dues into the "Missionary Society," and only at the general office will they be apportioned to the Home or Foreign fields, thus making our Home Department work as truly missionary as our Foreign. We trust the auxiliaries will enter heartily into the new plans, and assist in every possible way to perfect this change, so that no halt may be made in the progress of the work.

Lafayette, La.

Christian Advocate.
OFFICE: No. 512 CAMP STREET, NEW ORLEANS
ROBERT A. MEEK, Editor.
CHAS. O. CHALMERS, Publisher.
Entered at the Postoffice at New Orleans as Second-class Mail Matter.

Editorial

THIS WEEK'S ADVOCATE.

Our readers, we feel sure, will be delighted with this week's issue of the Advocate. It has been given wholly to the woman's work of the three patronizing Conferences. Mrs. R. F. Harrell, the efficient editor of the Woman's Missionary Column which appears weekly in the Advocate, has taken charge of this edition, having come to New Orleans to give her personal attention to the details. We only reserve space for the obituaries, the personals, and a few other matters that were necessary. We did think that there would be space enough for some editorials that were prepared, but since Mrs. Harrell had even more matter to publish than the paper would hold, we devote all that space to the woman's work.

PERSONAL AND OTHER NOTES.

Rev. E. G. Wood, of Pollock, La., is at Palmetto, La., assisting Rev. C. B. Powell in a revival meeting. These brethren have our best wishes for a good meeting.

The Advocate takes pleasure in acknowledging receipt of subscriptions from the following: Rev. J. M. Wyatt, Ackerman, Miss., 5; Rev. T. L. Porter, Courtland, Miss., 3.

We are made sad at the news of the death of the wife of Rev. C. H. Ellis, of the Moscow (Miss.) charge. Brother Ellis will not be lacking in sympathy from his brethren in his bereavement.

We acknowledge receipt of the announcement card of the birth of Evelyn Elizabeth Todd on July 24; weight 8 pounds; at Cleveland, Miss. Mr. and Mrs. Hugh D. Todd, the parents, have our congratulations.

Rev. Robert Randle reports things to be moving on well in his charge at Eros, La. This is not surprising, since it has been Brother Randle's unvarying rule to carry forward the Master's cause in whatever field he labors.

The Advocate acknowledges with thanks new and renewal subscriptions recently sent in as follows: Mrs. Lou A. Aiken, Canton, Miss., 7; Rev. S. H. Frazier, Summerfield, La., 5; Rev. J. A. Wells, McComb, Miss., 2; Rev. Wm. L. Duren, Columbus, Miss., 5.

Both Houses of the Georgia Legislature have passed by a large majority a bill to create a new county, to be known as Candler County. The Candlers, like the Campbells, seem to be coming. And they well deserve all the honors that are being accorded them.

The Rev. J. A. Wells, of McComb City, Miss., in a business letter to the Advocate, states that he is now holding his fourth revival meeting since July 1, and that he has been privileged to witness great spiritual visitations. Brother Wells is now with Rev. T. B. Cottrell at one of the churches on the Tylertown charge.

Rev. H. W. May, the presiding elder of the Alexandria District, believes in assisting his preachers in their work. He is now with Rev. L. E. Crooks on the Glenmora charge holding a meeting. Brother May will preach at camp meeting the latter part of the month. We believe Brother May is wise, and his efforts will bring forth results.

Miss Bettie Brown, a highly esteemed lady of East Mississippi, died at the home of her niece, Mrs. Mary Tate, at Mayhew, on July 17, at the advanced age of 88. She was an aunt of Rev. R. O. Brown of Macon, Miss., and of Rev. S. A. Brown, of Booneville, Miss. The funeral took place on Saturday, July 18, being conducted by Dr. T. C. Wier and Rev. W. W. Woollard. We extend sympathy to the bereaved.

We are informed that Rev. Hays Howell has asked to be released from his work at Arcadia, La., and that Bishop Candler has granted his request. We regret to hear that Brother Howell felt it proper to take this step, since only recently he had a great meeting in his charge and seemed to be achieving substantial results for the Master. At this writing we have not learned who will be appointed to fill out the year at Arcadia.

The Mary Werlein Mission will open a social hall for young people at 1028 Tchoupitoulas Street in the near future. This hall will be kept open every day from early morning until an appropriate hour in the evening. This will make the third building in which this mission is carrying on its work. For the furnishing of the hall mentioned above gifts of tables, rocking-chairs, pictures, or cash will be gratefully received. No shabby or cast-off material is desired.

We are glad to make the following announcement: The Rapides Camp Meeting is to be revived this year. Arrangements are being perfected to hold the meeting from Aug. 22 to 30. This will be the first meeting since 1907. There will be ample hotel accommodations at reasonable rates. Preachers will be entertained free. Services under the direction of the presiding elder and preacher in charge. The grounds are 8 miles south of Boyce, La. For information address W. F. Texada, Boyce, La.

We are pleased to learn that our congregation at West Point, Miss., has a new church enterprise under way, toward which about $20,000 has been subscribed. This growing and busy flock has needed a new house of worship for some years, having outgrown the present structure which was erected during the pastorate of the lamented Rev. Amos Kendall some two or three decades ago. Rev. W. W. Mitchell, the present pastor, is reported to be in high favor both with his own people and the people of the town generally.

We received, a few days since, a brief but very interesting letter from Prof. A. H. Shannon, of the Mississippi A. and M. College, written from Washington, D. C., from which we take the following extract: "I am spending the vacation months in making further investigation with a view to rewriting my book dealing with the Mulatta problem. I have made a careful first-hand study of conditions in this city, and in Philadelphia and New York, and a more hurried study of the situation in Boston. I hope to complete this work by the first of next January."

Rev. J. B. Williams, of the Ponchatoula (La.) charge, called at the Advocate office Saturday on his way home from Franklinton where he had been assisting Rev. J. A. McCormick in a protracted meeting at the Fisher Church. Brother Williams spoke very highly of the work that he had just visited and its pastor. He says that Brother McCormick is just moving into a fine, new parsonage with all modern conveniences. This is certainly interesting news, and Brother McCormick is to be congratulated. Brother Williams reports his own charge, Ponchatoula, to be in good condition.

Rev. H. P. Lewis, Jr., Poplarville, Miss., writes the Editor the following: "Brother P. H. Grice, our pastor of the Derby Mission, on the 27th, while holding a meeting at Byrd's Chapel, was thrown from his buggy by a run-away horse and had his right leg broken about four inches above the ankle. He suffered a great deal before medical attention could be had; but is now in the Bogalusa hospital. I was assisting Brother Grice at the time in the meeting. His people are showing their love and loyalty by every attention and help they are able to give, but with this added expense and misfortune he needs more assistance."

We are in receipt from Rev. J. W. Price, of the Mississippi Conference, an attractive card upon which is written the following: "On July 21, at 7 o'clock p. m., there arrived in our parsonage home at Benton, Miss., a fine baby boy. Mrs. Price and I are very proud of him. We lost our only child, which was 18 months old, about four weeks ago; so you will know that we are grateful to the Heavenly Father for giving us another little one to brighten and bless our home. And we have named him Robert Meek, after the Editor of the New Orleans Christian Advocate. Both the mother and babe are doing well." The Editor highly appreciates the honor done him by Brother and Sister Price, and prays God's richest blessings upon his little namesake and also upon the happy father and mother.

Rev. W. W. Drake, of Baton Rouge, La., desires the Advocate to print the following:

"Will you please give space in the Advocate for one or two corrections that should be made to the articles for which I am responsible in the special edition of July 16. First, by an inexcusable slip in my calculations, the Boyce and Lecompte charge is rated in class E in the article on "How we are Meeting Our Obligations," when the minutes show that the charge paid in full and should have been rated A. My attention has been called to this error, and I hope there are no others like it. Another minor error is in the amount pledged on the French Mission Special which should have been $533 instead of $543, the mistake occurring in the amount from the Lafayette District, which should have been $307 instead of $317. I regret that several articles on different phases of work did not come in in time to be used, and the survey of the conditions was correspondingly incomplete. Allow me also to express my hearty thanks to those who assisted by their contributions, as well as to the Editor who made the edition possible and contributed so effectively to its make up."

EXTRACTS FROM THE REPORT OF COUNCIL MEETING AT FORT WORTH, TEXAS, 1914, RENDERED AT THE ANNUAL MEETING OF NORTH MISSISSIPPI CONFERENCE.

By Mrs. Vic Thompson Hoyle.

Easter Sunday dawned clear and beautiful in Fort Worth, Texas, April 12, 1914, and as I looked out upon the day I recalled what Hawthorne says in his Tangle Wood Tales in regard to the Sabbath sunshine, namely: "That a holier brightness seems to mark the Sabbath sunshine, when there is no buzz of voices, nor business, nor crowd anywhere but at Church." And whether I see it beaming broad across the field or scattered down among tangled woods, or hemmed in between brick buildings, or upon my chamber floor, still I recognize the Sabbath sunshine, and ever let me recognize it, for some illusions, and this among them, are the shadows of great truths. Our Texas Bishop, Edward D. Mouzon, preached us a great sermon upon that holy Easter day, carrying us back to the Source of all our strength and power, calling upon us not to get too busy to go to the fountain head for help and strength to carry on our enterprises.

Conspicuous among the group of returned missionaries at the Council was to be seen Miss Lockie Rankin, the first missionary sent out by our Woman's Board to China 35 years ago. She is now a stranger in her own land, it having been 17 years since she was here on her last furlough. She is a timid, shrinking woman whose silver white hair seemed to be symbolical of the crown of glory that will encircle her brow in that land where the inhabitants never grow old. After she had made an appearance on the platform at one time she was detained by Miss Bennett who asked her to tell the audience if she had her life to live over, would she change it. She replied: "O, no! no! no! My only regret is that I am no speaker, just a teacher, and that I can't talk more to you, dear people, when I come home." Another conspicuous person among the returned missionaries was Miss Alice Waters, who went to China 22 years ago and who expressed herself as being gladder every day that she had put her life in China. Then, too, there was our strong, self-reliant North Mississippi girl, Miss Julia Wasson, who is at home on her first furlough after rendering efficient service as teacher of Latin and mathematics in McTyeire School, Shanghai, China. On the opposite side, among the active deaconesses, was another one of our very own girls, Miss Falla Richardson, buoyant, happy, and joyous over one year of active service in the Co-Operative Home at Houston, Tex.

On Saturday afternoon we attended the dedication of a Wesley House in North Ft. Worth, way out on the outskirts of the city where are located Swift's and Armour's two great packing houses. Around these buildings lived the families of foreigners of many nationalities and I was made heart-sick over their poverty, filth, and degredation, with a saloon on every corner. In and out among these people like a ray of sunshine, a little deaconess, Miss Eugenia Smith, had gone in loving ministry for over a year, teaching Sunday school classes in an old tumbled-down saloon, visiting the sick, burying the dead, and performing a thousand and one loving ministries for those in distress. We saw her rejoicing in the dedication of a Wesley House which was in future to be the center of her work. We heard her talk about her work and her love for those foreign children and people, frail, delicate woman that she was, and we thought only that the love of Christ could constrain a young woman to give her life to such work. Then, as we heard Miss Bennett tell several days afterward in the Council meeting how this young woman had come to her room late one evening, weary and worn, and told her what a dreadful day she had had, how she had conducted three funerals during the day, how she had taken a poor outraged girl from a crowd of rough men, and had almost to fight them back to prevent them from getting into the bus with her in which she took the poor girl to the hospital. Miss Bennett said to her: "My dear, you can't stand such as that; you must save your strength." Her reply was: "I can't save myself and save others too." This young woman is one of the two deaconesses whom the Council Daily mentioned as having attained unto the most perfect type of union, as she supports a missionary in China, and when her day's work closes in America, her substitute worker takes it up in China; so she gives 24 hours of work daily to the mission cause, and is both a home and foreign missionary. Ah! my sisters, is not this a rebuke to those of us who have not yet attained unto so broad a view of missions? Let us endeavor with Miss Eugenia Smith to leave the valley and ascend the mountain tops for that broad view of missions which embraces the whole world.

(To be Continued.)

CHILD LABOR IN MISSISSIPPI.

By Mrs. Robert Somerville.

The very words—Child Labor—seem to typify all the evils of modern commercialism. It is a strange instance of perversion that the blessing of inventive genius should have brought about this condition by making wonderful machines which can be run by little children.

Dr. George Adam Smith says that one of the moral questions upon which the fate of a civilization is decided is this: "Is childhood sheltered and its innocence protected?" Child labor is an industrial crime which is bound to react upon our civilization.

Mississippi, being a rural and agricultural State, child labor has not assumed in it the proportions which it has in some States, but the same problems are presented, the same arguments advanced, and the same dangers are to be met. The first child labor law in Mississippi was passed in 1908. It permitted children of twelve years to be worked ten hours a day and fifty-eight hours a week. Previous to the Legislature of 1912, with a view to securing a better law, an investigation was made by Mr. Hine, agent of the National Child Labor Committee. At the time of this investigation the larger mills were closed and Mr. Hine visited only the smaller and medium sized mills. The following account of his work is taken from the report of Dr. A. J. McKolway, secretary for the Southern States of the National Child Labor Committee:"At Laurel, Mr. Hine counted nineteen children under twelve, nine of whom were between eight and eleven. The age of one of these children was exactly ascertained; he was born on January 17, 1900. The Delta Cotton Mills at McComb, Mississippi, were working 66 hours a week, children putting in the same time as adults, and the Magnolia Mills were working 63 hours, the children apparently putting in full time. The photographs of the Yazoo Yarn Mills tell a pathetic story. Many children under twelve were found at the Winona Mills, which run 64 hours a week, giving the children an hour off each day as prescribed by law. There is no public school here; but a private school, charging a dollar a month for pupils, had ten children attending, ranging from six to ten years of age. Where were the others? At West Point all the children said they were over twelve years of age. At the Stone Cotton Mills, at Starkville, only one boy was found apparently under twelve. The mill has only 80 hands, but seems to be trying to observe the law. And the Tombigbee Mills at Columbus were employing only two children evidently under twelve years of age. At the Tupelo Mills, Mr. Hine found among the children under twelve years of age, one child of seven and two of nine, whose ages were ascertained."

The Legislature of 1912 made a distinction between boys and girls, permitting the employment of boys of twelve but forbidding the employment of girls under fourteen. This Legislature also took an advance step in fixing the eight-hour day up to the age of sixteen for boys and eighteen for girls. The Legislature of 1914 retrogated in both ages of children and hours of work, but provided for a factory inspector. The law as it now stands allows boys of twelve and girls of fourteen to be worked in cotton and knitting mills for eight hours a day. Boys of fourteen and girls of sixteen may be worked ten hours a day. It is understood that the present law is the result of a compromise between the manufacturing interests and the Mississippi Child Labor Committee. The committee thought it best to make concessions in order to secure the factory inspector. This compromise came near sharing the fate which such things usually meet, the manufacturers got their part of it passed first and the factory inspector bill appeared to be in doubt. Members of the Legislature and women's organizations took the matter to Governor Brewer, urging him not to sign one bill until the other was passed. The governor responded to this appeal, thereby helping to secure the inspector law. Mrs. C. H. Alexander, of Jackson, as the representative of the State Central Committee of women's organizations, expressed her dissent from this compromise agreement. Her view is that the violations of the former law were not such as to warrant lowering the standard in order to secure inspection. Her view is supported by many women. Mr. David McDowell, of Jackson, was appointed factory inspector and began his work on the first of May.

The business of shucking and canning oysters and picking shrimp on the Gulf Coast has developed another child employing industry and new features of the child labor evil. As the result of investigations in February and March, 1911, Mr. Hine made the following report: "By actual count of children at work, I found 125 boys and girls whom I judged to be from three to eleven years of age; and at least half of the canneries were working either a small crew or none at all on the days I visited them." The shrimp packing is especially harmful; the Bureau of Chemistry makes the following statement: "It is recognized by packers that shrimp contain some corrosive substance which greatly interferes with their handling and preservation. It attacks the workmen's hands, causing the skin to peel, and also eats through the leather of their shoes. Tins in which the shrimp are preserved are quickly perforated."

The Legislature of 1912 extended the law to include canneries, not including fruit canneries. Representatives of the National Committee who visited the Gulf Coast in the fall of 1913 reported violations of the law: children under the age limit were worked over hours. It is to be hoped that the State factory inspector will give special attention to this phase of the subject.

Give your support or influence to the Palmer Child Labor Bill; the object of this bill is to secure a national child labor law.

Allied to the child labor problem is the question of compulsory education. If the children are to be properly developed they must be kept out of factories and off the streets and compelled to go to school. The Christian women of Mississippi should begin to think of compulsory education as a part of the child labor problem, and as a question which will surely be before our people for serious consideration in the near future.

Greenville, Miss.

RELIGIOUS CONSERVATION OF YOUNG LIFE.

By Mrs. T. W. Woodward.

An Englishman once remarked: "You can make something of a Scotchman if you can catch him young enough." And true is this of Christians. In this age of advanced civilization and learning the conservation of all forces and ideals is all important.

And yet the Church of God is permitting, seemingly approving, the most profligate waste of youthful energy, buoyant thought, and simple childlike faith, in the sad fact that she is not wisely conserving her youth for active and effective service to Christ. While it is true that 85 per cent of the Church membership comes from the Sunday school alone, it is also sadly true that 40 per cent of our Sunday school boys and girls go into ways of sin and evil. This sad procession of young life, departing from the "straight and narrow way" into the broad way that leads unto eternal death should cause every man and woman of God to pause, to pray, and to labor that this waste should no longer be permitted.

There is a cause for this great loss of young life to the Church, and there is a remedy. We hear much of the education and training of the young for professions, lines of business, and social life where great fame may be won, much wealth accumulated, and social distinction attained. These subjects are discussed in the home, on the streets, in the daily press and magazines, as if life consists wholly and solely for such ends. And can we expect the young people to feel that there is a more supremely important aim in life? We are training physicians, lawyers, teachers, bankers, but we are not training missionaries, preachers, or Sunday school workers. Daily we hear parents say: "I am going to make a banker of my son, a fine musician of my daughter;" but how sadly true is it that not many times in a whole lifetime do we hear one say: "I have consecrated my son (or daughter) to the Lord and am directing his education and training to that end."

If God should call one of these children of ours into his service the possibility is that the ear would be dulled by the clink of gold or the music of the dance hall. Another cause is that we do not make the life of a Christian attractive enough to them. Too often the cares and burdens of routine Church work and Church service are many times magnified, while the joy of service is never taken into account. Many pretended Christians represent the Church as a mendicant upon our bounty, with ever outstretched hands pleading for alms while the blessedness of giving is not mentioned.

Another cause of this loss of the young to the Church is that we are not careful enough of those who do enter the fold but leave them to browse around with the old sheep, hence crowding them out from the sweet and tender blades of gospel truth. Special efforts put forth for the protection of the young in our Churches, leaving them not to untrained growth, but carefully cultivating habits of prayer, Bible study, attendance upon the Church services, systematic and proportionate giving, testimony, conversation, our Christian experience and personal work, would richly reward the outlay. It is not enough to become a Christian, but one should "be about his Father's business."

Training is the great requirement of the present age. Every calling in life demands it. Natural ability and unguided development are not enough; therefore as soon as a child is in the way that he should go he should be trained in that way. To this end we have organizations for the young, such as the Sunday School, Epworth League, and missionary societies. But these are not enough. Every man and woman of every Church should heed the command of the Master when he said, "Feed my lambs," and should awake to the full responsibility embodied in this divine command.

The downward march of thousands upon thousands of these young people who are dearer than life, should arouse us to more vital action, more persistent faith, and more faithful treatment of the evil. What physicians call "prophylactic," or preventive treatment is very important in this crisis. Put them into the inner fold in the home and Church, surround them with ever watchful, prayerful, Christian examples, and then shall they "rise up and call us blessed."

When the Son of Man was upon earth this notable conversation took place: "Simon, son of Jonas, lovest thou me?" And Peter, aggrieved at the implied doubt, answered, "Lord, thou knowest that I love thee." Then came the test command, "Feed my lambs." To-day it seems that the same voice may be heard asking, "Church of God, lovest thou me?" and with loud professions we hear the answer, "Lord, thou knowest that we love thee." Again the test: "Feed my lambs."

WHEN THE BOY GROWS UP.

Will he look back from the vantage point of thirty and feel that you were a wise parent in the selection of a school for him, or will he think that if you had given his case more careful attention, you would have placed him in a school where he would have received better training?

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, of Fayetteville, Tennessee, which has been built up around the Christian character and wholesome, inspiring personality of Mr. Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bellbuckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. You can get a catalogue of this school upon request addressed to Mr. L. I. Mills, Secretary, Morgan School, Fayetteville, Tennessee.—Adv.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. FLORENCE BLANTON PASSON was born in Choctaw County, Miss., on Oct. 28, 1892. She was converted in early life and joined the Methodist Episcopal Church, South, of which she lived a true, faithful member until death came to her on May 12, 1914. She was of a good family, and was an affectionate daughter, a kind friend, and a devoted wife. We miss the beautiful character and the ready church worker, whose cheerful, happy and world-bettering life slowly faded away under the fearful disease of tuberculosis. God bless the true, bereft husband, sisters, brothers, and many warm friends who miss her; but while they deeply mourn because of her going hence, may they have a realizing hope that by earnestly following the Christ whom she loved and served, Heaven will also, finally, be their eternal home.

J. M. WYATT.

Prof. JOHN MILTON McNEILL, son of Rev. Wiley and Jane McNeill, was born on Jan. 19, 1848, in Clark County, Miss., and died on July 8, 1914, at Eucutta, Miss. He was educated at Cooper Institute and taught there for a while. His father died while he was young and all his older brothers having given their lives for the Confederacy, the care of the family fell on him. He sacrificed his own ambitions to raise the family. He educated his brothers, Dr. Geo. McNeill of Newton, and Dr. W. O. McNeill of Eucutta. He helped to educate some of his nephews and nieces. He taught school for several years and at Eucutta he built up a school that for years was the best educational institution in this part of the State. He sent out from his schools many boys and girls that are making a success in life. He was a true member of the Methodist Church and an active Sunday school worker. He was never married, but made his home with Dr. W. O. McNeill. He leaves three brothers to mourn his death. He will be greatly missed from this community, for he was an honored and useful man, much beloved.

W. W. MURRY, P. C.

WESLEY TAYLOR was born near old Harrisville Church, at Harrisville, Miss., on Oct. 27, 1887. The fond parents having high hopes for his future, gave him the name of Wesley in honor of our own great Wesley. He joined the Methodist Church early in life and continued a consistent member till his death on July 2, 1914. After Masonic honors, we laid his body to rest until the resurrection morn. Undisturbed by care or trouble, he lies unmolested awaiting the call of the trumpet angel when all shall be gathered before the great white throne. He died from the effects of typhoid fever, and at this writing a brother in the home of his parents is suffering with the same disease. The parents, Brother and Sister Taylor, are and have been for years the staunch friends of the preacher and the Church, and may all who read this give them their prayers. Though he sleeps cold in mother earth, he has a warm abiding place in the hearts of his friends and the sorrowing ones of those dearest to him.

W. B. WALDROP.

JENNIE IRENE LAMBUTH NORMAN was born on September 6, 1838, in Greene County, Ala. She was the daughter of Rev. J. R. Lambuth, and the sister of Rev. Robert Lambuth and Rev. J. W. Lambuth, who were both Methodist preachers, and the latter was for many years a missionary to China and Japan. Her father was twice married, and there were 16 children. They moved to Madison County, Miss., in 1847. Here the family was reared. No family in the State has brought greater blessings to man or service to God than the Lambuth family. Bishop R. W. Lambuth is a nephew of the deceased. When a girl, she gave her heart to God and united with the Methodist Church. She married Mr. J. F. Norman of Fannin, Rankin County, Miss., who preceded her to the better world 3 years ago. She died at the home of her daughter, Mrs. Jennie Culley, in Durant, Miss., on June 10, 1914. She was buried at Mizpah Cemetery in Durant. The funeral service was conducted by Rev. W. M. Williams, assisted by the local pastor and Rev. J. P. Hickman. She leaves one daughter and three sons to mourn her departure. She was a modest, reserved, consecrated Christian, and was faithful to all her house. She has gone to meet her loved ones.

W. M. WILLIAMS.

IN LOVING MEMORY OF MRS. NANNIE E. DAILY.

Mrs. Nannie E. Daily, widow of J. P. Daily, died in her home in Oak Ridge, La., June 19, 1914. She was in the eighties, I think. She loved her Church, and as long as her husband lived they went to church and carried the beautiful flowers that grew so luxuriantly for her. In her last years she was too feeble to go much, but was always glad to send her pretty flowers, and I think her flowers were carried or sent to every funeral for years. She will be missed.

Friends, don't forget to put flowers over her. We are glad to hear she had many on her grave. We never lived by kinder neighbors, and she was ours for 4 years. I was sick and they sent us our dinner for six long months so our 4 children could go to school. They came down to our parsonage and offered to do it. Judge said he would furnish the grub and Sister Daily and Aunt Ann said they would serve it, and they did faithfully. They have gone to their reward. They gave much; may they receive much. She was our friend for over 30 years and she wanted us there at her death. She wrote Sister Randle: "I have a favor to ask you and Brother Randle. Come when I send for you," and I told her that I would, but we did not know it, and it is best; she would not have known it. She is at rest. The dear old hands had loved to wait on others. She was kind to her pastor. We never can forget the dear people of Oak Ridge and pray that God will raise up others to take the place of those he is calling, and he will. God bless every one who reads these lines, her loved ones and friends, and ours, and may we all meet some day where there will be no more sad good-byes.

BROTHER and SISTER RANDLE.

A GREAT SORROW.

Dear Dr. Meek: This will inform you of my great sorrow in the death of my devoted and saintly wife who departed this life on the 5th instant in the full triumph of a living faith. She repeatedly told me that all was well. She had been a great sufferer for a long time at stated periods. She was expecting death at any time when one of those attacks came on. She had not lived in vain, but had wrought well for the Master. She had walked by our side a very dear companion for 28 years, and left a Christian influence that lingers and will be re-lived. Our hearts are sad at the parting; but we shall see her again. We ask the sympathy and prayers of all Christian people. Very respectfully,

T. L. OAKES, P. C.

Poplar Creek, Miss., July 27, 1914.

A ROUND TABLE.

By Mrs. Abel Bliss,
President Louisiana Conference.

Did I hear someone say, "It is too warm for our Missionary Meeting?" Oh, no, it isn't! It is really very pleasant to meet together; one forgets to fret when in company; and, then, it is such a satisfaction to feel that one little effort was made for the Master's sake, with its attendant blessing. There is so very much to be looked after just now, that we must take time by the fore-lock, else the year will have rolled around before we are ready.

The Council Meeting in April laid plans that were sanctioned by the General Conference in May, giving us some new working plans and a great forward impetus. We must be watchful from now on until the beginning of the New Year, so that we shall be able to keep step and fall into line with the vanguard, for the Louisiana Conference has no intention of occupying any other position in the ranks of the Woman's Missionary Society. At the district meetings all the new plans will be unfolded and marching orders given. Let us be there, everyone!

Sisters of the Round Table, let us hear from you concerning our work. What lies next to your heart that is of prime importance?

The Children Organized.

It is a regrettable fact that the children of our Church are not organized as they should be in any branch. The cause and real meaning of missions are not always interestingly and intelligently taught.

This is, most probably, due to the fact that we are sadly wanting in well informed, enthusiastic, and consecrated leaders. Nowhere in all our church do we so much need earnest workers as with the children. If our women could only realize the poor business methods employed by our members in financing the work of the Lord, we would bestir ourselves and put our children in charge of our very best women, who will teach the coming generation their whole duty to God. This cry of "Lack of Interest" is radically wrong somewhere. Children are never wanting in interest if there is anything to interest them. Let us impress upon you, leaders of little children, that the future strength of the Church is depending largely upon you. If we are slipshod in our methods of teaching, they will be likewise in doing.

Mrs. J. M. MUNHOLLAND.

Are the Young People Organized?

When the Master planned that his people should be his messengers, he surely meant that the young should have some part. But is it not often true that the busy life of school and college has little time for active Christian work? Surely, in the buoyancy and brightness of youth, the companionship of the Master and the joy of service should not be denied our boys and girls who seek things worth while?

Are the young people of your church doing some definite work? Do they need a leader to organize them into a Young Peoples' Missionary Society with its devotional and social departments, its reading and study circles? Think hard, why are not your young people organized?

Mrs. R. E. BOBBITT.

Every Woman in the Church a Member.

Within the bounds of the Louisiana Conference about 5000 women have banded themselves together under the banner of the Woman's Missionary Society. We believe every woman in the Church should be enlisted, and because they are not we are asking ourselves the question: "Have I failed to give the message?" Without doubt someone has failed; for with a knowledge of the crying need and the helpless and almost hopeless condition of so many of the outcast and poor all about us, the womanhood of our Church could not be hardened and indifferent. Surely someone has failed to carry the message.

The knowledge of these conditions would be discouraging should we try, with our limited means and influence, to cope with them as individuals. We should feel that we were wrestling with problems too great for our strength. But by means of the united strength of our great organization we can go forward in Christ's name to victory. There is a call to every woman in the Church to unite with us. May each one be impressed with this opportunity for service, and heed the call of the Master to engage in this great missionary movement.

Mrs. CROW GIRARD.

The Missionary Meeting.

Since the consolidation under one head of all our woman's auxiliaries in the Church, there can be but one regret—that the average attendance has not materially increased. The missionary auxiliary of every church should not only enroll, but have in attendance at all its meetings, every woman of the church.

To accomplish this, an adoption of club methods, to some extent, would be the first step. Every club president has devoted hours toward learning parliamentary practices so that the smooth procedure of her business meeting wins not only admiration, but reflects credit and honor to the club. Every auxiliary president needs the same training if the women of the Church are to respect her administration.

No club president wastes the time of the women who lay aside other duties to attend meetings. Neither should the time of the woman who attends the missionary meeting be wasted listening to unprofitable and useless discussions that could be settled in committee meetings.

Then the program. No club member would present a program hastily gathered together at the last moment; nor one, the greater part of which each member has had an opportunity to read at leisure in her own home. A program that merely consumes time is worse than no program. Nothing kills interest so surely. Not only should the program instruct, but it must stimulate interest; keeping each member filled with that zeal and enthusiasm which means success to the work.

Mrs. C. F. NIEBERGALL.

The Mission Study Class.

Members of the Ruston Mission Study Class testify to the value of Mission Study as follows:

"It has been a real source of information from a historical as well as a social and religious standpoint."

"It creates a greater interest in general reading."

"It intensifies the interest of those already interested in mission work."

"The missionary spirit becomes contagious."

"The interchange of ideas is good for us."

"The knowledge of various lines of missionary work is an inspiration to greater activity along these lines."

"The study of the immigration question has created in me a greater love and sympathy for the aliens of our country and brought me to a fuller sense of my duty toward them."

(Continued on page 12.)

THE ROUND TABLE.

(Continued from Page 11.)

"It has made me love humanity more and given me a greater desire for helpfulness."

"Besides those things learned through the study of the text book, I have gained much from the personal intercourse and original discussions in the class meetings."

"The spirit of mutual interest and Christian fellowship which these meetings engendered made me glad to make material sacrifice in order that I might be present."

Mrs. BRISCOE CARTER.

Organic or Complete Union.

A larger life and more abundant fruitage will come to all our missionary effort as a united body, because

(1.) Union is scriptural, Psalm 133. "Behold how good and how pleasant it is for brethren to dwell together in unity." We cannot labor by ourselves, try as we may. Our work must be for and with others. Man is by nature social and religious.

(2.) It is fraternal and Christlike. It binds us closer to each other and to Christ, as the knowledge of the needs of that other man's brother shines into our hearts—shines in toleration, in understanding; until through all that brother's rags and shame, and fetters, we shall see our indifference grow warm and our prejudices burn away. Knowledge, coupled with God's love, makes us truly co-workers with Christ, sharing in his life purpose. Dr. Chapman says that it is no small thing that the moral sentiment of men has raised these problems of our brother up from the level of indifference into bold relief, discussed and solved. The sensitive conscience is the live conscience, and evil once scanned and weighed is doomed. God's voice speaks through the still small voice of the many, working together for the uplift of the races.

(3.) It tends to perfection in the individual life, the auxiliary and the council, just in proportion as we enter heartily into the plan of complete union, dropping forever all the narrow lines that have held us to either home or foreign interests. We are to look forward to the time when not only our missionary societies, but all Churches and all creeds unite to extend the Kingdom of our Christ. Then we come into the "measure of the stature of the fullness of Christ." With an ideal before us recognized, we must believe in it, build for it, and establish it.

(4.) It is in keeping with modern activities in every sphere. The trades, professions, the Churches, all unite for protection, for strength and efficiency. Why shall not the women who face difficulties on every side do this to preserve our organization and strengthen our stakes? It is the voice of God speaking to the people that they go forward, as commanded centuries ago.

(5.) It comes in answer to prayer. The Master prayed that we might all be one. For years the women have prayed for this. For the past four years it has been the prayer and labor of hundreds of women all over Southern Methodism, as they read the signs of the times, and know that our whole line must advance if the world is to be evangelized in this or any other generation.

(6.) It will be far-reaching in its influence. We may not be able to see results to-day. It will take time to adjust ourselves and our thoughts. But, when the full year of plowing, sowing, and harvesting shall have come around, we shall see the nations of the earth rejoicing together in the harvest of souls, the governments purified, the cities made whole, and the foreigners on our shores shouting "Allelulias" with the saved at the ends of the earth.

(7.) Union is mandatory. By action of the Council in session at Ft. Worth ratified by the Board of Missions and finally made law by the General Conference, we now have a Missionary Society. A woman may be a member by entering into the full scope of the work. There is no alternative. But why all these words, then, when union is enforced? Because we want hearty, loving support and co-operation, and not just that that comes from a legal enforcement. There may be some who will withdraw. We pray that there may be not one, who, having put her hand to the plow, will turn back.

Mrs. A. P. HOLT.

RESOLUTIONS OF RESPECT.

(Resolutions of respect adopted by the Sunday School of the North Wesson Methodist Church.)

Whereas, The merciful Heavenly Father in his infinite wisdom has removed from our midst our beloved superintendent, Mr. J. T. Bridewell; therefore, be it

Resolved, 1. That we, the members of the North Wesson Sunday School, have sustained the irreparable loss of our faithful superintendent, whose example is worthy of emulation.

Resolved, 2. That although our hearts are filled with grief, yet we offer a prayer for his noble life—the seed that he has sown among us, for though dead he still lives in the power and beauty of his influence.

Resolved, 3. That we extend our sympathy to the ones who mourn their loss, and pray that the Father may comfort them in their bereavement.

Resolved, 4. That these resolutions be spread upon the records of the Sunday school, that a copy be sent to the family, and that copies be furnished for publication to the Hazlehurst Courier and the New Orleans Christian Advocate.

As a friend, citizen, and Christian man, no one had a better record. In all circles, he will be sadly missed, but more so in his home and Sunday school. His monument is his sterling character, his resting place the hearts of those who knew and loved him.

Miss MAGGIE ELLZEY,
Mr. A. C. McDAVITT,
Miss MABEL McINTOSH,
Committee.

RESOLUTIONS OF APPRECIATION.

At the Third Quarterly Conference of the M. E. Church, South, Baton Rouge District, held at Wilson, La., Rev. H. W. Bowman presiding elder, the following resolutions were adopted:

Whereas, In the nature of human events it has become necessary on account of ill-health for Brother F. N. Sweeney to sever his connection as pastor of the Wilson Circuit, Baton Rouge District, Louisiana Conference, therefore be it resolved:

1. That it is with deep affection and love that we part with him, because for nearly four years he has been among us to preach, pray, visit, cheer, and comfort every one with whom he has come in contact regardless of sect or creed. A godly man he was among us to help, and yet a Providence to whom we humbly and reverently bow, seems to have decreed that these lovely relations which existed between pastor and people must be severed. We desire to assure Brother Sweeney that wherever he goes our love will follow him and his loved ones—his helpmate and children. It is the earnest prayer of this Quarterly Conference that the omnipotent God shall protect him, care for him, and if it be the Divine will restore him to full vigor and health of robust manhood.

2. Resolved, That a copy of these resolutions be transcribed on our minutes, a copy sent to Brother Sweeney and his family, and that they be printed in the New Orleans Christian Advocate.

Signed: F. H. Holden, G. L. Gayden, J. S. Smith, Dr. W. B. Singletary, W. A. Moody, W. A. Blair, C. F. Reiley, A. E. Miller, committee, J. E. Walter, Secty.

METHODIST PREACHERS.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 493.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5820 Prytania St.; phone, Uptown 329.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1125 Fern St.; phone, Walnut 1238.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1818 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 540.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4373.

As to the burden, be content to bear it, until thou come to the place of deliverance; for there it will fall from thy back of itself.—Bunyan.

HOUMA MISSION.

By Rev. C. V. Breithaupt.

Instead of thinking of the words: "Houma Mission," as you read this article, think of one hundred thousand white people, living on some of the richest soil of the State of Louisiana, which has in it some of the richest soil of the United States. Think of having one hundred thousand white people pass by you as you stand on the wayside, only looking into the faces of one thousand Protestants of all denominations within the ranks that passed by. Think of that line having within its numbers, dozens and dozens of Priests and Sisters of the Roman Catholic Church, and not containing more than a half dozen Protestant ministers of all denominations within its ranks who live within the bounds of the territory mentioned.

If the whites alone were placed in a morgue, lying side by side, and only allowing twelve inches for each human being, the row would be approximately nineteen miles long. No, they are not dead in body, but multiplied thousands of them judging from the life they live, are in the spiritual morgue, which is more awful than if the spirit were alive and the body dead, unless the soul does find its Christ before going into the beyond.

Now think of a hundred thousand people with a hundred thousand hungers, each one of them a life, each life with its responsibilities, its trials, its superstitions, its fears, its hopes and its triumphs; its hungers in soul and, in some cases, in body.

Instead of picturing Roman Catholicism as you have it where Protestanism predominates, think of it being to a great extent on the order of what it is in Cuba, New and Old Mexico. Have you done as I asked you to do? If so, you might have some idea of the enormity of the Houma Mission.

Schools.

Now bear in mind that whereas only $17,925 was spent in this parish for public education in the year 1905, which is an example of what was spent proportionately in other parishes in this section for public education in this territory. In the year 1913 there was $70,543 spent for the same purpose showing you the incalculable advantage and immediate need for a spiritual awakening, and deeper interest working hand in hand with this clamor for a better trained mind along literary lines than has existed here in years gone by.

Immigration.

Forget the marsh lands now, as mosquito hatcheries, and think of them as being a vast virgin soil, as rich as the valley of the Nile, being reclaimed by the thousands of acres every day. From a map of reclamation projects now in operation as taken from the government engineers' office, which is on the same floor that we use for a Church here in Houma, there are 147,937 acres of this land now under process of drainage, houses being built on it as it is drained, and a splendid element of people moving in and making their homes here. Allowing one person on this, the richest of land down here, for every four that now inhabit the high lands, we will have 30,000 additional inhabitants of new blood on the lands now under process of reclamation. Of course thousands of acres more will be reclaimed within the next twenty years.

Getting Closer to New Orleans.

We only lack 10 miles of road of having a public highway from here direct to New Orleans, which will put us in 50 miles of the city by public highway, whereas we are now 140 miles away. You can readily see that this will be of great benefit to this section.

Intercoastal Canal.

As we already have a waterway from here to New Orleans, then from here to Morgan City, there is no doubt that the intercoastal canal will pass through here in taking over the canals that are already in operation largely by private capital at this time.

Our boards have done a great thing in investing in this field, the biggest rural missionary problem in the immediate South, and God has wonderfully blessed the efforts put forth heretofore. Especially has the Woman's Board done a great work in providing a parsonage for the pastor, sending Miss Iles, the deaconess, to this field who is a native of this State, and has the situation well in hand. And to our great joy another deaconess, Miss Kate Walker, of Texas, was assigned to us in this field.

In some future issue of the Advocate I will go into detail as to our mode and method of work, telling you about the five exhorters, the local preacher we have, all of whom are kept at work with $100 that we are raising here on the field, the work of the deaconess, our regular paid assistant, etc.

Houma, La.

There is no rational principle by which a man can die contented, but a trust in the mercy of God, through the merits of Jesus Christ.—Samuel Johnson.

A religious hope does not only bear up the mind under her sufferings, but makes her rejoice in them.—Addison.

"Character requires shaping and refinding as well as strengthening; and this is one of the uses to which affliction has often been put."

Turn boiling water over apples and they will peel much quicker.

CHRISTIAN STEWARDSHIP.

By Mrs. D. C. Worrell.

We have spoken of the importance of the knowledge to be gained through Mission Study Classes. But knowledge that does not result in action is fruitless. Learning without resultant action is hearing the word and doing it not. In the work of the Mission Study Class we learn the needs of the world; in the Christian Stewardship Department we are brought face to face with our responsibility for them. All that we are and have is God's. Comparatively few are they who can answer the world's needs in person; the many must respond by their substance. But, again, we must know if we would feel; we must feel if we would pray, and we must pray if we would give aright. That we may know, many leaflets, tracts, and books have been written and are recommended to our classes for study. Some of the best of these are: "How to Get Rich," "Delight in Giving," "Sacrificial Giving," "How Native Christians Give," "God's Stewards," "Our Stewardship of Personality," "A Tither," "Seven Reasons for Tithing," "God's Tenth," "Money the Measure of a Man," "Her Tithes," "Internal Revenue—A Girl's Application of It."

So important has this matter been found to be that our recent General Conference put the work of Christian Stewardship in the hands of the Corresponding Secretaries of the auxiliaries and after the first of January, 1915, the work of promoting systematic giving and the teaching of the duties of Christian stewardship will be among those of the Corresponding Secretary. At headquarters at Nashville the work has been combined with that of the Superintendent of Publicity and put in the department of the Educational Secretary, Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn. All requests for literature of this department should be made to her.

To bring this important work before the Church better than ever before the month of January, 1915, has been set apart as a time in which a special effort shall be made to stress the subject of Christian stewardship. A leaflet will be issued each quarter and a place will be provided in the 1915 Year Book for the presentation of Christian stewardship the first month of each quarter.

New Orleans, La.

MEMORIAL RESOLUTION.

(Adopted by the Missionary Society of the Wesson M. E. Church, South.)

Whereas, God in his wisdom and love has taken out of this world the soul of our beloved sister, Mrs. Virginia R. Ellis, and

Whereas, She was a charter member of our Society, although at the time of her death she belonged to the society in Hattiesburg, Miss., we feel that we have lost a devoted friend, loyal and true to the teachings of Methodism, and one who evinced the lofty principles of a true Christian, ever watchful, ever mindful of the sacred duties that were confided to her care—a devoted woman in all things; therefore be it

Resolved, 1. That we, the members of this Society, extend to her sorrowing family an unbounded sympathy in this hour of their affliction, and trust that the knowledge of her long, useful, and devoted life will, in a measure, assuage the grief with which their hearts are filled.

Resolved, 2. That a copy of the above expression of respect be forwarded to the family of the deceased and a copy sent to the New Orleans Christian Advocate for publication.

OUR POSTERS.

By Mrs. George S. Brown.

One of the most interesting features of the Woman's Missionary Society of Felicity Methodist Church, New Orleans, is the monthly posters that are made by a committee of two appointed each month by the president. These posters are often works of art and are very attractive indeed. They always bear on the topic for the monthly meeting and are placed several Sabbaths in advance in a conspicuous place in the vestibule of the Church, so that all going in may be attracted by them. Bright colored pictures are cut from magazines, postal cards, or whatever available source, and are arranged on a large white cardboard with texts, lettering, and invitations to the meeting.

When China was the subject, some of the handwork of the Chinese women was borrowed from the Chinese mission and arranged on the cardboard with pictures of the Chinese women and children. One poster illustrated the conquest of Christianity over all the nations of the world. A large cross was in the center of the cardboard, and grouped around it were Chinese, Japanese, Cubans, Mexicans, Koreans, and negroes stretching out eager hands while the Christians pointed them to the Lamb of God who taketh away the sins of the world. When Temperance was the subject there were pictures of wine-bibbers, dancers, revelers; also appropriate texts of Scripture telling of the evils of such things and the remedy for all sin.

At the meetings the poster is brought in and one of the committee gives a talk on the topic of the day. Pictures impress a subject forcibly on the mind and mean much more than mere printed matter; therefore we feel that our posters are a great help in our work of interesting the people.

BUSINESS ETHICS.

Why should we apply a lower standard of ethics in our business affairs than in our social relations? Is it not, in reality, just as immoral to slander your competitor's merchandise as to slander the competitor himself, or his wife, son or daughter? Is a falsehood any less a falsehood, or any less immoral because it relates to a trade-marked commodity such as Coca Cola, for example?

You would feel very badly indeed if you suddenly discover that some little morsel of scandal, relating to some personal acquaintance, and which you had repeated to your friends, was absolutely false and never had any foundation in truth. You would be thoroughly ashamed of yourself and, if you possessed the true instincts of nobility, you would apologize for your error. In fact you would consider it your duty and pleasure to protect the good name even of your enemy against such slanders as you knew to be without foundation.

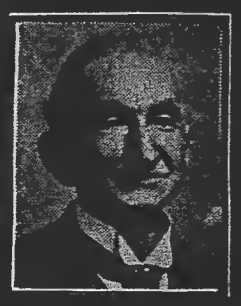
Have you ever paused to consider the obligation which you, as an educated person, sustain toward those who do not know the truth about people and things? You have read in these pages the testimony of the leading scientists of the world, including the chemists of the Department of Agriculture of your own Government, to the effect that Coca Cola does not contain even the most minute particle of cocaine; that it is as free from alcohol as the very bread you eat. Time and again you have read in this paper letters from the world's most renowned chemists and physicians proving that Coca Cola is, in effect, merely an improved coffee or tea of more delicious flavor and rendered more wholesome by the refining process. You have read how the refreshing caffein is retained and how the tannic acid and other acrid matter of coffee and tea are rejected, thus giving to Coca Cola all the good and refreshing qualities of tea and coffee with none of their unpleasant effects.

Let us suggest that if you believe in fair play, you begin by applying the same standard of ethics in material things that you apply in social life. All good things are slandered and it may not be long before you will have opportunity to use your knowledge in refusing a false statement about Coca Cola. If, in order to prove your position, you need additional facts and authorities, write for free booklet entitled "The Truth About Coca Cola," a copy of which will be mailed, postpaid, to any interested party by the Advertising Managers of this paper, Messrs. Jacobs & Co., Clinton, S. C.

EDUCATIONAL. EDUCATIONAL

LAGRANGE COLLEGE

FOR GIRLS AND YOUNG WOMEN



RUFUS W. SMITH

Courses in literature, music, art, expression, domestic science, stenography, pedagogy, Bible study; advantages in music unsurpassed in South. Mild winters; healthful site. 832 feet above sea-level; gymnasium, swimming-pool, bowling-alley, outdoor sports. Same standard of admission as Emory College and University of Georgia. Send for catalog.

Judge us by our work

RUFUS W. SMITH, President,
LaGrange, Georgia

ATHENS COLLEGE, Athens, Ala. GOVERNED BY WOMEN—FOR GIRLS AND WOMEN.

Recognized by General Board of Education as an A-Grade College on 14-entrance-unit basis.

In foothills of North Alabama, between 800 and 1,000 feet above sea level. Pure freestone water. On main line of L. & N. R. R. Academy (A-Grade) correlated. Twenty-eight in faculty. Beautiful new School of Music, Art, Domestic Science. Resident Graduate Nurse. Health Certificate required of all students. Rates moderate; not cheap, but thorough. Apply now. Seventy-first session begins September 16, 1914. MARY NORMAN MOORE, President.

References: Our patrons and the people of the State of Alabama.

EDUCATIONAL EDUCATIONAL

Grenada College

GRENADA, MISS.

A CHRISTIAN SCHOOL FOR YOUNG WOMEN

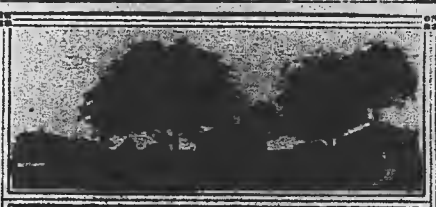
Faculty of Experts; Select Student Body; Thorough Course of Study; Best of Fare; Artesian Water; Two Students to a Room; Lowest Prices.

AVERAGE MEDICAL BILL FIFTY CENTS LAST SESSION.

Literary, Music, Art, Expression, Domestic Economy.

OVERFLOW LAST YEAR. REGISTER EARLY.

Grenada, Miss. J. R. COUNTISS, President.



HOWARD COLLEGE

and

Howard College High School

in

BIRMINGHAM, ALA.

Thoroughly equipped in grounds, buildings and laboratories. Strong faculty with courses of study designed for comprehensive culture of standard college grade, leading to degrees of B. A. and M. A. Good ideals for the development of manly, Christian character. In constant service for three quarters of a century.

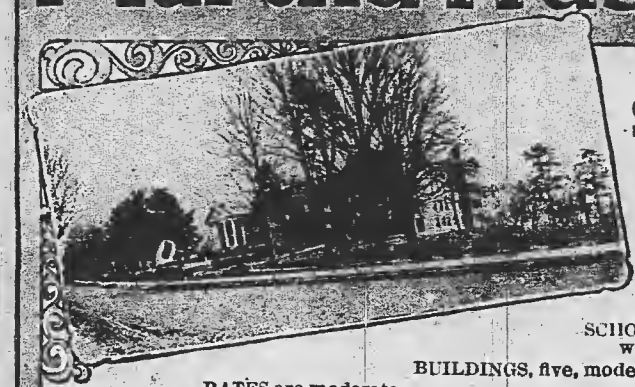
Select location, highly favorable moral and religious surroundings, at East Lake, easily accessible from all parts of the city. Modern class rooms, laboratories, library; five dormitories, all conveniences and comforts. Preparatory school.

Physical education, with carefully supervised athletics and sports. Lowest terms consistent with superior advantages afforded. For catalogue address

JAMES M. SHELBURNE, A. M., Th. M., D. D., President Howard College, Birmingham, Ala.

or B. L. NOOJIN, B. S., Principal, Howard College High School, Birmingham, Ala.

Martha Washington College



And Conversatory of Music

Sixty Years' Distinctive Leadership

In The Education of Young Women

ABINGDON, VIRGINIA

THOROUGHNESS of instruction, Christian culture and refinement, healthfulness of climate, a pleasant home-life in a cultured community of interesting historical associations.

FULL COLLEGIATE literary and science courses leading to the Bachelor of Arts degree, fourteen units required for entrance. Academy Courses.

SCHOOLS OF MUSIC, of Art, Expression, Home Economics, Stenography, Typewriting, Book-keeping, offer courses leading to diplomas and certificates.

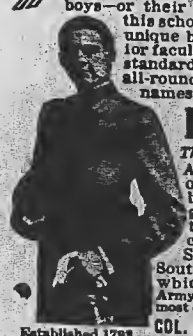
BUILDINGS, five, modern, brick, connecting, steam-heated, electric lighted. Modern gymnasium.

RATES are moderate.

Address—REV. SAMUEL DISMUKES LONG, President, ABINGDON, VIRGINIA.

THE SCHOOL ITS PUPILS PRAISE

Boys are most critical and competent judges. We invite you to ask any of our boys—or their parents—why they love this school. Ask any questions about our unique buildings, superb location, superior faculty, thorough college preparation, standards of honor, home comforts and all-round athletics. Write for their names and addresses.



Bingham School

The Oldest Boys' School in the South

An unusual and scholarly builder of highest-typed manhood. Has been conducted for 120 years by 3 generations of Binghams. During the past 30 years students have come from the U. S. Army, 39 States, and from Europe, Asia and South America. A military system which helps to make citizens. U. S. Army Officer detailed. Open-air athletics most of the year. Write for catalog. Box 10

Established 1793. COL. R. BINGHAM, Supt., Asheville, N. C

TRINITY COLLEGE

FOUNDED 1838 **CHARTERED 1859**

A Christian college steadfast in its fidelity to its highest ideals and noblest traditions. Among the few well endowed Southern institutions of learning. A large faculty of thoroughly trained and wisely chosen teachers. Excellent new buildings, beautiful and large campus. Modern laboratories and fine library.

Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education and Law

Special attention given in the Biblical Department to the wise training of young ministers.

For catalogue and illustrated booklet address

R. L. FLOWERS,

Secretary to the Corporation, Durham, North Carolina.

R. K. MORGAN, Principal,
MORGAN SCHOOL,
Fayetteville, Tenn.

REPORT OF HOME DEPARTMENT, LOUISIANA CONFERENCE.

Month ending June 30, 1914.

Adult auxiliaries, 87; Adult members, 2216; Young People auxiliaries, 12; Young People members, 227; Junior divisions, 22;; Junior division members, 509; number members in Baby division, 121; Total members, 2452; total Life members, 26; subscribers to Missionary Voice, 809; subscribers to Young Christian Worker, 191; members taking home study course, 556; number using leaflet bulletins, etc, 27; number pledged to Christian Stewardship, 61; boxes of supplies sent off and reported to Bureau 3; auxiliaries visiting sick and strangers, 58; auxiliaries holding cottage prayer meetings, 4; auxiliaries represented in city Mission Board, 16.

Mrs. Holmes' report to me for second quarter is as follows:

Adult dues, 386.96; Young People dues, $5.60; Junior dues, $11.39; Baby dues, .25; Adult pledge, $268.71; Young People's pledge, $2.25; Junior mite boxes and pledge, $5.23; Baby mite boxes and pledge, $2.03; Relief fund, $4.70; Scarritt fund, $4.80; Conference expense fund, $30.44; Special new Deaconess at Houma by Mansfield auxiliary, $95; cash receipts, $827.26; by voucher, $3143.77.

In comparing the second quarterly report with that of the first, we find only 87; adult auxiliaries, 3 less than last month. Eunice (Lafayette District) has dropped from our ranks, and is known as a Ladies' Aid Society. We have been holding on to Tallulah and Mangham in Monroe District, but they have not reported this year, and I am sorry to hear that they have disbanded.

One auxiliary writes: "It seems that we cannot get on a working basis; everything and everybody moves slowly. The weather being so warm has caused a decrease in our attendance and interest. We are weak financially and spiritually, but lack of information and consecration is the cause of our inactivity. We hope things will brighten up this fall and we will have a better report next quarter."

This good sister is holding her society together, and if it were not for the faithful few throughout our State our missionary work would suffer.

I feel encouraged over the general outlook, and the financial report in the Home Department is an increase over last year at this time. At the end of the second quarter last year, 1913, $440.60 had been paid on the Home Department pledge. At the close of this second quarter, 1914, $619.66 has been paid. This leaves a balance of $1380.34 to be paid before the close of 1914. Sisters, help me and help your District Secretary to meet every obligation. Don't let your auxiliary keep back the pledge that was made to the Home Department. Pay your pledge as soon as possible and don't wait until the end of the year when we are all hard up and overwhelmed with other obligations. The King's business should be settled first.

By the way, have you sent in what you pledged at Rayville to the Houma mission? If not, do it right now. We know the needs at Houma and let us not make them wait for these several small amounts.

These are days of wonderful opportunities, and if we listen we will hear the still small voice calling us to a larger service. Plan to be "a workman that needeth not to be ashamed handling aright the Word of truth."

Mrs. W. T. CUNNINGHAM,
Cor. Secty. Home Dept.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference was held in Opelousas, La., July 8 to 10.

Rev. H. W. May, the presiding elder, presided at all the sessions and seemed to give general satisfaction.

The reports of the pastors showed that they are all busy and that considerable progress has been made this year. About 350 accessions from all sources were reported. There are eight pastoral charges from which the figures were not given as the pastors were not at the Conference.

There are four new charges in the district where we have not had preachers previous to this year. McNary, a sawmill town, to which Rev. W. B. Perritt was appointed at the last Conference, is a comfortable station; and the De Ridder, Oakdale, Mexican and Indian missions have been established since the adjournment of the Annual Conference. At McNary a church has been built costing about $3500, and a parsonage is to be built before the meeting of the next Annual Conference. Churches have been built also at Oakdale at a cost of $3500, on the Columbia charge, and one for the Indians on the Mexican and Indian Mission. The church at Provencal, which was destroyed by a cyclone last year, has been rebuilt. There are to be churches built this year at De Ridder and on the Marksville charge. A parsonage has been built at De Ridder and they are to build one soon at Oakdale.

A matter worthy of note is that there have been 40 conversions and accessions among the Indians, and the presiding elder stated that all of them pray in public and give public testimony.

Rev. F. M. Freeman, of Natchitoches, in making his report stated that there is a large debt on the Church which is hampering the work there and made an appeal for assistance in paying off the debt. A motion was introduced by Rev. W. B. Perritt and adopted by the Conference setting apart the second Sunday of August and as many Sundays following as necessary, as the time when a collection shall be taken by the pastor in each church for this cause.

The report of the Committee on Missions, which was adopted, set the third Sunday of September as a day for a collection for the "French Mission Special." Connectional interests of the Conference were represented as follows: Centenary College, by Rev. R. H. Wynn, D.D.; Mansfield Female College, by Pres. R. E. Bobbitt; The Louisiana Methodist Orphanage, by Rev. R. W. Vaughan; and the Board of Church Extension, by Rev. J. D. Harper.

T. W. Holloman, H. H. White, Dr. Paul Foster, and Rev. W. R. Whatley were elected delegates to the Annual Conference, and J. W. Tooke and Rev. P. A. Swan were elected alternates. Rev. E. J. Vallery was received as a local preacher from the Methodist Protestant Church, and Rev. Dan Hays and Rev. E. J. Wood as local preachers from the M. E. Church. A resolution of thanks to the pastor and people of Opelousas for courtesies and hospitality, and to the presiding elder, in appreciation of his efficient services, was unanimously adopted. The preaching by Rev. C. B. Powell, F. M. Freeman, R. H. Wynn, H. B. Perritt and J. W. Booth "was good to the use of edification."

A. S. J. Neill, Secty.
Le Compte, La., July 27, 1914.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3051.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 13, 1914. CHAS. O. CHALMERS, Publisher.

PREACHING SUPREME.

The supreme work of the minister is to preach the Gospel of Christ as "the power of God unto salvation to every one that believeth." To carry such a message into the pulpit and have it burn in the soul until it is delivered, is the one thing, above everything else, to which the minister is divinely called. To put pastoral work, important as it is, or any department of Church work in the place of making the best possible effort to preach impressively and convincingly, is a mistaken notion, and followed only by a depreciating and harmful influence upon pastor and people.

Recently it was said of a minister, "He recognizes that he is not a preacher, but he tries to make up his deficiencies in the pulpit by splendid work in the pastorate, and by ministering to the special needs of his people." In reply to such a statement, we say that, worthy as is the effort of that minister to be generally and helpfully serviceable to his people, he has surely abandoned the supreme work to which he is called in making his pulpit secondary. And, while he may be entirely honest in his convictions, he is no less misled in lowering the standard of his pulpit effort.

Let it be distinctly understood that we are not demanding that every minister preach a scholarly and eloquent sermon. While, perhaps, only a minority may be able to do that in the pulpit, no minister, if he is at his best, and does his best in preparation, need fail in bringing to his people a message that shall be not only acceptable, but convincing and inspiring.

Preparation to preach interestingly and effectively is more a matter of soul status and aspiration than of intellectual fitness. It has not been, nor will it be, the minister of the most thorough scholarly attainments who will preach the most fruitfully in impressions made and results achieved, but the man who is able truthfully to say with Paul, "I live, yet not I, but Christ liveth in me." And the great apostle also says to the Corinthians, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" The Pulpit Commentary paraphrases this declaration. Paul felt "the sense of an overwhelming moral compulsion—an irresistible behest." No other obligation could be suggested as a substitute for this "one thing" he was summoned to do—to preach the Gospel of Jesus Christ.

The qualification most needed, therefore, to preach effectively, every minister can possess, and that is attained only by the soul which absorbs the mind of Christ, and, like our Lord Jesus, is willing to die that the people may be brought into a saving knowledge of him.

It is not fine phrasing, not an admirable literary style, not the ability in itself to be logical, philosophical, or eloquent in speech, but what Daniel Webster demanded—that the minister know by experience the Gospel of Salvation, and be constrained by the love and passion of Christ to proclaim this message from the pulpit. And just this, in its best sense, every minister can and will do if he lives here with Jesus Christ. To this end, let him give his days and nights to a new and fresh study of the New Testament. Let him be much in prayer and meditation. Let him heed distinctly the admonition of his Divine Lord: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

When Jesus becomes a personal Savior and life is wholly yielded up to him, then the privilege of publicly proclaiming him will seem the sublimest work committed to any soul. The minister thus personally equipped will have a gospel to preach, and will utter it always with effectiveness and power. The supreme work of the minister, therefore, is to preach.—Zion's Herald.

MR. ASA G. CANDLER,

Of Atlanta, Ga., who recently gave $1,000,000 to the University located at Atlanta, Ga.—the largest single gift ever made by a Southern man to the cause of education. He is a brother of Bishop W. A. Candler and a loyal member of the M. E. Church, South.

A PHILANTHROPIST'S MAGNIFICENT GIFT.

(The following appeared as an editorial in a recent issue of the New York American.)

The donation by Asa G. Candler, of Atlanta, of more than a million dollars to found a great educational institution for Atlanta and the South, is profoundly impressive and suggestive from several viewpoints. A million dollars is a mighty sum of money.

Nothing could be more significant of the growth and prosperity of this so lately wasted South than the fact that there is a business man within that territory who is able to give one million dollars to a great munificent institution. It has not been many years since there was not a single man in all the South who was worth one million dollars. To-day there are hundreds of men who have built fortunes out of the new conditions that surround the Southern States. Mr. Candler's great gift attests the pleasing and inspiring material progress of this great people.

It is a much more impressive and inspiring thing that a man who out of poverty and hardship worked for and accumulated a great fortune in his own lifetime should be great enough in mind and heart to part with it for the benefit of other people. Generally speaking, it is the men who have inherited money who let it go easily. But the men who, out of nothing, have steadily accumulated all they have, acquire also the habit and passion of accumulating, and the instinct of holding on to what they have.

It is a notable evidence of the inherited and stimulated devotion of Asa G. Candler to his Church, to his country, to his religion and to his fellow men, that his nobler ideals should have so gloriously survived the rapid acquisition of money and dominated his character and his action in this great and beneficent act. Asa Candler made this possible only by keeping alive during all his financial progress the full force of his inherited and acquired ideals, by such active, helpful, altruistic work for his Church, his city and his State, that the influences of money have not been able to corrupt and spoil his perfect citizenship and his perfect Christian manhood. And this is the wholesome and inspiring reflection that grows out of his superb donation.

The best of all reflections, however, is that the effect of this grand example can not possibly be lost upon the contemporaries of Asa G. Candler in Georgia and the South. Few, if any, of them are able to give a million dollars to the Christian education of the Southern youth.

But there are thousands of Southern men who are able to give much in their lifetime and to leave more when they die. It is not so much in the sum total of what a good man gives as in the proportion to his real capacity to give. The widow's mite is as old as sacred history in the sweet and sustained approval of Christianity's common Lord and those who follow Him, and this great rich man of Atlanta who in his lifetime has so nobly let go so large a sum of his material possessions for the common good, must surely inspire and point the way to hundreds of his prosperous fellow Southerners in which by liberal gifts to the great cause of education, they must build the Southland that they love into real greatness and enduring glory, and "departing leave behind them footprints on the sands of time."

Some one has said: "The sight of one free man will make a thousand free." May it be in that generous South that—

The sight of one great giver shall make a thousand give!

This is the lesson of Asa G. Candler's gift.

GIVE THE BEST YOU HAVE.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your time of need;
Give faith and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Methodist Recorder.

THE CUCKOO SCHOOL.

(The following is a part of a remarkably interesting article which appeared in the June number of The Bible Champion, of which Dr. Jay Benson Hamilton, of New York, is editor.)

"The cuckoo is a perfect type of a creature endowed by nature with audacity and ingratitude as its prominent characteristics. Instead of building a nest for itself, the cuckoo always audaciously deposits her eggs in the nest of some of the smaller insectivorous birds, generally placing only one egg in each nest. The egg of the cuckoo is comparatively of small size, so that the small birds into whose nest the intruder is thus foisted, are not alarmed at its presence, but hatch it together with their own offspring, and when hatched pay as much attention to the young parasite as if his presence in the nest was perfectly legitimate.

"The young cuckoo, however, repays all this care with a behavior which is gross ingratitude; for as soon as he has acquired sufficient strength, he proceeds in the most business-like manner to get rid of his foster-brothers, in order to appropriate to the gratification of his own inordinate appetite the whole of the supplies brought by the parent birds. For this purpose he gently insinuates himself under the body of one of the young birds, and by the assistance of his wings, contrives to hoist the unfortunate little animal upon his back, which is furnished with a peculiar depression to enable the latter to rest comfortably in that dangerous position. Having succeeded thus far, the young cuckoo proceeds backwards to the edge of the nest, and then, with a sudden jerk, throws off his burden. In this manner, in the course of a few days, the usurper remains in undisturbed possession of the nest, and secures for himself the entire attention of the birds which he has thus deprived of their legitimate offspring. This care is continued long after the young cuckoo has left the nest."

"'Tain't so!"

Too fast, my friend of the Modern Mind. This is not a Bible fable. It is only a page from Natural History. However, a hint or two in Shakespeare, whose inspiration you accept, even if you deny it to the Scriptures, authenticates its truth.

The Fool said to King Lear when he was ordered out of his house by his unfilial daughter:

"The hedge-sparrow fed the cuckoo so long,
That it had its head bit off by its young."

The old, half-demented King then uttered the stinging denunciation of filial ingratitude, which the Church may learn is true, even if not inspired:

"How sharper than a serpent's tooth it is
To have a thankless child."

Worcester said to King Henry:

"Being fed by us you used us so
As that ungentle gull, the cuckoo's bird,
Useth the sparrow; did oppress our nest;
Grew by our feeding to so great a bulk
That even our love durst not come near your sight
For fear of swallowing, but with nimble wing
We were enforced for safety's sake to fly."

Most Evangelical Christian Schools began in a very humble way. They were born of an earnest desire upon the part of the various denominations for a Christian education for their children. As might be expected, each denomination preferred a school where the tenets of its faith would be taught the students. Funds were the gift of the many poor, and required great self denial for many years to pay the sums pledged. In the course of time buildings were erected, the institution grew and began to be recognized as successfully serving the community, and became the pride of the Christian people whose unselfish bounty had created, developed and established it. So far, this may be regarded as the common history of all denominational schools.

Several ingenious ways were found to change the character of the school. In some cases it began with a member of the faculty, who laid great stress upon the science which was his domain. It mattered little what science or department it was, there began to be whispers that denominationalism hampered free thought and the Modern Mind must have a little more leeway. Then the benefactions of the rich, which were absent during the long struggle of the early years, endowed chairs or erected buildings. Trustees were chosen not so much for their piety or their denominational loyalty as for other more worldly reasons. The board of trustees, by the natural selection of those in control, ceased to be narrowly bigoted and laid great stress upon broad Christian scholarship, and one by one the special denominational features disappeared. After a time the trustees no longer regarded the institution as sectarian, but as an undenominational school. The finishing touch came from the offering of funds by men of large means to build great buildings, endow great departments, or admit the members of the faculty to a pension list. The very small consideration demanded was that the institution should abandon the few remaining sectarian marks. The students learn from the occupant of each chair truth as accepted by him with the most utter indifference to the standards of the denomination under whose nominal auspices he yet remains. In not a few cases, the trustees assume to own and control the institution and disregard, and in some cases defy, the church authority. In not a few instances the details of the transition have been so cleverly arranged that no law has been violated, and the courts when appealed to have affixed their seal to the transfer of all authority to the trustees, and the institution is lost to the denomination forever.

It is unnecessary to name any of the institutions whose career has illustrated the methods herein suggested. It is only necessary to note, that the honored and beloved school of the fathers no longer has any but the most nominal relations to the denomination that founded and nourished it for so many years. In not a few instances the religious tenets taught are in the most direct antagonism possible to the original faith, and the students are trained to lightly regard, if not totally deny, the doctrines the school was established to teach. The striking fact remains, that in spite of all this, the name is unchanged, the evangelical connection is unhesitatingly claimed, although the creed and the authority of the Church are scoffingly repudiated. The teachers, many of them ministers, hold their denominational membership as evangelical, but disregard their ordination vows. They advocate, by addresses, magazine articles and published books, doctrines antagonistic to the religious faith of the denomination whose name they bear.

"BURIED WITH HIM IN BAPTISM."

"Buried with him in Baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Colossians, 11, 12.

"Buried," separated "In baptism." Buried into what? not into water but into death. "Buried with him by baptism into death," says Romans VI, 4. "Dead to sin," says Romans VI, 2; "putting off the body of the sins of the flesh," says Col. II, 11. If this means death to sin it also means death to the law, for "the strength of sin is the law." So we are not buried into water, nor is the allusion to immersion, if you will pardon me for flying in the face of commentators, but to actual death and burial. But we are buried into death to sin and the law. Atonement, if you please, means death to the letter and life to the spirit. "This is the covenant that I will make with them after those days," saith the Lord. "I will put my laws into their hearts, and in their minds will I write them."

"With him." This means an appropriation of the atonement, accepting Christ's sacrifice as made for us, and him as our personal Savior. Then we are buried with the indwelling Christ.

"In baptism." "In baptism" does not mean in water, but in a state of baptism. Says Romans VI. 4. "By baptism." And this baptism is not a baptism of water, but a baptism of the Holy Ghost, of which the baptism of water is only a sign. Says Col. II. 11, "Circumcision made without hands," Romans II. 29. "Circumcision is that of the heart, in the Spirit, and not in the letter." We might legitimately add Baptism without hands, of the heart, in the spirit, and not in the letter.

What is this baptism? The text says, "The operation of God," which I presume to add, is the Spirit.

"Wherein." This evidently means that in the same baptism wherein ye are buried ye are also risen. If "in baptism" means thrusting the candidate under water, does it also mean lifting him out again? "In baptism" is the state of being at the time of burial and also at the time of resurrection. It is a baptism of death to sin and the law and unto life and righteousness, and therefore of the Spirit.

"Also." With the same efficacy of burial are ye risen. The same Spirit which effected burial into death to sin and the law effected also resurrection unto life with Christ.

"Ye." Since the atonement is dependent upon faith, this must mean the faithful.

"Are risen." This is the rising of the spiritual man, and a regeneration or circumcision of the heart. With Christ we are buried into death to sin and the law in Holy Ghost baptism, wherein we are also made alive with him in regeneration. Says Romans VI, 4, "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"Through the faith." This is our part in the atonement. We must believe that Jesus is the son of God and trust him for our salvation, and not him only but also the Holy Spirit by whom God operates upon the heart.

"The faith of the operation." Faith is a part of the great plan of God's operations. So death to sin and resurrection into life must come to us through our faith in the "operation of God."

"Operation of God." God had power to kill and He hath power to make alive again. Operating by his Spirit, he brings about death to sin and also resurrection to "newness of life."

"Who hath raised him from the dead." Our text caries out the figure of our death to sin and resurrection to life—"by the glory of the Father," says Romans VI, 4; "operation of God," says our text, "by the power of that same God who hath raised up Christ from the dead."

Therefore, we are buried into death to sin and the law with the indwelling Christ in a state of Holy Ghost baptism, in which baptism with efficacy like unto that which it exercised in the burial are ye who are faithful also risen in newness of life with Christ through the faith, which is a part of the great plan of the operation of God, who hath raised Him from the dead.

Durant, Miss. E. NASH BROYLES.

UNIVERSITAS.

By Rev. Wm. H. Coleman.

This Latin word, from which our word UNIVERSITY is derived, signified the whole, the world, the universe. In this most progressive age certain men seem to be imbued with the idea that for an educational institution to be worthy of so dignified a title it must be broad and liberal enough to admit the universe of error as well as the universe of truth and righteousness. Therefore the very modern movement to rid the universities of the awful incubus of the Church, and to divest education of religion.

Thus, at the meeting of our recent General Conference, we were confronted with this situation: Not only had the highest judicial tribunal of a great State declared the only university of the Methodist Episcopal Church, South, to be the property of others, but also so much of the broad liberal spirit had permeated the university atmosphere as to largely eclipse the Christian ideals and neutralize the Christian spirit of the university life.

Not only the great Methodist Church, but all Christendom was aggrieved by such an outrage.

The General Conference, backed by a great Church solidly lined up for the high and holy principles which God has eternally fixed, launched a movement for the establishment of two great CHRISTIAN universities, and we were not disappointed in believing that our God had already placed in the hands of faithful laymen ample means that they would gladly place at the disposal of the Church to meet the needs involved in such a crisis. For in less than two months from the adjournment of the Conference He had so inspired the liberality of godly laymen and given such wisdom to the Educational Commission in its work as to give us at this early date the assurance of the two universities—one in Dallas and one in Atlanta.

We are in the midst of world upheavals, national transitions, and personal unrest; surrounded by wealth-crazed, pleasure-mad throngs, that are being deluded and destroyed by error and vice as they drift, like debris, with the tide that leads to eternal ruin.

The world's greatest battle is upon us: a battle for righteousness, and the character of our education is no small element involved in the issue. Surely the Church of God that has provided and fostered the world's best education during all the past; that has founded all the great institutions of learning from which we have received our greatest inventors, authors, statesmen, educators, reformers, and religious leaders, still has a divinely appointed and sublime mission to meet the world's need in the educational realm.

We need not only the millions that our great men are giving, but the prayers and zealous cooperation of all our people. And it is imperative that every man on each board of trust and in each faculty be a true man of God, sound in faith, loyal to the Church, and of too great personality to either become the satellite of some small meteor flashing athwart the skies of some new philosophical delusion or theological heresy, or to fall down and worship at the shrine of gold. We must have this high type of Christian manhood in EACH chair of EVERY department: there is no more excuse for a godless law, or medical, or mechanical department than for a godless theological department. Some one has truly said, "It matters not where one studies, but with whom." The teacher is indeed one of the most potent factors in the whole life structure of the pupil; for to him is committed the delicate task of moulding the character and shaping the eternal destiny of immortal souls.

Shreveport, La.

HISTORIC PORT GIBSON.

Dear Mr. Editor: In the good old times when writing was one of the essentials of the schoolmaster, and before the Spencerian system of copybooks was known, one of the favorite copies for the pupil, written in full round letters, was "Procrastination is the thief of time," and this writer has written it enough times to have been forever fortified against that crafty old sneak—let him who can, cast the first stone.

Soon after my arrival in this little city, nearly four years ago, I discovered that I was treading upon ground rich in history both civil and ecclesiastical; but as yet because of this disposition to postpone I have written practically nothing concerning it. As early as 1802 we read of Claiborne County, of which Port Gibson was the county seat, taking its name from its earliest settler whose tomb is in our city cemetery, bearing the date of 1816. Through the thought of careful officers, there is a file of papers in the Chancery Clerk's office coeval with the formation of the county. The town is located at what were the headwaters for flat-boats up the Bayou Pierre. Through the town runs the old Natchez Trace, the famous highway from Nashville, on the Cumberland, to Natchez on the Mississippi. On the outskirts of the town is a marble stone marking the trace of this earliest highway through the wilderness. Within eight miles is the hiding place of Blennerhasset—the LaCache. Only a few miles away is yet pointed out the site of the grist mill owned by Lorenzo Dow and his wife, Peggy. Four miles to the west of the town is the battlefield where, on the first day of May, 1863, General Bowen fought a hopeless battle in his efforts with 5000 men to defeat General Grant with an army of 30,000, and here was the home, and it is also the last resting place of General B. G. Humphries, famous both as warrior and statesman.

The first official record, ecclesiastical, we have, is that in 1825 John C. Burrus was appointed to the presidency of Elizabeth Academy, at Washington, and was required to devote as much of his time as possible to the village of Port Gibson, but twenty years previous to this time churches had been organized in the adjacent country—one at St. Albans, at the head of navigation for flat-boats on the Big Black, by Tobias Gibson as early as 1801.

Three times in its history the town has entertained the session of the Annual Conference; the first in 1844, and the last in 1896. When the first Methodist Church was built in the community I have not been able to ascertain, but I am informed that the one now occupied, a spacious brick, is the third in its place and was erected about 1860. Numerically it has never been a strong church, but for faith in the Master and zeal for his cause, it has conceded to none the first position. Two godly women have represented this church in the foreign mission field—Miss Addie Gordon and Miss Nell Drake. Miss Gordon became the wife of Rev. W. B. Burke and has since joined the heavenly band. Miss Drake is principal of the Susan B. Wilson school at Sunkiank.

Higher education has been a conspicuous feature in the community life here from its earliest history, and its refining influences are to be seen and felt on every hand and in every circle. When the fortunes of war made it no longer possible to maintain the Oakland College near Rodney, it was moved to Port Gibson, and given the name of the Chamberlain-Hunt Academy and is maintained by the Presbyterians of the State as a first-class training school for boys, being always filled to its capacity. As early as 1840 our Church began the work of higher education for young women by establishing the Port Gibson Female College, which will soon begin its 75th session, under the presidency of Rev. T. J. O'Neil, who is assisted by a faculty of carefully selected and experienced teachers. Those within the patronizing territory would do well to correspond with President O'Neil before deciding where to send their daughters for the next session. As a canvasser, O'Neil is very active, and his reports as to the prospects for the coming session are inspiring to the friends of the institution. Physical conditions in and around the grounds and buildings suggest an eye for neatness and thought for healthfulness. More might be written but I am admonished that brevity is the life of a newspaper communication.

T. B. HOLLOMAN.

A VISIT TO THE MT. VERNON PLACE CHURCH.

During a short stay in the city of Washington, D. C., on our way to Europe, it was the good fortune of my wife and myself to attend services on Sunday morning at the Mount Vernon Methodist Episcopal Church, South. The Church is situated about one-half mile northwest of the Capitol. Never were we made to feel more at home among strangers. A person who once attends services at Mt. Vernon, if at all religiously inclined, will want to return again. Strangers are heartily welcomed and are made to feel that they are among friends. As we entered the church, we were cheerfully greeted by more than one member of the Church. We were asked our names and place of residence, and soon felt that we were at home and among friends. The pews were supplied with printed programs of all the services for the week, the name of the presiding elder, the pastor, all the church officials and standing committees, and their places of residence. The printed programs dispensed with the necessity of making any announcement of the various meetings of the Church and of the officials and committees during the week, as all necessary information was furnished by the printed sheet.

The sermon by the pastor, Rev. Edward H. Hardin, was simple, strong, and effective. The sentiments uttered found their way into the deepest recesses of the soul, and we went away with renewed determination to live purer and better lives. The words of the pastor seemed to come from his heart and were listened to by an attentive audience. The congregation was above the average and the singing was good. All strangers were invited on the printed program to go up at the conclusion of the service and get acquainted with the pastor, and it was our pleasure to accept the invitation. He had heard of our presiding elder in the Mississippi Conference bearing the same name as himself, but informed us that he was not related to him.

While the Mount Vernon Place Methodist Church is not a costly one, nor especially attractive, it is well located and has a live and active membership. Near it is situated the Carnegie Public Library. The Southern Methodist Church has acted wisely in taking steps to erect a new and more imposing building at the national Capitol. We were informed that the lot upon which the new building is to be erected has been purchased, and is situated near the Mt. Vernon Place Church.

Mr. Daniels, Secretary of the Navy, regularly attends preaching and Sunday school at the Mt. Vernon Church. I wish that more of our public men would follow his example. I would advise all our Southern Methodists visiting Washington, D. C., who remain in the city on the Sabbath, to attend services at the Mount Vernon Church. There they will meet many Southerners, and will receive a hearty welcome.

D. W. HEIDELBERG.

On board the ship Patria, July 8, 1914.

Secular News and Comment

The new Hamburg-American liner Vaterland is of 50,000 horsepower.

* * *

Mineral waste in the United States is estimated at $1,000,000 a day.

* * *

The death-rate in the United States has decreased one-eighth in the last ten years.

* * *

Russia's population is increasing at the rate of 2,500,000 a year, it is said. It now stands at about 147,000,000.

* * *

The Topeka (Kansas) State Journal says that corn is only 17 feet high in Kansas now and it has not quit growing yet.

* * *

A newspaper in a town in Brazil, 2000 miles from the mouth of the Amazon River, gets all its telegraphic news by wireless.

* * *

A German engineer has invented celluloid wings for an aeroplane which makes the machine invisible at a height of three hundred feet.

* * *

The United States supports 221,422 churches, likewise 450,000 saloons—more than all the churches, hospitals, colleges and high schools combined.

* * *

According to a report to the State Department at Washington from Canton, China, more than 3000 persons have lost their lives in the recent floods in the Kwan Tung Province and 3,000,000 people are in want because of the destruction of the crops there.

* * *

Some American women receiving large salaries are Ella Flagg Young, superintendent of the Chicago public schools, who receives $10,000 a year, and Dr. Catherine Bement Davis, the commissioner of corrections, whose salary is $7500.

* * *

More than 18,000,000 pupils are enrolled each year in the schools of America. They are taught by about 500,000 teachers at an expense of half a billion dollars annually. One-fourth of the number enrolled are absent every day. The enrollment itself is a little more than one-half of the population between 5 and 18 years of age.

* * *

Baron Von Reiche, of the German consulate, of Chicago, estimates that there are 300,000 men in this country on the German reserve list who are under moral obligation to their flag, while the Austrian embassador claims that there are 200,000 Austrians here who are subject to call. This means that from these two nations alone calls might come which would drain our population of half a million men.

* * *

Secretary Daniels' famous Prohibition order went into effect at midnight of June 30, and hereafter any officer found in possession of alcoholic liquor on board ship or at any naval station will be held guilty of misconduct. The only nation thus far to follow the example set by the United States is Norway, whose parliament, on June 10, passed a resolution making both the army and the navy messes dry.

* * *

It is reported that 26 persons were killed in the first aerial battle of the European war and of the world. While a German Zeppelin war airship was maneuvering over Cirey-Las Forges on last Sunday afternoon, a French aviator drove his monoplane through the envelope of the airship, which immediately collapsed and its 25 occupants were dashed to death. The monoplane was wrecked and the aviator killed.

* * *

More than a billion dollars in currency has been added to the circulating medium in the United States by Congress to meet the situation resulting from the European crisis. All national banks and all State banks and trust companies, members of the new federal reserve system, and those which have agreed to join, may issue notes under the Aldrich-Vreeland section of the banking law up to 125 per cent of their combined capital and surplus.

* * *

According to Dr. Charles Richet, statistician of the University of Paris, the cost of a general war in Europe involving eight of the mighty powers would amount to $19,755,625,000 for one year. If the war should last 5 years as diplomats are certain it will, the cost of the war, without indemnity claims, would amount to the enormous sum of $98,778,125,000. If the whole of Europe is involved, as it would seem it must be, the cost would far exceed this amazing sum.

* * *

Mrs. Mary H. Klump, recently elected alderman of the Third Ward of Robinson, Ill., is serving her third year as treasurer of that city. Her efficient work was highly recommended by the superintendent of the city schools in his annual report. She goes into the homes of the children absent from school and, if the absence is cause by the need of clothing or books, she sees that the wants are supplied. She is an ardent temperance worker.

* * *

Jean Jaures, the greatest Socialist of the world, was shot and killed by an unidentified assassin as he was dining in a restaurant in the center of Paris on the night of July 31. It is reported variously that the murderer is a fanatical German and a demented French patriot. He refused to give his name and carries no identity papers. He had removed all marks from his clothing before committing the crime.—New York Christian Advocate.

IN MEMORY OF REV. ROBERT J. HARP.

A Tribute of Respect and Honor.

Possibly when a good man dies we are prone to exaggerate his virtues or unduly praise the elements of his character. But when one is called to his eternal reward who, through eighty and five years of a full, varied and useful life, has faithfully served as a minister, friend and father, not counting boyhood and youth, our best words spoken and our sincerest language written seem poor and insignificant. So we offer this brief tribute to the life and memory of Robert J. Harp, who enriched the world in the things that are noblest and best, and left as a heritage to his children and his Church a lasting example of enduring patience and sublime faith. For with his passing into the everlasting rest of the saints of God, the Louisiana Conference has lost one of its choicest spirits and is bereft of one of its most faithful ministers. Long and arduous was his pilgrim journey, yet we feel confident that with his scrip more than filled with the rich experiences and sometimes stern discipline of the way, and leaning upon a staff that knows no weakening, his feet crossed the threshold of the eternal city, with no stumbling in his footfall.

His was a genial, kindly nature. The outer man, worn and rugged by toil and honest endeavor, castled a knightly soul. There was a majesty and simplicity about him that went with him through all the walks of life, an unfailing charity that found expression in word and conduct, a self-forgetfulness that silently gloried in service and in sacrifice—the spirit of Him who came not to be ministered unto but to minister. We may rest assured that in death, as in life, he made a good confession. Quietly, serenely, calmly, even as some mighty vessel designed and built for wind and waves pursues its purposeful course, despite the stress of conflicting elements, and reaches its destined haven, so did this servant of God fulfill his appointed task through the years until his release came.

In pestilence and war, in times that tried men's souls and broke the hearts of women, in the betrayal of trust on the part of some in whom he had reliance, in the loss of material goods he had acquired by honest toil and endeavor, still he kept the faith and served his Church and his God to the end. Surely, his was the vision of the man of Horan and the patience of him of Ur. God was good to him in the closing years of an eventful life, for he fell on sleep in the home of a loved daughter with another nearby, no doubt in deepest sorrow, and both in tender ministry.

With his passing disappears the last member of the heroic band of stalwart men who, in the year of 1855, in Opelousas town, founded and incorporated the Louisiana Annual Conference. There was not a man of them that did not make himself known and felt in the pulpit and councils of his Church. In the providence of God, this one lingered longest among us to teach us patience in well-doing and mark the way our fathers trod.

He began his ministry at an early age, for at 18 he came to Louisiana from Tennessee, and was a pioneer preacher for the immigrants who were attracted by the fertile soil and resources of this State. He, assisted by the White Brothers, the two Alexanders, James Ivy and Stephen Davis, Sr., practically planted Methodism in the Tensas and Bayou Macon districts, and the Carroll parishes. For a series of years he was connected with the publishing interests of the Church and served efficiently as agent and editor. A man of indefatigable industry, he was ever busy in some good work. He scorned idleness and evidently counted it a sin. He was ever interested in civic and social affairs, taking part by wise counsel and example. The welfare of the people was a fascinating subject for his active brain and hand, thereby evincing a charity that knew no bounds.

God mercifully ordained that he and his faithful wife should grow aged together. She, a woman of rare culture and artistic training, was his assiduous companion and helper. No doubt her intense interest in the welfare of her family and the Church supplemented his efforts and encouraged his labors. One painting, a creation of her skilled hand, "The Storm," remains indelibly enstamped on the tablets of my memory, among the many thousands I have seen and the forms of which I have forgotten. Of such is not the kingdom of modern woman. Some of these may be fairer than our mothers, but not worthier.

In this brief tribute I shall not further attempt to portray the characteristics of this veteran of the Cross. His works and worth do follow him, as radiant glories the setting sun, and the world is better and richer in all that makes for a noble, higher life, because he has toiled and lived. Men can move onward with a surer footing and live on a loftier plane because of such men as Robert J. Harp.

The ranks are thinning below and thickening above. The Christian warrior lives with his shield before him, and when the call comes, dies upon it. No weapon formed against it shall prosper. It is more than Lacedaemonean courage that wins the victory in the life-time struggle. The invisible enemy is often the mightiest to overcome. It is by a faith born of God and nurtured throughout the weary years. The great congregation of the redeemed has another accession and the angels weave anew an amaranthine crown.

"So they pass from stage to stage, along the shining course
Of that fair river broadening like the sea.

* * * * * * * *

Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That overpays them."

Fisher, La. S. J. DAVIES.

WHAT HAVE I DONE TO-DAY?

I shall do much in the years to come,
But what have I done to-day?
I will give my gold in a princely sum,
But what did I give to-day?
I shall lift some one's heart, dry some one's tears,
And plant a hope in the place of fear;
I will speak sweet words of loving cheer,
But what did I speak to-day?

I shall be kind to some one in the afterwhile,
But what have I been to-day?
I shall bring some lonely life a smile,
But what have I brought to-day?
I am going to give truth a grander birth,
And to steadfast faith a deeper worth;
I shall feed some hungering souls of earth,
But whom have I fed to-day?

I shall reap such joys in the bye-and bye,
But what have I sown to-day?
I shall build a mansion in the sky,
But what have I built to-day?
'Tis sweet in idle dreams to bask,
But here and now we must do our task:
Yes, this is the thing my soul I ask:
What have I done to-day?

—Presbyterian of the South.

EXTRACTS FROM THE REPORT TO COUNCIL MEETING AT FORT WORTH, TEXAS, 1914, RENDERED AT THE ANNUAL MEETING OF NORTH MISSISSIPPI CONFERENCE.

By Mrs. Vic Thompson Hoyle.

(Continued from last week).

My visit to the Virginia K. Johnson Rescue Home in Dallas during the Council meeting will never be effaced from my memory. The Domestic Science Teacher there, Mrs. Pearl Kellar, was formerly a member of my Sunday school class in Tupelo, in which she claims to have received the call to definite service. She has been in that Rescue Home for one year, while the housekeeper, Miss Lilly Williams, is another Tupelo woman and a member of my church. Miss Williams has been there for four years. My visit was a surprise to these friends, and quite pleasant in that respect; but what I saw there nearly broke my heart. I only wish I had time to give the history of that home. Suffice it to say that God commissioned "Mother Johnson" to that work and He has most surely commissioned each of those workers there; for only the love of Christ can constrain women to such work, I had always felt that it was much easier to do home work than foreign; but after my visit to that Wesley House, in Ft. Worth, and to the Virginia K. Johnson Home, in Dallas, I am sure that no work requires more of the love of God. Many trials and difficulties beset the paths of our missionaries in both the homeland and upon the foreign field, and I repeat only God can call to and the love of Christ sustain one in such work. The girls in the Virginia K. Johnson Home were in the chapel at service when we arrived, so we were taken right on to the nursery, and what I saw there would have melted a heart of a stone. Twenty-seven innocent babies brought into this world to live under the shadow of a great sin, each in little snow white beds, and as it was time for them to be fed, nearly every one of them was wailing loudly as we entered. I sat down at the door of the nursery completely overcome. Then as we passed on through the building, and I met the 70 girls coming out of the chapel, ranging in ages from 13 to 22 years, I was more overcome. Think of it, thirteen-year-old girls forced to know the pangs and love of motherhood, yes, motherhood mocked into shame! I feel that our gracious Heavenly Father, in his infinite love and mercy for sinful erring humanity, put it into the heart of Mrs. Virginia K. Johnson to provide this refuge for the erring girls of our Southland where they may find a Christian home and training, which the majority, who go there, never before have known. This is the only institution of the kind under the direction of our Woman's Missionary Council, and it shelters girls from all over Southern Methodism. I'm told, too, that eighty-five per cent of the girls, who go out from this institution, afterward lead useful Christian lives. Dr. Carrie Weaver Smith, a physician in that home, in her report to the Council meeting, recommended that a Field Secretary be employed to do follow up work with those girls and babies after they leave the home, and an appropriation was promptly made for that purpose. The babies when old enough to leave their mothers are adopted into Christian homes, and after two years of religious training, these poor girls, more often sinned against than sinning, are sent back into the world to fight their own battles.

But now I come to the crowning event of that occasion, which occurred on Tuesday evening at the close of the College Day, namely: The consecration of the missionary and deaconess candidates. No more beautiful or impressive ceremony has it been my privilege to witness. Great crowds had gathered and many had to be turned away. Long before the time for the service this crowd had assembled and for hours a great audience sat in a hush of expectancy. Finally the organ began the solemn processional and the missionary and deaconess candidates, accompanied by the active missionaries and deaconesses as a guard of honor, entered on opposite sides of the Church. Hymn book in hand, they came softly singing: "Lead on, O King Eternal." The deaconesses, for the first time had put on the deaconess bonnet and dress, while the missionaries were dressed in spotless white and carried white carnations. After they were seated upon the platform Miss Gibson impressively led the devotions and then one representative from the missionary candidates told simply and briefly why they offered themselves for the foreign field. Then one of the deaconesses told why they wanted to be deaconesses. Following this came the presentation of the candidates by Miss Bennett, which was followed by the solemn charge given by Bishop Edward D. Mouzon, of Houston, Texas. Following came the questions propounded by the Bishop and the answers of the candidates in clear and distinct tones. Then all the candidates knelt around the chancel in a brief season of silent communion with God, while a holy calm, a quiet impress of the Holy Spirit, brooded over all. Then, tremulously and sweetly, those kneeling young women sang together the consecration hymn, and while they still knelt came the invocation for the Spirit's presence and power upon them. After which they rose and the Bishop taking the right hand of the missionary candidates, one at a time, said: "I commission you to take the gospel to the uttermost parts of the earth in the name of the Father, the Son and the Holy Ghost. Amen." Solemnly and distinctly this commission rang out through the stillness that brooded over all. Then taking the deaconess candidates by the right hand, one at a time, he said in solemn tones: "I admit thee to the office of deaconess in the Church of God, in the name of the Father, the Son, and the Holy Ghost." Then in subdued tones the candidates took up the song: "O Jesus, I have promised." Then came the presentation of certificates, and the benediction softly fell; and twenty young women, bouyant with hope, unquestioning faith, boundless enthusiasm, and dauntless courage, stood ready to carry out the gospel call to service, stood with the whole stretch of life before them.

When I consider the operations of God's Holy Spirit in the world to-day, and note how he is calling into line all the forces of the Church for the evangelization of this world, I am filled and thrilled. Through the Holy Spirit he is invading the colleges of the land and placing his hands upon the most gifted and cultured there, and calling them out to do specific work for Him, both in the home land and upon the foreign field; and the result is shown in the great uprising among the student body of the land, known as the Student Volunteer Movement. He is invading the business world and placing his hand upon the most capable and efficient there and calling them out to the consecration of their business-like methods and capabilities to his service and the result is shown in the great Laymen's Movement, the influence of which is being felt to the remotest bounds of the earth to-day. He is invading the young people's organizations of the various Churches and placing his hand upon the brightest and best there and calling them out to do specific work for him. When I learned that Miss Godat, one of the missionairies commissioned at Fort Worth to the foreign field, received the call to service at an Epworth League assembly on our own picturesque Mississippi Gulf coast, it made my heart glow when I recalled the fact that many years ago when a young woman, I helped to inaugurate that assembly on the Gulf coast. I recalled also what the lamented Bishop Galloway said, when the Missionary department was first incorporated in the Epworth League many years ago, namely: "It was never intended that the rich, bounding young life of the church be expended in mere local enterprise, or exhausted in the fruitless effort to find innocent social diversions; broad and definite aims must command its splendid energies; great connectional causes challenge its ardent support." The call for workers is imperative; but equally great is the call for better qualified and better equipped workers, and I desire to impress the young people with this fact that a call to service should mean always a call to preparation for service.

Tupelo, Miss.

ANDREW CARNEGIE'S PEACE PROJECT ATTACKED.

In the General Assembly of the United Presbyterian Church the retiring moderator, Dr. Russell, makes the following stringent criticism of the methods of Andrew Carnegie in his peace program: "The second futile movement of our age is the effort for universal peace among the nations without regard to the prophetic program of Him who is the Prince of Peace. Fitly enough it has its endowment support from one who, though wide in his vision and broad in his philanthropies, has never bowed head or heart to the sovereignity of Jesus. Strangely enough the propaganda includes ministers and leaders from every denomination and sect—Roman Catholic, Protestant, Jew and Unitarian—and under the name which would assume that these together constitute a universal Church. Surely 'he that sitteth in the heavens will laugh.' 'The Lord will have them in derision.' God has his program, and in it he has said: 'I have set my king upon my holy hill of Zion. I will tell of the decree: Jehovah said unto me thou art my Son, this day have I begotten thee. Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. The nations shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' But the central halls of administration will not be in the marble palace of The Hague, but in God's temple at Jerusalem."—Methodist Recorder.

BEER DRINKING HARMFUL.

Col. L. M. Maus, of the Medical Corps of the United States Army, in discussing the drinking of beer, says:

"Many who denounce ardent spirits consider beer a wholesome and sustaining food, but as a matter of fact beer-drinkers are especially liable to fatty and enlarged heart, diseases of the liver and kidneys, complicated with dropsy, arteriosclerosis, gout, and rheumatism. As sequelae of beer drinking, we find an infected and loaded circulation, embarrassed respiration, functional perversion, hepatic and renal congestion and a diminished vitality which invites disease and death. The mortality of brewers between the ages of fifty and sixty is about three times as great as that of individuals who follow the ordinary occupations of life.

"Post-mortems disclose, as a result of the continued use of beer, a dilated stomach, fatty heart, diseased arteries, liver and kidneys, a yellow adipose deposit under the skin, and general injury to the tissues throughout the system. The immunity or resisting powers of the white corpuscles and plasma of the blood is greatly destroyed in beer drinkers, which leaves the individual unprotected against infectious diseases and the poisonous toxins they generate.

"Graphically speaking, the constitution of the chronic beer drinker is 'shot to pieces' at forty or fifty years of age, and his system may be aptly compared to the condition of a wooden structure in the Philippines which has been honeycombed by white ants."

TO OUR PREACHERS

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1914. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

"A QUESTION."

Under the above caption an article appeared in the Advocate of July 23, from Rev. J. A. Alford of Tylertown, La., and judging from the tone of his utterance he has brought himself into the same attitude which for sometime I have held toward the interdenominational Sunday school work. True, what he has to say is put in the form of a question, but one can easily read between the lines.

I wrote an article for the Advocate last year on this very question, but since it was not published, I presume it was, in the opinion of the Editor, too radical.

Brother Alford says: "Not long since the report was made that more than 75 per cent of subscriptions to the interdenominational Sunday school work of Louisiana is made by the representatives of our Church." I think that is about the status of the matter in South Mississippi, if not over the entire State. For quite awhile the Baptists assisted largely in the support of this interdenominational work; but they are now withdrawing from it as rapidly as possible and establishing County Sunday School Conventions of their own, leaving the "bag" for the Methodists to hold. Shall it be said by any one that they are not right in cultivating their own field? I, for one, have nothing for them but words of commendation in the steps they are taking in this direction, and wish from my heart that the Methodist people could be counted on to line up as loyally for the institutions of our great Church.

Again, Brother Alford says: "Our Conference Sunday School Secretary was discontinued on account of the lack of funds to support him." This is precisely the thing that came very nearly happening with the Sunday school field agent of the Mississippi Conference—the Sunday School Board had decided to call him off because of a lack of money to support him. Fortunately, however, a generous layman came to the rescue of the board, and we still have in the field one of the most active and competent men in our Church.

So much for the present, but what of the future? As I see it, the recall of our field agent is inevitable—it is only a question of a short time—if we do not withdraw from this interdenominational work, and appeal earnestly to our people to give of their money to the Sunday school work of their own Church; and I feel sure that such an appeal would find a ready response among our people if presented in the right way. One man to whom the needs of the Sunday School Board was presented replied: "I have given all I can give this year (to interdenominational work)." As much as to say, "Had the Sunday school field agency of my own Church been presented to me in time, I would have willingly put into the hands of the board the money I have given in another direction."

But who is to present this matter and make this appeal? Certainly not the field agent. Where is the pastor who would want to collect his own salary? Who, then? I answer the president of the Sunday School Board is the logical man to do it. But if he will not, or can not, then let the board appoint one of its members whose duty it shall be to bring this matter to the consideration of our leading laymen—especially those who have been contributing liberally to the interdenominational work. As to the matter of little five-cent assessments, we have played at this great work too long—let's get down to business. The Church is sick of these assessments, and these puny five-cent assessments do not appeal to business men. Men who are men want to "tackle" a big proposition, and when our intelligent laymen grasp the bigness of our Sunday school work, there is going to be a response that will make our Sunday School Boards "sit up and take notice."

In answer to Brother Alford's question, I would say that we must withdraw from the interdenominational work and turn to the work of our own Church, and I rejoice that already signs in this direction are appearing in the sky. A resolution to this effect was recently passed at a District Conference in North Mississippi, and a similar resolution was introduced at the Jackson District Conference by this writer and others. One pastor, in speaking of that particular resolution, said: "We must continue our support of the interdenominational work because it is a great world movement." The questions of suffrage for women and Socialism are also great world movements, but is this fact a legitimate reason why our Church should support either or both? The truth is the Methodist Church has already been made the "tail-end" of too many so-called world movements. Too many of us have preached liberality to our people till our liberality has gone to seed—it has become latitudinarianism. We have too long dissipated our energies, and must now inaugurate a systematic plan of concentration in the cultivation of our own fields which are already white unto the harvest. Nay, more, going to waste because we allow ourselves to be dragged in different directions at the heels of so many so-called world movements.

The time is now at hand when we must withdraw our support from the interdenominational work and devote our time and energies and give our money to the maintenance of our own Sunday school work or else go out of business and ask the men connected with the interdenominational conventions to take over our Sunday schools. The only solution of this whole question is found in the words of Brother Alford: "It occurs to me that the real and only logical thing for us to do is to turn our efforts into the channels of our own Church where the efforts and means can be better conserved, and directed to greater ends."

There is no necessity for us to tie on to "world movements," but with Brother Alford, I "believe there is room for any amount of service, and the exercise of the best gifts in the old Southern Methodist Church." JOHN W. RAMSEY.

Mendenhall, Miss.

RIGHTING A WRONG.

By Rev. W. W. Pinson.

The poet sang, "Whatever is, is right." I don't believe it.

It is not right that three-fifths of the income of the Board of Missions should be paid by about one-tenth of the Church membership.

It is not right that only two-fifths of this income should be subject to the Board's unrestricted and unconditional use for its necessities.

It is not right that the base-line of missionary support should be weak and uncertain.

It is not right for the rank and file of Southern Methodists to pay less than their grandfathers did for the evangelization of the world.

It is not right that the responsibility rest on a few missionaries who give their lives and on a few men and women who give their money in some adequate fashion, while nine-tenths of our people complacently give on an average a postage stamp a month.

It is not right that the splendid increase in income be limited to one-tenth of the people, while the rest stand still or go backward.

Who questions this verdict? Let him who doubts examine the sad evidence.

There is one way to begin to set this wrong right. **Pay in full the assessment for 1914.** This is our greatest financial need. It strikes at our greatest financial embarrassment. Failure here is fatal.

We are well into the last half of the calendar year, and nearing the end of the year in some Conferences. The outlook is none too encouraging. We must bestir ourselves. Let us sound out the watchword, "Full Collections."

If you are interested in putting your Conference, district, circuit or church in the full collections column write the Board of Missions for plans and appliances.

TO THE MEMBERS OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: The importance of prompt remittances of missionary money can hardly be overestimated. It is not enough that collections be taken. The only money that benefits the Board and the missions is that in the hands of the Treasurer. It is a fact as well established as it is sad that in many cases missionary money lies idle in church or Sunday school treasuries while the cause suffers. In many cases the amounts are small, but brought together they would mean much.

The interest account of the Board growing out of these delayed remittances would support two married missionaries at least.

The Board sustains living men and women in several countries. They must be cared for. They cannot wait on tardy church treasurers. This necessitates borrowing and interest.

It is the purpose of this letter to urge you to see that prompt collections and remittances are made by your treasurer.

It appears that there was a falling off in income from assessment the first six months of 1914. This we must remedy. Will you not help? Collect as fast as you can and send in at once, even though the amount be small.

Awaiting an early reply, I am, sincerely,

M. T. BYNUM, Treasurer.

Corinth, Miss.

NOTICE.

I have been doing some revival work, and I would like to do more of it. I am open to help my Louisiana or Mississippi brethren in their meetings during September, October and November. If any of you wish to have my services, write me at No. 5655 Hawthorne Avenue, New Orleans. JOHN T. SAWYER.

THE SOUTHERN BIBLE CONFERENCE.

The Southern Bible Conference, to open at Lake Junaluska, N. C., on August 16, will be an event in Southern Methodism. We hope to make it the beginning of truly great things in the theological and thought life of our ministry. The school will cover a period of ten days, from August 16 to 26. Eminent and skillful workers and teachers will be on the program and in the schools. It is sufficient only to mention their names, such as Dr. J. Wilbur Chapman, Dr. Robertson of the Moody School, Bishop E. E. Hoss, Dr. Tillett of Vanderbilt University, Dr. Geo. R. Stuart, Dr. W. N. Ainsworth of Georgia, Rev. "Bob" Jones, and others. The work will include specialties in Greek New Testament text interpretation, exegeses, Bible literature methods, evangelism, etc. The living rates at Junaluska are low and the school expenses are only a small registration fee. It is a rare opportunity for our young preachers. H. M. DuBOSE, Director.

REVIVAL MEETING AT OAK RIDGE, MISS.

Rev. Dan Kelly will begin a great revival meeting at Oak Ridge, Miss., on the fourth Sunday of this month, August 23. Dinner will be served on the ground on Sunday and Monday. We want 750 people here on the first day.

HUGH K. McKEE.

The Home Circle

LOST.

What? Lost your temper, did you say?
Well, dear, I wouldn't mind it;
It isn't such a dreadful loss—
Pray, do not try to find it.

'Twas not the gentlest, sweetest one,
As all can well remember
Who have endured its every whim
From New Year's till December.

It drove the dimples all away,
And wrinkled up your forehead,
And changed a pretty, smiling face
To one—well, simply horrid.

It put to flight the cheery words,
The laughter and the singing;
And clouds upon a shining sky
It would persist in bringing.

And it is gone! Then do, my dear,
Make it your best endeavor
To quickly find a better one,
And lose it—never, never!

—Harper's Young People.

MANY JACKS.

Jack is not only a boy's name. It is applied to a flower—"Jack in the pulpit." "Jack Frost" means the cold, biting winds, and a "jack" is a machine to lift heavy weights. Then there are a "boot jack" for removing boots from the feet; a "smoke jack" to turn a spit; a "jackanapes," applied to a saucy person; "Jack Tar," a common sailor, and a "jacket," a small coat. Jackstay is a rail used on a boat to which to fasten sails, jackstone is a pebble piece used in the game of that name, jackstraw is a scarecrow, and jackwood is wood of the jack used in cabinet work.—Philadelphia Ledger.

MIGNONETTE.

By Helen Elizabeth Coolidge.

"I wish I were a flower, mamma. Flowers don't have freckles or turned up noses, and are always so pretty that everybody loves them. I don't like my face, and I think Millicent is an awfully ugly name. The boys ask me if I am a mill or a cent, and say I'll be married for my money. I hate to have fun poked at me! And here two big tears found their way over the freckled cheeks.

"I know a lovely flower-name you could earn," said her mother, "only it will perhaps take all Summer for it to bloom, and it will have to be watered well and kept free from weeds. It begins with 'M,' just as Millicent does; and, as you were named for my mother, you may try harder if I tell you it was her pet name when she was a little girl."

"What was it, mamma? I will really, truly try to earn it, if you'll tell me how."

"Mignonette," answered mamma, "and it means 'little darling.' How can you earn it? Why, as grandma did—by not thinking about her looks or whether she was having a good time, but by being so full of love and thoughtfulness for other people that every one around her felt the sweetness of her little acts of kindness and called her very smile 'sunshine.'"

* * * * *

"I wonder if Millicent ever did learn!" exclaimed Alice, as dear Miss Lois paused and looked into the eager faces of her Sunday school class; and I am sure each of them was as anxious as Alice to hear the end of the story, so there was a look of disappointment when Miss Lois very solemnly but very gently said:

"I want my girls to try this Summer to live so that each may deserve a flower-name, and when our vacations are over and we meet here in October, I hope I shall call you my Bouquet, when I will tell you, if you've not already guessed it, the true answer to my tale. You must, like Millicent, be careful not to let the weeds of laziness and thoughtlessness grow, and a little prayer each night and morning will bring the dew of God's blessing to keep your lives fresh and sweet. If you cannot be a beautiful flower, you can surely be a sweet one, and how I shall love to welcome my little girls each carrying the fragrant memory of some acts of kindness."

A LITTLE TALE OF TWO BROTHERS.

The following story was found in a magazine, yellow with age, which was published in California, in the year 1860, in the month of July. The periodical was a copy of Hutching's California Magazine, and the fact that such a magazine ever flourished is all but forgotten. Here is the tale repeated word for word:

"In helping others we also help ourselves. A beautiful story is told of two brothers traveling in Lapland, which illustrates this truth more than whole volumes of aphorisms.

"It was a bitter, freezing day, and they were traveling in a sledge, wrapped in furs from head to foot, but notwithstanding this they were almost frozen in the fearful cold. By the wayside they discovered a poor traveler benumbed and perishing in the snow. 'Let us stop and help him,' said one of the brothers, 'we may save his life.' 'Yes, and lose our own,' replied the other. 'Are we not ourselves freezing in the cold? None but a fool would think of stopping on such a day as this! I would not throw off my cloak of fur to save a hundred travelers!' 'I am freezing as well as you,' said his brother, 'but I cannot see this stranger perish, I must go to help him.'

"He was as good as his word. He went to his relief, chafed his temples and gave him wine from his bottle to drink. The effort that he made brought warmth to his own limbs, and he took the traveler on his back and bore him to the sledge. 'Brother,' he said, 'Look! I have saved this stranger's life, and also I verily believe, my own. I am quite warm from the effort I have made.'

"But his brother did not answer. He was sitting upright in his furs on the sledge, cold and dead."—Christian Observer.

AN ACCIDENTAL DISCOVERY.

Blotting paper was discovered purely by accident. Some ordinary paper was being made one day at a mill in Berkshire, England, when a careless woman forgot to put in the sizing material. The whole of the paper made was regarded as useless. The proprietor of the mill desired to write a note shortly afterwards and he took a piece of this waste paper, thinking it was good enough for the purpose. To his intense annoyance the ink spread all over the paper. Suddenly there flashed over his mind the thought that this paper would do instead of sand for drying ink, and he at once advertised his waste paper as "blotting."

There was such a big demand that the mill ceased to make ordinary paper, and was soon occupied in making blotting paper only, the use of which soon spread to all countries."—Apples of Gold.

FACTS YOU SHOULD KNOW ABOUT OUR FOREIGN WORK.

From the Missionary Voice.

1. The Methodist Episcopal Church, South, is undertaking to give the gospel to forty millions of people in China, Japan, Korea, Brazil, Mexico, Cuba and Africa.

2. In the division of the mission fields among the several denominations this responsibility has been assigned to us. Our laymen, gathered a thousand strong in Chattanooga in 1908, and two thousand strong at Dallas in 1910, recognized and accepted this as our share.

3. To do this work adequately and promptly we should have on the field perhaps 1600 missionaries—nearly five times as many as now. This would be 1 to each 25,000 of the people to be reached.

4. At present the missionary force numbers 258 (with 96 wives of missionaries in addition). This makes each missionary responsible for 155,000 souls. In the United States there is 1 preacher to each 546.

5. Two million Southern Methodists give to foreign missions through all channels annually less than $900,000. This is only 46 cents a member—less than a penny a week.

6. The annual assessment of Southern Methodism for this cause averages only 25 cents per member—about 2 cents a month—for the salvation of the world.

7. If no church paid more than the assessment, it would be necessary to recall more than one-fourth of our missionaries and discontinue a large proportion of our work.

8. The small sum contributed for foreign missions must provide in mission lands for all branches of religious and philanthropic work conducted at home by the churches, connectional boards, Christian schools and colleges, hospitals, orphanages, etc.

9. Our obligation abroad is five times as great as at home in point of number and a thousand times as great in point of need; yet we invest in Church work at home 14 times as much money and 20 times as many men as we send abroad. Our Savior said: "Thou shalt love thy neighbor as thyself."

10. Nine physicians and 3 trained nurses compose our entire medical force in our seven great mission fields. This is one medical missionary to each 3,300,000 people. In the same ratio Texas would have only one physician and nurse, and the entire United States less than 30.

11. In per capita gifts to missions we stand next to the bottom among the great denominations of the United States.

12. At our present rate of interest and giving it takes 7000 Southern Methodists to send out and maintain 1 missionary. The obligation rests upon every Christian to go or send. It is a sad commentary on our interest that we not only do not go ourselves, but that it takes 7000 of us together to send a representative.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

"He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day."

* * *

Faith ought to grow stronger as the Christian life progresses, because the more experience we have in dealing with God the more manifest it is that he can be trustfully relied upon. With unlimited knowledge, all power, and infinite goodness and mercy, never will He fail us.

* * *

It was when Jesus walked with the disciples on their way to Emmaus that their "hearts burned within them." So to-day the persons whose hearts are on fire with love and zeal are those who keep company with our risen and living Lord. And it is the burning, glowing heart that makes the shining life.

* * *

The world has an entrance gate—birth, and an exit gate—death. Through these two gateways the millions of mankind are ever streaming; all who enter by the one must pass out by the other. When you are borne through the latter, as you may be at any time, wither will you go? To a happy home in heaven, or to become a dweller in the land of "outer darkness?" With the tomb certainly ahead, happy is he who can read his title clear to a mansion in the skies!

* * *

We frequently hear Christian workers pray for power, and undouhtedly it is what many persons in the Master's service lack and need. Power is a compound thing: it is made up of both human and divine elements. The former may be acquired by an intelligent direction of our own efforts; the latter are the gifts of God, and are bestowed not in response to mere superficial prayers, but when self is crucified and one lives for Christ alone. Too much ego is the explanation of the weakness and inefficiency of many who hold responsible places in the Church.

* * *

There is such a thing as the lure of the far-away. The door of opportunity seems to shine and beckon in the distance, while our eyes are holden and we ignore others that are near at hand. Southern Methodists are now having much to say concerning our newly-enterprised mission to Africa, which is proper; but what about the moral and religious condition of the thousands of Negroes in the States in which we live? It was for the neglect of Lazarus at his gate, and not for failing to care for those in far removed places, that Dives was sent to the awful abode of the lost. The proximity of a people to destitution and suffering heightens their obligation to do what they can to relieve it. The vessel closest to a sinking ship is rightly expected to do most toward rescuing those struggling in the angry waves.

THE GREAT EUROPEAN WAR.

What promises to be the greatest war in the history of mankind has been begun in Europe, and the world is awaiting with hated breath the clash of the mighty armies now in motion. The outbreak of this conflict seemed to be quite sudden; but in reality the storm had been gathering for years. The vast amount of talk that we have been hearing about peace being assured and the influence of the Arbitration Court at the Hague has in reality little to justify it. Only on the surface have things been calm and harmonious; underneath, the seething forces of discord and disruption have been steadily at work. Peace among the nations can never be secured by mere artificial methods. Gold cannot purchase it, and men of Mr. Carnegie's type cannot accomplish much toward its promotion. Capital has nearly always been against war, but in all ages it has been impotent to suppress it. Not until we have a reign of justice and righteousness will we have a reign of peace. And the former can come only when human nature has been regenerated by the power of God working through human instrumentalities.

What we may expect within the next few weeks, no finite mind can foretell. With Germany and Austria on one side, and Russia, France, Great Britain, and the Balkan States on the other, the most titanic struggle of all time seems to be impending. The first great battle will likely be fought in the neighborhood of Namur, in Belgium, not far away from the field of Waterloo where the star of the first Napoleon went down to rise no more. Across that section of country the Germans are marching, having set their faces toward Paris. In front of them the Belgians are rising up and presenting a stubborn resistance; the French are hurrying forward to intercept them, and the English, having landed at Calais and Ostend, are hastening to join their allies and assist in beating back the invaders. How many other nations will become involved before the struggle is over, it is now impossible to predict. It seems certain, however, that billions of money will be wasted, that hundreds of thousands of men are destined to die, and that the whole world will be shaken and suffer vast and irreparable losses.

Those who are responsible for this war are guilty of a crime, the enormity of which staggers human conception. They will probably become million-fold murderers, wholesale producers of widows and orphans, and breeders of innumerable hatreds that will never die. And even if they succeed in acquiring new territory, the title to it will rest upon force and plunder and can never be rightfully theirs.

As Christians, let us pray that the conflict may yet in some providential way be restricted in time and area and that the bloodshed and suffering may be far less than now seems possible. Such events accentuate as nothing else could the tremendous truth that Christ is the supreme need of men everywhere. The prevalence of his Spirit in human bosoms is the only thing that can rid them of the passions that stir up strife and weld them into a universal brotherhood that shall extend around the globe.

A MISSIONARY SAW MILL.

From the Nashville Banner of July 11, we take the following:

"The Executive Committee of Foreign Missions of the Presbyterian Church, South, has completed arrangements and given orders for the shipping of a well-equipped saw mill to the mission station at Luebo, in the Belgian, Congo. This mill will be shipped from New York within a short time, and it is expected that within three months after shipment it will be in full operation. The outfit will be met at Stanley Pool by the Presbyterian Mission boat, Lapsley, upon which it will be conveyed to its destination. It is expected that this plant will more than meet its cost in furnishing materials for the construction of the training school and hospital buildings for the Mission."

Such missionary enterprise as this must challenge admiration. Even the clang and clash of machinery devoted to such a purpose will eloquently proclaim the love of Christ. And what an influence this plant is calculated to exert upon the benighted Africans! Missionaries have in many ways been the pioneers of progress as well as the heralds of salvation to the uncivilized peoples of the globe, and this undertaking shows that their resourcefulness is yet by no means exhausted. And they are right in seeking to harness every possible agency and make it help in the mighty task of uplifting fallen humanity.

As will be noted, these Presbyterian workers are the ones who have been so kind to Bishop Lambuth and his helpers in assisting them to establish our African Mission. May the Lord bless their labors and crown them with a large measure of success!

A NOTED TRIAL.

The trial of Mme. Caillaux, the third wife of Joseph Caillaux, the late Minister of Finance of the French republic and once Premier of that nation, for killing Gaston Calmette, editor of The Figaro, on the 16th of last March, resulted in her acquittal. The testimony developed "a pretty kettle of fish," and was a sad commentary upon the present status of society in France. And could anything be more amusing than the proceedings of a French court? The witnesses were allowed to confront each other, engage in colloquies, dramatically address the spectators, and do numerous other unnecessary things. For instance, M. Caillaux when giving his testimony was permitted to pause, stride gallantly across the floor, kiss the hand of his prisoner wife, and then resume his seat in the witness chair and go on with his narrative. We imagine that a French court-room is often about as exciting a place as is a cotton or stock exchange in our American cities when the prices of our staple commodities are rapidly fluctuating. When it comes to being mercurial and superficially and formally polite, the French people easily lead the world, but they seem very deficient in the composure and self-control necessary to make men and women great in the highest sense. Things done in a flurry are seldom as well done as they might be.

(Since the above was written, the press dispatches state that two duels may grow out of this noted trial: one between two of the judges, and the other between M. Caillaux, the husband of the defendant, and one of the lawyers for the prosecution. In France, a majority of the jurors can convict, and if the vote is equally divided it is accepted as an acquittal. The jurors are not confined and are at liberty to go where they please in the intervals between the sessions of the court. It is stated that the jurors while trying this noted case all received letters threatening them with death if they acquitted Mme. Caillaux, as well as others appealing to them to render a decision in her favor. Our judicial system lacks much of being above criticism in its workings, but we need only to look at that of our Sister Republic across the seas to see that it might be vastly worse.)

MAY BE BROUGHT BACK INTO USE.

The following dispatch concerning the work of the Georgia Legislature was sent out a few days since: "The Committee on Education reported favorably on a joint resolution by the House and Senate providing for the introduction of Webster's Blue-back Speller in the curriculum of the public schools."

Doubtless this item will be noted with interest by many of our older and middle-aged readers. This historic little book played a large part in the education of the youth of the Nation until within the last two or three decades, and they could spell in those days, which is more than many of the graduates of our high schools and colleges can do now. If Webster's Blue-back Speller can improve our present educational system at this very weak point, by all means let it resume its place in our courses of study. And let no one trump up the charge that this would be going backward. True progress is often made by returning to where one departed from the right path and taking it up again.

THE WOMAN'S EDITION OF THE ADVOCATE

The Woman's Edition of the Advocate last week was, we think, highly creditable. We can say this without the slightest impropriety, as we were out of the city, and had no part in the making of it. The matter for that issue was collected and arranged by Mrs. R. F. Harrell, of Centreville, Miss., who had the capable assistance of Rev. C. A. Battle, pastor of the Felicity Street M. E. Church, South, of New Orleans. Our woman missionary workers in Louisiana and Mississippi manifestly have many among their number who wield facile pens, and who know how to plead for the great cause which lies so heavily on their hearts. May the Lord prosper the work of their hands and give them still greater success in the days to come!

We were sorry not to have had a part in the issuance of that number of the Advocate, but at that particular time we had our only opportunity to get away from our desk for a few days this summer, and knowing that the work was in thoroughly competent hands, we felt that we were quite justifiable in availing ourself of it. We yield to none when it comes to feeling a deep and abiding interest in the great service which the women of Southern Methodism are rendering toward the extension of the Master's kingdom. Most nobly have they wrought, and not this side of eternity can the thrilling story of their achievements be set forth in its full significance.

PERSONAL AND OTHER NOTES.

Rev. V. D. Skipper recently assisted Rev. E. C. Grice in a very successful meeting at Bastrop, La.

Mr. J. B. Streater, of Black Hawk, Miss., who finds it necessary to go North every year at this season in order to escape the hay fever, left for Chicago and other points in the Northwest last Tuesday.

Rev. W. R. Hendrix, D. D., pastor of the Wesley Memorial Church of Atlanta, Ga., while on a visit to his cousin, Rev. A. Inman Townsley, at Rayville, La., occupied the pulpit of our Church at that place on July 28. His sermon is reported to have been one of the most spiritual and helpful ever heard in that town. While on his annual vacation Dr. Hendrix is conducting a revival meeting at Poolville, Texas.

Rev. M. L. White, of Flora, Miss., began a meeting at Bentonia, Miss., last Sunday. He is being assisted by Rev. Rolfe Hunt.

Dr. John T. Sawyer, of New Orleans, preached to an attentive congregation at the Union Protestant Church in Mandeville, La., last Sunday evening. It scarcely needs to be said that he gave his auditors a strong and helpful message.

Rev. J. H. Hoffpauir, of Indian Bayou, La., in a business note to our office, adds the following statement: "The work is moving along encouragingly in this charge. We have had 50 accessions on profession of faith since the last Annual Conference."

Writing from Tyro, Miss., on August 8, Rev. T. E. Gregory says: "We have just closed a very helpful meeting at Mount Vernon. Brother Dorman, our presiding elder, did the preaching. There were a number of accessions to the Church."

Rev. J. I. Hoffpauir, the stirring presiding elder of the Lafayette (La.) District, says: "The preachers in the district are faithful and the work is in good shape." As a leader of the forces of Zion, Brother Hoffpauir is making an excellent record.

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. L. Sell, Brooklyn, Miss., 3; Rev. J. T. Lewis, Clarksdale, Miss., 6; Rev. Charles E. Downer, Foxworth, Miss., 6.

Rev. C. C. Clark, of Mantachie, Miss., writes: "The meeting here was a great success, the Church especially being spiritually quickened and strengthened. Rev. W. M. Young, of Amory, did the preaching and we certainly enjoyed his good sermons. We hope to have him with us again."

Rev. A. H. Williams, our pastor at Shannon, Miss., held a series of revival services at that place last week in which he had the able assistance of Dr. H. G. Henderson, of Lexington, Miss. We are not informed as to the results of the evangelistic efforts of these brethren at this writing.

Rev. R. W. Vaughan, Superintendent of the Louisiana Orphanage, assisted in a meeting at Oak Ridge, La., last week, and it is stated that much good was accomplished. This is one of the appointments on the Mer Rouge charge, where we are informed, Rev. L. C. Wilson, the faithful pastor, is in high favor.

Mr. and Mrs. D. W. Heidelberg, of Shubuta, Miss., left home some weeks ago for a European tour. We are publishing in this week's issue of the Advocate a very interesting account of a visit to Mt. Vernon Church, Washington, D. C., which Brother Heidelberg was kind enough to send us after he had set sail.

From the Wesleyan Christian Advocate of July 31, we take the following: "Dr. Briscoe Carter, one of the presiding elders of the Louisiana Conference, called to see us last week. We were sorry to miss his visit. Anxious to keep up with the new university movement, he left his subscription to the Wesleyan Advocate."

In a personal note to the Editor, Rev. T. W. Adams, the able and faithful presiding elder of the Port Gibson (Miss.) District, says: "The work in this territory is moving along nicely. The pastors are all keeping well and busy. The cotton prospect is better in this section than at any time since the appearance of the boll weevil several years ago."

We acknowledge the reception of an invitation to the dedicatory exercises of our Church at Pontotoc, Miss., which will take place next Sunday. The preaching will be done by Bishop E. E. Hoss, which is a guaranty that the occasion will be a memorable one. The pastor of this congregation is the Rev. W. D. Wendell, who is a grandson of Bishop Paine.

Rev. T. H. Lipscomb, who attended the Educational Conference held at Lake Junaluska, N. C., last week, writes that the occasion was an exceedingly interesting and profitable one. He states that Rev. H. C. Howard, of Alabama, delivered a great address on the need of a better trained ministry and made a profound impression upon all who heard him.

Mrs. A. P. Holt, of Crowley, La., one of the leading missionary workers in this State, referring to the Woman's Missionary Edition of the Advocate which appeared last week, says: "I look for a real uplift to the work and an inspiration to many as a result of this issue. I pray that it may bring success in every way to our paper as well as to the missionary cause."

We have been pleased to receive this week a note from Rev. G. W. Bachman, of Winona, Miss., penned by his own hand. We are happy to know that this worthy veteran's eyesight is now considerably improved. From Brother Bachman's communication, we take the following utterance: "Hurrah for the new university! The glory of the latter house will be greater than that of the former."

A correspondent reports a very fine meeting at Sarepta, Miss., which was conducted by the pastor, Rev. George Yeager. He says: "Many persons confessed Christ and I do not think I ever heard so many people lead in public prayer. It rained nearly all the week, but the congregations were good and each service got better. I think that there were about twenty accessions to the Church."

A post card from Rev. J. W. Ramsey, of Mendenhall, Miss., written from Deasonville, Miss., on August 5, reads as follows: "We are having here what the pastor, Rev. J. B. King, pronounces the most effective revival conducted at this point during his pastorate. There has been up to date 5 accessions, and the Church has been toned up in a manner that is likely to make the influence of the meeting felt for years to come."

A correspondent says: "President R. E. Bobbitt, of Mansfield College, has been doing some strenuous work in the interest of that institution during the past month, and as a result he has secured a large number of young women for the next session of that excellent school. Our people will patronize our schools if they are made to realize the high-class work that they are doing and are given a little encouragement by our pastors."

Rev. J. D. Simpson, our pastor at Pickens, Miss., writes us that Brother J. F. Wilburn, a leading member of our Church at that place and one of the choice laymen of North Mississippi, has been very ill for several days. When Brother Simpson wrote he was thought to be somewhat better, and we trust that ere this a decided improvement has taken place. Brother Simpson requests our readers to remember this worthy and faithful worker at the throne of grace.

Mr. R. P. Johnson, the superintendent of our Sunday school at Acona, Miss., and one of the leading laymen of the Black Hawk charge, underwent a serious operation at the Baptist Hospital in Memphis some ten days ago. We are pleased to state that he stood the trying ordeal well and that he has since been steadily improving. We trust that the surgical treatment to which he has been forced to submit will result in the perfect restoration of his health.

Rev. E. A. Tucker, formerly of the North Mississippi Conference, but now stationed at the Fountain Avenue Church of Paducah, Ky., is having a pleasant and successful pastorate in his present field. A tremendous struggle is now being waged to abolish the saloons in that city, and Brother Tucker is one of the most active participants in the great fight. It would be a truly extraordinary achievement if the prohibitionists should triumph in this noted Gibraltar of the whiskey traffic.

Mr. W. F. Lagrone, an esteemed layman of West Point, Miss., under date of August 5, wired us as follows: "Brother W. W. Mitchell was operated on for appendicitis last night and is doing well this morning." This dispatch reached our office too late for last week's issue of the Advocate. We greatly regret to know that Brother Mitchell found it necessary to submit to surgical treatment, but are delighted to be assured that he bore up under it so well. We pray that he may have a speedy and complete recovery.

Rev. Charles E. Downer, our pastor at the Buford (Miss.) charge, writes as follows: "We have recently held three very successful meetings. One was at Summer Chapel, which embraced the first Sunday in July. Rev. J. E. Williams assisted us and there were 5 accessions. Rev. H. J. Moore was with us at Hickman, where we had one addition and the Church was spiritually refreshed. The campaign at Sandy Hook embraced the fourth Sunday in July, where we were aided by Rev. John C. Chambers, and 18 persons joined the Church."

Referring to the recent installation of the new pipe organ in our church at Lexington, Miss., and an enlargement of the building, the Advertiser of that city, says: "Dr. H. G. Henderson deserves great credit for the substantial addition lately made to the capacity of the church as well as for the superb new pipe organ, which would do credit to a town ten times the size of Lexington. These improvements have been contemplated for years past, but through the energetic work of the present pastor and his splendid membership, they are now an accomplished fact."

Referring to the recent "Missionary Number" of the Advocate, Dr. W. W. Pinson, our General Missionary Secretary, in a personal note to the Editor, says: "I want to congratulate you and thank you in the name of the Board and Secretaries for your splendid effort in behalf of the cause of missions through the special number of the Advocate. That was indeed a fine stroke and it is bound to tell for good." Most of the credit for the work which Dr. Pinson commends is due Rev. W. W. Drake, the energetic Secretary of the Board of Missions of the Louisiana Conference.

We are in receipt of a prospectus of the Millsaps law school at Jackson, Miss. The faculty of this school is composed of the following gentlemen: Hon. Edward Mayes, LL. D., Judge Richard F. Reed, of the Mississippi Supreme Court, and Judge A. H. Whitfield, formerly Chief Justice of Mississippi. Lectures are also delivered from time to time by Hon. J. A. P. Campbell, Chief Justice Sidney Smith, Associate Justice Sam C. Cook, Hon. J. A. Orr of Columbus, and Judge Stone Deavors of Laurel, Miss. Since the establishment of this school not a single graduate has failed to stand a satisfactory examination for license to practice law.

We acknowledge the reception, in a most attractive pamphlet, of a beautiful and eloquent tribute to Mrs. Margaret Lee Hawkins Cooper, which was delivered by I. W. Cooper, President of Whitworth College, on July 9. The subject of this address is "The Broken Alabaster Box," and the sentiments that it embodies are the outgushings of a stricken, loving heart. This tender, touching utterance is well worth preserving.

Rev. E. G. Wood, of Pollock, La., writes: "Our meeting with Rev. C. B. Powell at Palmetto was a success. There were several conversions, and nine persons (three of whom had been Roman Catholics) united with our Church. Brother Powell will assist me in a series of services which will begin at Liberty Chapel, near Williana, La., on August 12. On the 24th of this month I will go to assist Rev. J. W. Faulk, of Sibley, and will be with him in two meetings. My time for evangelistic work is all taken up for this year."

The Editor of the Advocate has been absent from his office for the past ten days, having gone to Central Mississippi to look after his personal business a little and to secure a few days of rest. During his nearly five years connection with the Advocate, he has not taken at any season a longer vacation than this. The fact that he has been away will explain to his correspondents why they have not been answered more promptly and why the various departments of the paper are not as full as usual this week. He returned home last Monday night and expects to remain continuously at his post from now until the meeting of the Annual Conferences.

The National Conference of German Baptists, familiarly known as Dunkards, which was recently held on a farm near Frankfort, Ind., made vigorous warfare on automobiles, declaring that "they have a tendency to make their users high-minded, superior in feeling, and puffed up." The following resolution bearing on the question was adopted: "Whereas we realize the difficulty and unpleasantness of dealing with the automobile spirit, we advise all churches not to allow their members to own or operate an automobile, auto truck, motorcycle, or any other motor vehicle, at least until such time as they shall come to be in general use, or until we get more light on the subject."

In a recent issue of the Advocate, we largely copied a press dispatch concerning the death of Miss Bettie Brown, of Mayhew, Miss., in which it was stated that her obsequies were conducted by Dr. T. C. Wier and Rev. W. W. Woollard. We have learned since that the funeral service was under the direction of Rev. W. J. Burt, the pastor, who was assisted by the brethren mentioned above. We regret that we were led into this error by the dispatch referred to, and that Brother Burt's name was omitted from our notice. It is quite unsafe to rely upon the secular dailies for church news, but we are often forced to do so, as they are the only quick source of information that we have.

In the First Methodist Church of Greenville, Miss., on Thursday, August 6, at 9 o'clock a. m., in the presence of a large company, which overflowed the building, Mr. Audley W. Shands and Miss Eleanor Somerville were united in marriage, Rev. H. S. Spragins impressively officiating. The church was tastefully decorated and the wedding was a beautiful one. The bride, who is a daughter of Mr. and Mrs. Robert Somerville and a granddaughter of the late Col. Nugent of Jackson, is a graduate of the Randolph-Macon Woman's College and is a young lady of many gifts and graces. The groom, who resides at Cleveland, Miss., is a son of Gov. G. D. Shands, and one of the leading lawyers of North Mississippi. After the ceremony was over, Mr. and Mrs. Shands left for Chicago and other Northern points, where they will spend some time, after which they will be at home in Cleveland.

WHAT IS CHRIST TO YOU?

Christ is to each what each has found him. To the soul which has sunk in the mire, he is a Savior; to the intellect which has wrestled with doubt, he is a Guide; to the heart which has sorrowed, he is a Comforter. Each should travel his appointed road and accept and employ the experience which it brings. It is thus that we grow in grace.—David Smith.

NOTICE—We have about 100 copies of the special Woman's Edition on hand. Anyone desiring copies will please order same within ten days.

YOUR BOY'S ASSOCIATES.

Who are your boy's associates? From whom does he get his ideas of life, his views of the man's estate, his knowledge of the many things which he does not learn at home? The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life.

Mr. Robert K. Morgan, of Fayetteville, Tennessee, has given this question profound study during the 25 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close personal associations which he has fostered between his boy students and himself and his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for an honorable, manly life. He is a proper man to train your boy.

A request to Mr. L. I. Mills, Sec. Morgan School, Fayetteville, Tenn., will bring a catalogue and full information of this school.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

From the garden of earth a beautiful little bud has been transplanted to bloom in the paradise of God. Little MARGORIE HENDERSON, the infant daughter of Mr. and Mrs. Thomas Henderson, a bright, beautiful, baby girl, was taken from her sorrowing father and mother on May 8, 1914. Her short life was precious to those who loved her; and her memory will be fondly cherished by her parents and relatives. They will never forget her sweet little ways and laughing eyes. It is not the longest lives that always do the most good, for some times God blesses a whole family through the short life of a little child. And often, if we could only know how many sorrows our loved ones are spared, we would rejoice instead of grieve when they are called home to dwell with Him in whose presence is fullness of joy. May the Lord bless the broken hearted father and mother, and may they look forward to the time when they shall be reunited to their little darling in the home where God shall wipe away all tears. Their friend,

S. R.

One of the best and one of the most beloved members of the North Wesson Church, passed to his reward on May 13, 1914, in his home in Wesson, Miss. Brother J. T. BRIDEWELL, Sr., was born on May 17, 1843, and died on July 13, 1914, aged 71 years 1 month and 27 days. He joined the M. E. Church, South, early in life and proved to be a consistent member of the same till the day of his death. He served his Church as steward, trustee, and Sunday school superintendent. He was superintendent of the Sunday school at North Wesson Church 11 years. No man could have been missed more than Brother Bridewell. He was always at his post of duty. He loved his Church, and its institutions. He loved and prayed for his pastor and was true to all the interests of his Church. He died a triumphant death and went home to God. On the day of his funeral the North Wesson Church was crowded with his friends. At the grave the Masons took charge and buried him with Masonic honors. A good and true man is gone from us. We pray God's blessing upon his family—a wife and several children who are left to mourn their loss.

J. H. FOREMAN, P. C.

JAMES GIBSON IRVING was born in Choctaw County, Miss., on March 23, 1847, and died of that dread malady, Bright's disease, on July 17, 1914. When 12 years of age he was genuinely converted and joined the Methodist Church, South. Loyalty to its principles and ordinances, and devotion to his Savior made him a consecrated man of God. He was left without a father's care at the tender age of 6, and as a dutiful son to his widowed mother, soon began to learn the serious realities of life. For 40 years he was a faithful steward in his beloved Church, and for 25 years he served as Sunday school superintendent. His home was his pastor's in almost a literal sense; its sweet Christian hospitality was proverbial. He emphasized the sanctity of the home both by precept and example, aided by his splendid wife whom he chose as a helpmeet indeed, on November 5, 1876. Seven of their 9 children survive their noble father. May a double portion of his godly spirit characterize the life of each of them. God comfort and sustain the bereaved ones, and gather them an unbroken family into the presence of the King in the "sweet bye and bye."

J. M. WYATT.

JOHN ANDERSON was born in Guttenburg, Sweden, on Jan. 24, 1837, came to the United States in 1868 and settled at Port Gibson, Miss., where he resided till 1890. In that year he moved to Vicksburg, Miss., and there lived until his death on Dec. 19, 1913. In 1873 Brother Anderson was married to Miss Christian Anderson, also a Swede, who followed her lover as faithfully as, and more successfully than, Evangeline followed Gabriel. Brother Anderson belonged to the Lutheran Church during his early life, but when he came to Vicksburg, under the ministry of Rev. N. B. Harmon, he united with our Church and lived a faithful and consecrated life till God called him home. Brother Anderson was the pastor's friend, and during the early years of his church when there was no parsonage he would take the preacher into his home and care for him. He was very devout in his religious life, always in his place at the church services, and so fervent was he in his prayers that frequently he would break away from the English, which was cumbersome to him, and talk to his heavenly Father in his own mother tongue. Truly, a good man is gone, and the Church and community feel very keenly the great loss. To the devoted wife we commend the grace of our Christ which has sustained her all these years and will keep her till that great day when she shall be reunited with the loved one gone before.

L. L. ROBERTS, Pastor.

RESOLUTIONS OF RESPECT.

The Woman's Missionary Society of the Methodist Church of Homer, La., at its regular July meeting, passed the following resolutions upon the death of Mrs. Lizzie Gill:

Death having invaded our ranks and robbed us of one of our most faithful and devoted workers in the person of Mrs. Lizzie Gill, therefore, be it

Resolved by the Woman's Missionary Society of the Methodist Episcopal Church, South, Homer, La., That it is with a feeling of sincere and inexpressible sorrow that we chronicle the death of this devoted Christian worker; that in her death the Methodist Church, to which she belonged from early childhood, has been bereft of a member who by her grace and devotion to the cause of righteousness, was a bright and shining example of the Christian life; that her presence at our meetings was always an inspiration to holier living, and that this Society has sustained an irreparable loss.

Resolved, That we extend our condolence to the bereaved husband and family; that a page of our minutes be set aside for the purpose and that these resolutions be inscribed thereon, and that copies be furnished the local press and the New Orleans Christian Advocate for publication.

Signed: Mrs. J. T. Otts, Mrs. G. B. Hefley, Mrs. J. G. Wafer.

MARRIED.

On July 29, 1914, at the Methodist Church at Opelousas, La., by Rev. G. A. Morgan, Mr. ALONZA L. BYRD and Miss KATIE DUNBAR.

At the Methodist Church, at Opelousas, La., on July 15, 1914, by Rev. G. A. Morgan, Mr. SAM HARDEE and Miss MAUD UNA TAYLOR.

On June 18, 1914, at the home of the bride's mother, Mrs. Ida Wetherbee, in Waynesboro, Miss., by Rev. J. Loyd Decell, Mr. J. A. LEGGETT and Miss MAUDE WETHERBEE.

At the residence of Mr. M. T. Shumate, at Shreveport, La., on July 25, 1914, by Rev. R. H. Wynn, Mr. JOHN I. McGAIN of Montgomery, and Mrs. LENA McGUIRE of Simsboro, La.

Tidings From the Field

Liverpool, La.

Dear Dr. Meek: We have just closed our revival at Pine Ridge, on the St. Helena charge. Rev. P. O. Lowrey of Kentwood, La., assisted our pastor, Rev. R. V. Fulton in the meeting. There were 11 accessions to the Church, and the Church was greatly revived. Our services were held in the grove, near the place where our church was burned on May 25, 1913. Large and enthusiastic congregations attended all services. Our Sunday school is progressing nicely. We have about 80 children on our roll. There has been much good accomplished.—Lula Lee Bridges.

Collinston, La.

We have just had a great revival at Collinston, La., the first one in several years. We attempted to close the meeting at the end of the first week but the people demanded that we continue for another week. Large and attentive congregations have heard the gospel. More than a score of persons were converted and united with the Church. During the meeting the session of the Morehouse Parish Sunday School Convention was held in the church, proving a help rather than a hindrance to the revival. The pastor, Rev. E. C. Grice, had the people well prepared for the meeting, and the success of it was largely due to his tireless labors.—A. Inman Townsley.

Davis Springs, La.

Our meeting has just closed with 14 additions to the Church. The Lord came in mighty power and was with us in every service. There were so many bright conversions that it was good to be there. Large crowds attended and good attention was given. The Cargill brothers—Elza and Eugene—were with us at the beginning of the meeting. They did noble work and we were glad to have them with us. We had the old time shouting of the old time religion. It was good to hear the shouts of precious souls ringing out the praises of God upon seeing their friends and loved ones coming home to Jesus. It was a meeting that will be long remembered. I thank God for sending us such men as Brother George Andrews and Brother Sam D. Howard.—Mrs. J. A. Wafer.

Vaughan, Miss.

We have just closed a fine revival at Union Church, on the Vaughan charge, in which the pastor was assited by Rev. P. D. Hardin, P. E. of the Jackson District. The preaching was strong and forceful, and went to the hearts of the people. Much good was done. Strong men were saved, and the Church greatly revived. Brother Hardin is a strong preacher and a great lover of men. He has a way of getting hold of people.

We are now engaged in a meeting at Deasonville. Brother Ramsey of Mendenhall is doing the preaching. His preaching is fine and the congregations are growing from service to service. We are expecting here one of the greatest revivals ever witnessed in New Hope Church. Christians, pray that it might be even so. We will report the results of the meeting later.—J. B. King.

Mashulaville Charge.

Dear Editor: Will you allow me space to tell something of the great meeting just closed at Middleton? The Holy Spirit was with us in the first service, and continued in great power until the last. We had large congregations which continued to increase until the last day when the house would not hold the people. The meeting resulted in the Church being wonderfully revived, 14 accessions to the Church, and the baptizing of 5 children. We feel that much and lasting good was accomplished because we know the spirit of the Lord was there. The preaching (excepting one sermon) was done by the pastor, Rev. J. C. McElroy. At the close of the meeting one of the leading members said publicly that it was the best meeting and we had had the best preaching, that had been at that place for years. Our hearts go up in glad thanksgiving to God for giving us this great victory in the name of Christ. May much success attend you and the dear old Advocate.—Mrs. J. C. McElroy.

Guntown and Baldwin Charge.

Dear Dr. Meek: Brother Mitchell was with me at Pleasant Valley, July 19 and 20. He preached two good sermons, which were much enjoyed by my people. On Monday morning the business session of the third quarterly conference was held. The reports were very good for this time of the year. My revival meeting was protracted from the quarterly conference. Rev. S. A. Brown reached me Monday morning in time to preach at 11 o'clock and he did the preaching for the remainder of the week. We were greatly blessed with a good revival. The meeting closed Saturday with the 11 o'clock service. There were several conversions. Twenty-four joined our Church, nearly all of them on profession of faith. Brother Brown is good help in a meeting. The new church proposition will materialize, we expect to build at once a nice chapel. The major part of the subscription is made. The Advocate shall have a part of my time. May God bless the Editor and management. You are giving us a good paper.—W. C. Carlisle, P. C.

Lewisburg, Miss.

We have just closed a very successful meeting at the Shute school house near Black Hawk. Brother G. W. McLain of Carrollton did the preaching and did it well. He is a man who lives close to God and therefore is able to get hold of folks. The people were ready for the meeting, which was held under a brush arbor, and the attendance was large, the interest good, even from the beginning, and the behavior perfect. I do not believe I ever saw a quieter time under an arbor. Brother McLain is a strong and earnest preacher and is able to show a sinner the awfulness of sin and at the same time cause him to see Christ as his only help, and to make the Christian rejoice over the fact that his "sins are all under the blood." His sermon on Tuesday night from the text, "And now, Lord, what wait I for?" was one of the strongest appeals to the unsaved for an immediate decision for Christ that we have ever heard and over a hundred decided for Christ that night. In all, there were over a hundred and fifty converted and reclaimed. The Lord was there in great power, for it is He, and He alone, who can work such wonders through His people.

We are now with Brother Wilson assisting him in his meeting at Lewisburg. He is in high favor with his people here and the prospects are good for a meeting.—J. G. Johnson.

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. V. C. Curtis.

We commend the district secretaries who are traveling through their districts without salary and thus rendering efficient service. Their services have been indispensable.

We want to hold a district rally in each presiding elder's district between now and the Annual Conference. The law puts the presiding elders in charge of this movement, but we are ready to co-operate with them and give them any assistance possible. We would be glad to hear from pastors who would like to have one held in their towns.

A Sunday school rally has been recently held at Kilmichael by the pastor, Rev. J. J. Garner. An interesting program had been prepared and was well rendered. Besides the local speakers, Miss Willingham, the district secretary, took part. She presented the work of the organized class. Her speech aroused so much interest that representatives were sent the next Sunday to Eupora to see the practical working of her "Morris Class."

We are glad that some of our pastors are taking the lead in planning these rallies. They are the leaders in this work and the secretaries are ready to give them any assistance that they can. There is a growing demand on the part of the intelligent laymen for this class of work. They are free in expressing themselves by saying they do not want a pastor who can not instruct them in the best Sunday school methods. The pastor who pays no attention to his Sunday school further than to drop in once in awhile five minutes before closing time, is already considered a "back number."

Miss Willingham and the writer arrived at Bowling Green on the West charge, on Saturday, July 26, to spend two days. Our next rally was to have been at the South Union camp meeting, but owing to the burning of the tabernacle, the meeting had to be postponed and we spent four days at Bowling Green, preaching and talking Sunday school methods. Four schools were represented. Brother Crowson, the pastor, is enthusiastic in the work and is letting no grass grow under his feet. Our next point was Liberty Hill on the McCool charge. Only one service was held there, but we were greeted with a packed house. Our next point was Liberty Chapel on the same charge. Here we spent two days. Eight schools were represented. Brother Lauderdale is in high favor with his people and is bringing things to pass. The circuit secretary of his charge, Mr. G. W. Pickle, deserves special mention. He has succeeded in organizing schools in each church where they had none and is now planning to organize an additional one in a neglected community. He is looking after the cradle rolls, home departments and teacher-training classes. Our next place was Center Ridge on the High Point charge. We spent two days here. On Sunday the rain fell almost continuously, but the house was packed. Brother Owen is diligently looking after the work on his charge.

DR. R. C. BETHEA, AND ELSE.

Dear Brother Meek: I have read with interest the tribute paid Dr. R. C. Bethea by Brother Burton in a recent Advocate. I was more or less intimately acquainted with Dr. Bethea for about 35 years. I knew him in Meadville, in Brookhaven, in Summit and elsewhere. I was in his home in Summit when his wife was called to her reward in 1895, and was his pastor at that time. The last time I was with him in a meeting, was at Shiloh Camp Ground in 1906. I well remember how helpful he was in revival work. He was appointed by the pastor on several occasions to conduct the ladies' prayer-meeting in the afternoon because he could do it with greater success than any one else. He seemed to be full of the Holy Ghost all the time.

His aim in life was to do the right thing at the right time. If at any time he discovered he was in error about anything, he would correct the error as soon as possible. I remember one instance. When I went to Summit I found trouble existing between the Baptists and the Methodists. They were hardly on speaking terms. My wife and I went to work to bring about a reconciliation between the Churches. A meeting was in progress at the Baptist Church. We attended the meeting and were treated like brethren. One afternoon I met Dr. Bethea in a sick room. I said to him, "Doctor, come to the meeting, we are having a good time." He replied, "I never expect to put my foot in that Baptist Church again." I said to him "Doctor, you are prejudiced." "No," he said, "I am not." "But you are," I said. We separated and each went to his own home. Supper was about ready when I reached home. While we were eating supper Dr. Bethea came in hurriedly. I invited him to take tea with us. He said, "I came to let you know that after we separated, awhile ago, I found out I was full of prejudice, but did not know it." "All right," said I, "eat supper with us and let us go to Church." We went to Church, the Doctor taking a seat in the rear of the church, while my wife and I went to the front. The next afternoon, when we got to Church, some one was preaching. I said, "That sounds like Dr. Bethea." He had gotten to Church early, and the preacher had asked him to make a talk: he did and told how he had been prejudiced against the Baptist Church and did not realize it. His talk did good. In April of that year, we had an Easter service in our Church. Just before the preaching hour I saw the pastor of the Baptist Church with his congregation coming to our Church. After that we had no trouble with our "much water" brethren. It pays to keep on good terms with all good people when we can. The Baptists have their peculiar ideas about some things. They also have, like Methodists, some fool cranks among them, but most of the intelligent among them are willing to live and let live.

H. P. LEWIS, Sr.

SELMA, LA.

At the last Conference I was assigned to the Selma station, and reached my work on Dec. 28, 1913. The people received us kindly and soon provided comfortable quarters for us. Not many weeks later the "Ladies' Aid" visited us with all kinds of good things to eat, and many times since there have come to us tokens of thoughtfulness and love for which we are very grateful. During the last weeks of July, while my wife was so sick, people could not have been more attentive nor kinder. We did not want for a thing, if it was to be had. They bound us to them with the strong cords of love that can never be severed; and the physician was faithful and untiring in his efforts to bring relief. The memory of his kindness will linger with us through the years to come and he will ever have a warm place in our hearts. The good God always blesses and takes care of us when we love and serve Him in spirit and in truth.

Our little place in the kingdom is a good one. The congregations at each service are good; the spiritual state of the church is much improved, and the Sunday school under the leadership of Brothers Walker and Bryan is doing good work. Our midweek meeting is an inspiration to us; during the last two months it has grown in attendance until the congregations are almost equal to those of Sunday mornings. The prayers of some of the laymen are uplifting and inspiring and we are glad always that we went up to the house of the Lord. Our financial system is a perfect one. All of the funds for the church are raised by the official board and disbursed by the treasurer monthly. We expect to give a good account of ourselves at Conference.—H. Brooks Perritt.

CITY PREACHERS' DIRECTORY.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 493.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5330 Prytania St.; phone, Uptown 329.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1126 Fern St.; phone, Walnut 1238.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 646.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4373.

BOOK NOTICE.

The Articles of Religion, As Amended, Supplemented and Explained. By Rev. W. S. Harrison.

His reason for writing a book with the above title is well set forth by the author, in a few words of his introduction. He says: "All my ministerial life I have felt the want of some succinct, but sufficiently full statement of our creed which I could place in the hands of serious enquirers, with the statement: 'Here are the doctrines which Methodists believe, with some of the reasons why they believe them.'"

Rev. W. S. Harrison is an original thinker, and a forcible writer. His style is concise and clear. He has the art of expressing much in few words.

His book, explaining more fully our Articles of Faith, amending and supplementing them, will doubtless be not only very readable, but also a valuable contribution to our Methodist literature. It will be helpful to older readers and instructive to the young. It is worthy of a place in the library of every young minister. T. C. WIER.

"Side by side with God's love for the sinner is His hatred of sin. His long suffering lasts only as long as there is a possible hope of reform. 'If he turn not, He will whet His sword.'"

God takes man's hearty desires and will instead of the deed, where they have not power to fulfill it; but He never took the bare deed for the will.—Richard Baxter.

The Parents' Department in the Sunday school furnishes a great opportunity for re-enforcing the work of the teacher with home co-operation. Mr. Frank L. Brown, superintendent of the great Methodist Sunday school in New York has carried on one with great success for many years.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

MANAGING EDITOR OF THE MISSIONARY VOICE.

As is generally understood, the last General Conference discontinued the office of Editorial Secretary of the Board of Missions. This action, which was on recommendation of the Committee on Missions, was in the interest of enconomy and did not mean that the Missionary Voice would be discontinued.

For the position of managing editor of this publication Mr. R. B. Eleazer has been chosen. Mr. Eleazer is a valued member of the secretarial force of the Board of Missions and for five years has been connected with that department of the Church's work. He was for some time assistant to Dr. C. F. Reid, Secretary of the Laymen's Missionary Movement, and since his connection with that department ceased has been assistant to Dr. Ed. F. Cook, Secretary of the Foreign Department. His ability and worth well qualify him for the new work to which he has been called.—Nashville Advocate.

SOME CHANGES.

Miss Frances B. Moling, who for many years has labored at San Luis Potosi, Mexico, has been transferred to Cuba and appointed principal of the Eliza Bowman School at Cienfuegos. Miss Hattie Carson, who has occupied this position for some years, has been granted a furlough for rest and study.

Miss Rebecca Toland, principal of our school at Matanzas, will also take a furlough this year. Miss Belle Markey will be in charge of the school during Miss Toland's sojourn in the home land.

ONLY SIX THOUSAND AT CHURCH.

Where do you think such a thing occurred? In Christian America? No; in that land of heathen darkness where the light of Christianity is just beginning to penetrate—Africa. Mr. Fred Hope, a missionary in West Africa wrote the following words to his home board: "All morning it rained. For an hour or more it poured as it can do here in the tropics. That, of course, cut down the crowds, for only a little over six thousand people were here." These words were written about a Sunday service held in this section of Africa.

Mr. Hope further writes of the three days of preparation preceding the services, the large number admitted into the church, the number baptized, and the several trips made to out-stations for the same purpose. His words give only a faint idea of how colossal the work is in Africa. Truly, "the fields are white unto the harvest," but the laborers are few.

JAPANESE BUDDHIST MISSIONS IN CALIFORNIA.

San Francisco, temples 1, priests 2; Oakland, temples 3, priests 3; Vacaville, temples 1, priests 1; Sacramento Valley, temples 3, priests 3; Stockton, temples 1, priests 1; Fresno Valley, temples 4, priests 4; Southern California, temples 3, priests 4; Watsonville, temples 1, priests 1; San Jose, temples 2, priests 2; Total, temples 19, priests 21. There are Buddhist missions in Seattle and Portland, and recently missions in Salt Lake City and Ogden, Utah, were established.—From the Japanese-American Yearbook.

MISSIONARY STATISTICS OF JAPAN.

The missionary statistics of Japan show a most healthy condition existing in that field of labor. The number of organized Christian congregations increased from 745 to 857; the number of ordained native preachers, from 702 to 728; and the number of communicants showed a gain of 7000.

VACATION BIBLE SCHOOLS.

The Nashville Advocate of recent date contained a brief item about these vacation schools. In Philadelphia, more than 100 of these Bible schools are open daily, employing 300 teachers, and giving instruction to more than 7000 children. The Jewish children are not being neglected, for 14 of the schools are conducted for them. Who can estimate the vast amount of good being accomplished? Seed sown during these vacation months will spring forth in the future and yield fruitage, some twenty fold, some fifty fold, and some an hundred fold. Would that we had more such schools!

SHADI'S PRAYER.

A missionary lady had living with her a little Hindu orphan named Shadi. She had taught him about Jesus, and one night when he was six years old she said to him: "Now pray a little prayer of your own." And what do you think was Shadi's answer? It was this: "Dear Jesus, make me like what you were when you were six years old."—Pacific Methodist.

PRESIDENT YUAN RECOGNIZES SUPERIORITY OF MISSION SCHOOLS.

The Missionary Review contains the following interesting fact. President Yuan Shih Kai, of China, has recently placed two of his daughters in a mission school in Peking, because he recognizes that the Christian schools are far superior to those under government contract. Nor is the president the only one who is taking this step. The Commissioner of Education in Peking is advising his fellow officials to send their children to mission schools.

COMPARATIVE ESTIMATES.

At the recent Council meeting the Secretary of the Home Base made some interesting comparative estimates. The Methodist Episcopal Church, South, as a whole, gave 46 cents per capita to missions in 1913. The women in the Foreign Department of the Woman's Missionary Council contributed $2.19 per capita, and those in the Home Department, $1.88 per capita.

MOVING PICTURES FROM MISSION LANDS.

The moving picture as a means of missionary education is quite new, but is soon to be put at the disposal of the public. It would seem that the South is to be a pioneer in this field. Bishop Lambuth, on his recent journey to the heart of Africa, took a moving picture machine and brought back a wonderful collection of interesting views. Bishop Lambuth's pictures were exhibited to great and deeply interested throngs at the recent General Conference in Oklahoma City and are being shown at other points. The Southern Presbyterian Church will soon put on throughout the South a series of moving pictures of mission work in China, Japan, and Korea. Mr. C. A. Rowland, of Athens, Ga., and Mr. J. P. McCallie, of Chattanooga, Tenn., two leading laymen of that Church, are now touring the Orient on a journey of missionary investigation. They have with them an expert moving picture man and are taking characteristic views illustrating the life of these interesting people, and particularly the many phases of missionary activity that are being carried on so successfully. Within a few months it will be possible to set down in the midst of even our small towns and villages graphic sketches of life on the other side of the world, and a man without leaving his home town may gain first-hand knowledge of evangelistic, medical, educational, and industrial missions.

Messrs. Rowland and McCallie have been commissioned by our board to get a series of representative pictures of our own work, which will be widely exhibited throughout the territory of our Church.—Missionary Voice.

EDUCATIONAL. EDUCATIONAL

MEMPHIS CONFERENCE FEMALE INSTITUTE

Historic Boarding School for Young Ladies of The South

Established in 1837, chartered in 1843. An honorable history of splendid achievement. All denominations attend. Located in Jackson, Tennessee, a town of 20,000, which boasts of never having had an epidemic. Offers a health record unsurpassed anywhere. In a community of beautiful homes, intelligent, refined people, deeply religious tendencies and a marked "school atmosphere." A *safe home school* in every respect, providing perfect conditions for thorough education.

Beautiful shaded grounds equipped with tennis courts, etc., in the heart of the city, affording every opportunity for healthful outdoor exercise together with the inspiring and cultural influences of the city. A completely equipped and well appointed brick building of size; electric lighted, hot and cold water, plenty of light and ventilation. A gymnasium.

Standard academic course leading to degree of A. B. Seventeen competent instructors. A conservatory of music, conducted by artists of highest reputation, offering great opportunities in Piano, Voice, Violin and Harmony. Splendid Schools of Expression, Art, and Dressmaking. Terms moderate.

For Descriptive Catalogue and 1914-15 announcement, Address

Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.

ATLANTA COLLEGE OF PHARMACY

Twenty-three years of remarkably successful work. Greater demand for our graduates than we can supply. Best attendance south of Philadelphia. Our professors are first-class pharmacists and chemists. Begins October 5th. Address **GEORGE P. PAYNE, Ph. G., President, 253 Courtland St., Atlanta, Georgia.**

EDUCATIONAL EDUCATIONAL

Grenada College

GRENADA, MISS.

A CHRISTIAN SCHOOL FOR YOUNG WOMEN

Faculty of Experts; Select Student Body; Thorough Course of Study; Best of Fare; Artesian Water; Two Students to a Room; Lowest Prices.

AVERAGE MEDICAL BILL FIFTY CENTS LAST SESSION.

Literary, Music, Art, Expression, Domestic Economy.

OVERFLOW LAST YEAR. REGISTER EARLY.

Grenada, Miss. J. R. COUNTISS, President.

STANTON COLLEGE FOR GIRLS

In beautiful Natchez, Miss. 21st Year. In midst of refined citizenship and cultured, beautiful homes. Literary Courses, Music, Art, Domestic Science, Athletics. Develops true womanhood. Certificate privileges. Our girls rank high at Wellesley and other woman's colleges. For catalogue address: H. P. TODD, Principal.

CUMBERLAND UNIVERSITY

LEBANON, TENNESSEE.

FOUNDED 1842

College, Academy, Schools of Music and Law.

CO-EDUCATIONAL.

Four years college courses leading to the degrees A. B. and B. S. Four years preparatory work fitting for college entrance or business.

The leading universities of the country are represented in our exceedingly strong faculty. Special attention to Domestic Arts and Science for girls.

Influences are positively Christian. Good Churches, and no saloons. Moderate expenses. Send for catalogue.

SAMUEL A. COILE, President.

HOWARD COLLEGE

and

Howard College High School

in

BIRMINGHAM, ALA.

Thoroughly equipped in grounds, buildings and laboratories. Strong faculty with courses of study designed for comprehensive culture of standard college grade, leading to degrees of B. A. and M. A. Good ideals for the development of manly, Christian character. In constant service for three quarters of a century.

Select location, highly favorable moral and religious surroundings, at East Lake, easily accessible from all parts of the city. Modern class rooms, laboratories, library; five dormitories, all conveniences and comforts. Preparatory school.

Physical education, with carefully supervised athletics and sports. Lowest terms consistent with superior advantages afforded. For catalogue address

JAMES M. SHELBURNE, A. M., Th. M., D. D., President Howard College, Birmingham, Ala.

or B. L. NOOJIN, B. S., Principal, Howard College High School, Birmingham, Ala.

RANDOLPH-MACON ACADEMY For Boys and Young Men

Fits for college, scientific schools or business. Work endorsed by over 30 colleges and universities. Beautiful and healthful location. Athletic grounds; gymnasium. Terms $250. No extras. For catalogue, address E. SUMTER SMITH, Principal, Bedford City, Va.

TRINITY COLLEGE

FOUNDED 1838 **CHARTERED 1859**

A Christian college steadfast in its fidelity to its highest ideals and noblest traditions. Among the few well endowed Southern institutions of learning. A large faculty of thoroughly trained and wisely chosen teachers. Excellent new buildings, beautiful and large campus. Modern laboratories and fine library.

Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education and Law

Special attention given in the Biblical Department to the wise training of young ministers.

For catalogue and illustrated booklet address

R. L. FLOWERS,

Secretary to the Corporation, Durham, North Carolina.

THE KAISER AND THE SUNDAY LAWS.

Just what the details of the "Sunday Rest" law of Germany are, we are unable to say, but they manifestly forbid the sale of provisions at least during certain hours on the Sabbath. A Berlin news-item, quoted by the "Lutheran Observer," tells that on a recent Sabbath the Kaiser wanted sausage for his evening meal, and there was none on hand in the palace. A telephone order to the dealer soon started a delivery-boy to the palace with a supply of sausages, bologna, and boiled ham. The boy was stopped by the police and the dealer fined five marks for violating the Sunday-rest law. He appealed from the fine, offering as his defense a paragraph in the law which provided for exceptions when for "public interest," contending that satisfying the expressed desire of the Kaiser constituted a case where the "public interests" were involved. The higher court sustained the first finding, holding that no exception could be made for the Kaiser. "No doubt," says the "Observer," "the Kaiser was behind the appeal and did not allow the man to suffer, but the decision is a notable one, and shows the development of the spirit of democracy in the Kaiser's empire. Kings do not occupy the same position of superiority to the law that they once did. And yet there has always been something of that same spirit in the Fatherland, and the case of Frederick the Great and the mill that still stands in Sans Souci park, at Potsdam, is an evidence of the German reverence for law and its binding power for king and peasant alike."—The Presbyterian.

ALCOHOL A RACIAL POISON.

At the diamond jubilee of the United Kingdom alliance, held in Manchester, England, Dr. C. W. Saleeby "declared alcohol a racial poison which greatly reinforced other racial poisons, that public houses were national centers for the distribution of disease, and that the fight against tuberculosis and other diseases must everywhere be combined with the fight against alcohol."—Author not known.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3052

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 20, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

Flattery is often the bait underneath which Satan hides his waiting hook.

* * *

There is no limit to the reaching power of prayer, because it enlists the arms of God. If things need to be accomplished that are beyond your strength, this is the agency that you should energetically use.

* * *

It is good preaching which reaches and rightly stirs the heart; it is better preaching which finds the conscience and makes it vibrate in response to a sense of obligation; it is the best preaching which lays hold upon the will and leads the individual into the way of higher and better living.

* * *

One of the meanest things that a preacher can do is to magnify the little faults of a brother minister to members of a congregation that he may be appointed to serve. Viewed singly, these deficiences may appear to be very grave, whereas when they are taken along with the many excellent qualities of the man, they are obscured and almost lost sight of. It is not one of the duties of a Methodist itinerant to pick out his successor. That task had better be left to the Bishop and his cabinet.

* * *

Tolerance, rightly exercised, is a noble virtue, but it may be practiced to an improper extent. Certainly it should not lead the Christian to look with the least degree of allowance on things that are obviously evil. The easy-going type of religion that is all gentleness and which never stands up resolutely for the truth and right is not after the Scriptural pattern. There was a martial note in the Christianity of Christ and the apostles. The world is ever ready to applaud the professed disciple of Jesus who goes through life flying a flag of truce; but the important question is, what will the Master say when he stands before him in the judgment? With the fierce light of that awful day about to burst upon him, it was not the exultation of St. Paul that he had antagonized nothing, but that he had "fought a good fight."

* * *

If any one thinks that the Psalmist overdrew the picture when in describing the wicked man he said, "God is not in all his thoughts," let him observe the conduct and listen to the conversation of some of the worldly people of this day. They undeniably talk and act as if they were wholly without any conception of the existence of the Supreme Being and their accountability to him. Truly, sin must be an awful form of insanity, thus to blind human beings to this most tremendous and outstanding truth in the universe. Does not the Master suggest such to be the case in the Parable of the Prodigal Son, when he represents the profligate young man as having come to himself? Dr. Adam Clarke, furthermore, advances the view that this idea is embodied in the Greek word for repent, "metanoite," which is related to the verb, "metanoeo," which he says is possibly derived from the two words "meta," after, and "anoia," madness.

A NOTABLE ADDRESS.

One of the most striking and luminous utterances that has come under our eye in many a day was the fraternal message delivered to the recent British Wesleyan Conference by the Rev. James R. Day, D.D., Chancellor of Syracuse University (New York), who spoke as the official representative of the Methodist Episcopal Church. It called to mind the brilliant deliverances made to the same historic body a number of years ago by those two noted princes of the public platform, Bishop Charles B. Galloway and Bishop C. H. Fowler, and it seems to have rivaled them in the profound impression that it produced. Mr. Owen S. Watkins, of London, in a communication to the Christian Guardian, of Toronto, in referring to the messages given to the Conference by representatives of the various branches of the Methodist family, says: "It was all good speaking, and again and again our hearts were thrilled, but it was Chancellor J. R. Day, of the United States, who reached the top note. * * * Many able men have crossed the Atlantic to bring greetings to the 'Mother Church,' but none more able than Dr. Day. Few men have so impressed the British Conference. I need not describe him; he is known in Canada almost as well as in his own country, and world-wide Methodism rejoices in possessing such a son."

As most of our readers perhaps know, Dr. Day was elected to the Bishopric of his Church some years ago, but declined the honor to continue at the head of the great educational institution with which he is connected, and which has had such remarkable prosperity and growth under his leadership. His influence as an educator is undoubtedly widely felt, but in reading his really extraordinary address we could not but help thinking that perhaps it would have been better if he had consented to serve as one of the chief pastors of his denomination, as it would likely have opened the way for Universal Methodism to feel more effectively the impress of his sound teaching and masterful personality. We wish that the space were at our disposal to give our readers the whole of Dr. Day's suggestive and stirring message, but we can only quote a few brief extracts from it. He said:

"The world has been trying to improve upon the gospel. It has made no improvement upon it in a solitary instance. It has offered substitutes, shouting itself hoarse with the voices of discontent, but it has found nothing to make one mortal contented. The power of the Divine Spirit in the human heart has made millions contented in their lot and place though having nothing. It was the joy of early Methodism. It is now.

"Methodism is not indifferent to the economic conditions of the people who flock like doves to her windows. The great weight of her influence in parliaments and congresses must ever be placed in the scale of their well-being. Her great lawyers and legislators are sent of God to secure the wisest and best things for her humble sons and daughters burdened with economic conditions. To these things Wesley was not indifferent, but he was presciently wise in council. But the first remedy that he applied was that spiritual power which gives a clean heart and contented mind—not an indifferent mind, but a contented mind. This renewed, this regenerated mind does not forsake Providence nor force it. It does not make the mistake of seeking soul remedies in change of physical estate. Soul remedies change many physical conditions. And the best of all is that the changes come by the law of sequence as sure as that which throws open the gardens and meadows of the spring to new flowers and harvest seedings. That is what makes the desert life blossom and rejoice. It makes no ugly wounds and scars and leaves no broken hearts indifferently by the way. It soothes the troubled breast and makes the wounded spirit whole. It rejoices with exceeding great joy while the great economic adjustments move on with the rhythm and harmony of the stars. It may seem contemptible to the wise, but salvation procures social order. * * * If you stop preaching the gospel Wesley preached and substitute socialistic economics, the flood tide of progress will lose the force that propels it and the glory of England will become a memory and America will instantly feel the chill and gloom of the darkened heavens. * * * Our danger is that we shall attempt an accommodation, a compromise, a substitution.

* * * * * * *

"I think that I can report to you that this is our faith and message across the sea, to an encouraging degree. * * * We are still loyal to the form of pastoral appointment. It is a grand spectacle to see those thousands of ministers handing up their stewardship accounts at the Conferences annually and taking their commissions for another year of service. Sometimes it involves personal loss and much inconvenience and, what is more, the distress of families. But they go. They sing their songs of consecration. They bear their names read off and they go out to fields new and old. Some of them have been told where. Many of them, the most, know not whither. The promise of our ministry is in keeping down close to that old example: 'Here am I, send me.' Not where can I get the most, but where can I do the most. When the woe goes out of our ministry, its power goes; it is dead and it will be plucked up by the roots. God will give its glory to others. He will have a true ministry, a real apostleship. If we do not want it, He will find those who will be glad to take up the pattern of the Mount. The last words they heard Him utter was the great commission. 'And they went forth preaching everywhere, the Lord working with them, with signs following.' The signs that followed were the converts and the quickened churches.

OUR HOME COMING.

The United States is about to have a great home-coming, and this time no persuasion is required to bring the wanderers back. Indeed, we dare say that upon their arrival they will be in a fitting frame of mind to sing with spirit and understanding John Howard Payne's great song, "Home, Sweet Home."

UPRIGHTNESS PAYS.

Corruption undoubtedly sometimes wins, but honesty oftener does so, and is the best policy. Conscious integrity is worth more than meretricious success, and though men in this world may overlook uprightness and fail to appreciate it, God will certainly recognize and reward it. The future is freighted with blessings for the good man, and the trickster may be sure that it will finally bring to him exposure and a correct appraisement of his worth. "Now we see through a glass darkly" and many deceive us, but the light will be turned on by and by.

THE MEASURE OF THE MAN.

We measure mountains by the height they climb
Beyond the clouds—piercing the eternal blue.
We measure oceans by their waves sublime
That kiss the far shores of many a clime
We never knew.

We measure deeds by what they make us know
Of life, its lights and shadows by the way.
Each deed is touched with shadow or with glow
Just as we live the hours from day to day.
We should be true.

We measure time by moments as they fly,
But in Heav'n's Calendar there is no time.
Men call "to-day" the hours that now go by;
Beyond these days, no clock the hours shall chime
For me, for you.

What, then, shall be the measure of the man?
Who would attain to human heights sublime,
Like some tall cliff, whose top no eye can scan,
Far up—away from earthly sin and slime,
Beyond the blue.

He will be found: and like his master grown,
Will live from day to day, a life so high,
That Master shall at last the likeness own,
And bid him "Come up higher," by and by;
For he is true.

—Wm. Laurie Hill, in Presbyterian Standard.

REASONS FOR ATTENDING CHURCH.

Some persons continue to ask for reasons why one should attend church. The following reasons have recently appeared in one of our exchanges:

"Because the Church is the mightiest agency on earth for the realization of human progress.

"It is the efficient advocate and ally of every great reform of our day.

"It stands for the highest thinking and the most sacrificial doing.

"It presents the noblest ideals of life, and points the way to their realization.

"It furnishes the motive and the incentive for the expression of sympathy and compassion.

"It is the supreme character-making institution in the world. It is the only organization under the sun doing business for God exclusively.

"It is the divinely appointed and accredited agency for the realization of the kingdom of God on the earth.

"It is the avenue through which men and women walk up the heights to God.

"It relates mankind to God savingly and satisfyingly, and to one another in joyful fellowship.

"In its advocacy of civic and social righteousness it does more than all other organizations or institutions combined to make crime difficult and virtue easy."

We add a hearty amen to the reasons herewith given.—Central Christian Advocate.

OUR NEW UNIVERSITY.

It is not extravagant to say that no single event in the history of our Church has excited interest so widespread and intense as the establishment of our new university in Atlanta. The members of the Educational Commission can never forget the scene which characterized the launching of the enterprise. This is not strange. But the strangest of all things is a Methodist whose heart is not stirred and whose loyalty is not fired by the movement. Our history, traditions, hopes, prayers, past achievements and future prospects, are all gathered up and, by a solemn act of consecration, enshrined in the institution. It will express our ideals and in a large measure determine our destiny as a Church.

The demands of the times in which we live, the resources of our great Church, self-respect, protest against wrongs which the historian of the future will record to the amazement of posterity; and the unselfish generosity which makes the beginning of the institution possible, all conspire to arouse the deepest interest throughout our wide connection. It is of the very first importance, however, that we keep in mind the fact that we have only made a beginning.

We have undertaken a tremendous task. It would be a craven thing to shrink before it; and we simply cannot measure the disastrous consequences should we fail and disappoint public expectation.

The opportunity is great and will never come again. It must be seized and improved. Hesitation is not to be thought of. There should be no dawdling at daylight.

The wealth of the Church must be unlocked and directed along the channels which the university will open to Christian beneficence.

The institution is ours—ours in law—and we must make it pre-eminently ours by devotion and unfailing loyal support.

The members of the Commission were a unit in the judgment that no department of the university should be opened until it could be planted on a foundation broad enough and deep enough to guarantee its perpetuity and efficiency.

In pursuance of this policy, the School of Theology will be opened the 23d of September. The advantages will be incomparable.

The faculty is made up of thoroughly equipped, scholarly, vigorous, consecrated instructors. The endowment and available buildings enable us to command unequaled facilities.

It is to be assumed that every young preacher in our Church naturally and earnestly desires to enjoy these extraordinary advantages. It is simply impossible to overestimate the effect of these things upon his future usefulness. He should covet beyond measure the privilege of being enrolled among the first students of the initial session. We shall encourage in every possible way this laudable desire. I do not know how we could do our young preachers a greater kindness than to urge them to be on hand on the opening day. It will be a memorable event in their history.

In executing the expressed will of the General Conference, the Commission has acted with dispatch and yet without undue haste. Everything will be in readiness.

A united Church will guarantee the largest success. We have a right to expect this. There should be no division of sentiment. The training of our young preachers is the matter of supreme moment just now. This, more than anything else, will determine the character of our future.

Jackson, Miss. W. B. MURRAH.

THE VANISHING MOTHER.

Some time ago we reproduced an article from the New York Tribune entitled "The Vanishing Mother," in which a bartender is expressing himself in a comparative estimate of past and present mothers as viewed from his stand behind the bar where necessarily the thought of mother must come from time to time. He spoke of the lessening reverence attending the mention of that name, the frequent jests into which she is drawn with careless propriety; and the songs of to-day dealing lightly with the thought of motherhood. "Where is my wandering boy to-night?" fails to grip the wanderer as of old. "Mother," he says concludingly, "has changed with the times. Mother isn't sitting up now at nights. Son and daughter have their own latch key. And mother, why she is out in front there now with a wig and a cigarette. Surely times have changed."

This man of the world, and the underworld at that, paints a pretty dark picture, but he got his colors somewhere and we may as well recognize the fact that he is indicating a tendency of the times. The mother is "vanishing" in a real as well as a figurative sense. Actual motherhood is on the wane. There are more childless homes to-day than ever in the history of the nation. The average family has about two children, and four is a large family. We have no inclination at this time to dwell upon this tendency of the times, only to add that if parents of the middle and upper grades of citizenship decline this divinely imposed duty and permit the immigrant and poor to swarm, it requires no particular prophetic insight to figure the result in the generation just ahead. The old-fashioned mother who accepted motherhood as her life occupation, who built her life with all its joys, its sorrows, its hopes about her family—such mothers, who considered "the hearing and the training of a child a woman's wisdom," are to-day rare indeed. Instead, what have we? A race of women who consider the presence of one or two children such an incumbrance that their care is too often turned over to a third party in the person of a governess or nurse. Actual motherhood is dying out and this one fact will some day be a matter of deepest national and social concern.

In another and as inimical a sense, motherhood is vanishing. Our modern social system has minimized the home as an integral force. The kingdom—or queendom—of the home has lost its pristine glory and the reign of the queen thereof is dimmed. Not many decades ago the American home was a little world in itself. The father and mother were there practically all the time beyond work hours, and the children—not the child, but the children—resorted thither for their amusement and instruction. Each had his labor to perform and all joined in the evening circle of conversation or reading. Parental authority amounted to law and this the children knew right well.

It was thus that the young man and woman passed from the home out into the world bearing distinctive marks of the handiwork, the brain work, the heart work of the parents; and the youth forever regarded home as the place on earth designed of heaven whence his life was to secure its direction and whither he could return in body or spirit for inspiration.

It was largely because of this close and unbroken link between mother and child that there has been thrown a glory about home centering in the halo encircling the modern Madonna's head. We are not so sure, were it left to the present generation to paint the picture, to pen the poem, to sing the song, whether the inspiration were forthcoming or not to give it such colors divine.

Motherhood is vanishing. Mother has stepped across the threshold; she has heard the sound of distant conquest and yearns to engage in the fray. Between home—her sole realm of yesterday—and business, the club, the political rally, the card table, and other modern institutions of a distracting character, the home is largely neglected.

Certain communities exist where these modern waves have not beat and where the home of yesterday still exists with its plenteous fold and unbroken ties; but the picture we have painted is fairly applicable to many communities. Will the mother, once having been touched with this modern spirit, ever be content to serve as queen of the household? The contrary is greatly feared, and that the influences operating to push the home into the background will become more potent with time until home—the home of yesterday into whose sacred confines the family retreated as into a sanctuary—shall become a dream to a distracted and homesick age.

What the present day needs is more home-like homes; more children in these homes, and more mothers ready to consecrate their love, their time, their all to the culture of the life that God has encircled them with. Society's demands are all too numerous and insistent. The call of the home must sound with unmistakable clearness, and be heeded.—Northwestern Christian Advocate.

A GOOD MAN WITH THE RIGHT SPIRIT.

From a good brother in Alabama I have received the following letter:

Bishop W. A. Candler, Atlanta, Ga.:

My Dear Brother: As you have been elected the first Chancellor of the new University to be established in Atlanta, and as I have read of some of your good work in some of the Atlanta papers, I wish to write just a few lines to you.

I can not write you the spirit of my mind as it is; but some time ago I was reading some of your pieces and was very much impressed, and they did me good. I am a young man and have hardly reached the age of twenty-nine, and like many other young men have done, I have let my golden opportunity slip. While my parents were very poor, I could have gotten an education if I had started in time. But I will not now worry a minute about the past.

I have a wife and three sweet children, two of whom are boys, and by the help of God, I hope to bring them up and teach them to take advantage of the great opportunities that present themselves to every young man now.

God has blessed us with good health, and I thank him for it, and for the many other blessings that we receive daily.

For the past fifteen years I have felt the spirit of God calling me, and at times regret for the past brings tears of sadness to my eyes. Of late I have been trying to live better, but my feelings of regret remain. I feel that I am too weak to do my duty to God, but I am trying to lean on the strong arm of Jesus. He must have something for me to do or his spirit would not stay with me so long. I ask you to pray for me that I may get right and may be able to do my duty to God, whatever it may be.

Brother Candler, I do pray that the Trustees of the new University will be good Christian men, and that they will keep even the appearance of evil from the school. I hope to see the day when my dear little boys may go through that University, and that they may go through it to the glory of the Master.

Please let me know if you will accept a small gift to the University. I wish that I were able to give like your brother did; but you know that my gift will be small as I have to support my family on $70 per month. Yours truly, ——

That letter breathes the true spirit. The writer is a poor man, but he intends to have a part in building a great university for his Church. He does not wait to be asked, but acts on his own motion at once. His example ought to provoke thousands to give without delay all they can to this great cause.

Our people have never had such an opportunity to make a really great university in the South. Will they seize the opportunity and make the most of it? God help us all to do our duty in this momentous hour in the educational history of our Church! WARREN A. CANDLER.

Atlanta, Ga.

DR. W. B. PALMORE—AN APPRECIATION.

By Rev. Theodore Copeland, D.D.

Whether a man is to be regarded great or insignificant depends upon the unit with which he is measured, and the scale of values is not always and everywhere the same. From time immemorial two standards have obtained, the hero and the saint, and these belong to widely different spheres. Secular history is so occupied with the cabinets of kings and the exploits of conquering armies that meager attention is given to the men whose moral strength and purity of soul have swayed the minds of their contemporaries, who rising above their times, have assailed all forms of error, rescued great truths from the corruption of ages, and by their characters, deeds and sufferings have proved themselves the benefactors of the race.

A fair specimen of the world's celebrities was Mirabeau, the genius of the French Revolution, endowed with an athletic frame and extraordinary mental powers; an illustrious orator and statesman, but closing his checkered, profligate career in utter and ignominous failure, exclaiming as he left the world, "If I had only been a good man, if I had not wasted my life by sensuality, and my youth by evil passions, I could have saved France."

A great man is he who stands out from others, not for some accidental difference, but for something which makes others follow his lead, acknowledge his power, accept his teachings and admire his conduct.

During my pastorate in New Orleans, Dr. Palmore walked into my Sabbath school one Sunday morning, preached that day to my congregation, and took a collection for the San Francisco sufferers. This was our first acquaintance; and with the passing years my love and admiration for him have grown and intensified, for I soon learned that "his life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, this was a man."

Dr. Palmore possessed in an eminent degree the sterling qualities that fitted him for the highest service; and service, we learn from the great Teacher, is the badge of true greatness. His gifted mind grasped and felt in full force the truths and impulses which were dimly and dumbly moving in the minds of others. In his soul was room for many interests and many aims, while he possessed the power to comprehend and reconcile them all into one great purpose.

As Editor of the St. Louis Christian Advocate, he displayed marked ability and extensive knowledge of the men and the movements of his generation. His weekly editorials and the general management of the paper kept it in the front rank of religious journalism. He stood for personal purity and civic righteousness, denounced craft, cruelty and hypocrisy, and encouraged every enterprise looking to the welfare of society. His frequent visits to foreign countries, and his wide observation of men in every clime, found expression in his numerous notes of travel published in the religious press.

To his large soul was added deep, abiding conviction. Constantly aiming at that which was to last for centuries, he met wiath such obstacles as none but leaders ever encounter, and found straight in his path the passing passions of the day, roused to fiercer enmity by their own shallowness. Amid opposition and discouragement, he held firmly to his high purpose. The only real moral power influencing the world is courage to act in accordance with our convictions The irresolute who never can be got to take a decided stand; the frivolous who can not perform a serious purpose, or take a sober view of their responsibilities; the timorous who will not undertake a duty lest they will have no strength to perform it—these classes fail us utterly in the emergencies of life.

One other trait must be mentioned, his resolute will. If not the highest element in a great man's nature, the will is at least the one which saves the others from downright degradation. No spectacle is more contemptible than clear knowledge combined with weakness. No character is more universally despised than that of a coward. Dr. Palmore, knowing the right, pursued it with inflexible perseverance, allowing no compromise to deflect him from his high endeavor, looking for his recompense at the resurrection of the just.

With a heart that felt another's woe, his sympathy was co-extensive with his knowledge of human want, suffering and misfortune.

The disposition of his estate, as shown in his last will and testament, evinced his abiding interest in the institutions which exist for the glory of God and the extension of his Kingdom. A Prince and a great man is fallen in Israel.

St. Louis, Mo.

THE OXFORD CAMP MEETING.

Dear Dr. Meek: It gives me very great pleasure indeed to regale your readers with echoes from the old Oxford Campground, which was established in the year of 1872, making the meeting just closed the 43d held at this sacred spot. There were present at this time four persons who have attended each of the forty-three consecutive meetings held here and twelve persons present who were present forty-two years ago, which is quite remarkable.

The meeting this year was under the personal supervision of Rev. E. S. Lewis, our pastor at Oxford and Rev. C. T. Floyd, the Methodist pastor at Abbeville, who manifested thoughtful and prayerful interest for weeks before the meeting began and throughout all the services. Brother Lewis in his usual affable way looked after the people and made everybody happy and welcome.

Brother Floyd took an active part in the work of the choir, using his splendid God-given voice to the glory of his Maker and to the benefit of the people.

Rev. L. M. Lipscomb, of Sardis, Miss., was chosen to lead the meeting and came to us filled with the Spirit and ready for service. He, with his big-hearted, genial presence, soon found his way to the hearts of the people and rewarded their attention with some of the soundest, most convincing, and heart-warming gospel thoughts that it has been my privilege to hear. Favorable comment on every hand attested the stimulation of deep thought and heart-searching. We beg leave to mention specially his discourse from I Peter 5:10 which was "more precious than rubies" to the disciple who has suffered for the sake of Christ and who has "felt his brothers' need." Long may Brother Lipscomb live to proclaim messages of faith, comfort and good cheer to the children of men.

On Monday that dear and faithful old soldier of the cross, Brother W. J. O'Bryant, of Water Valley, came to us, and from time to time warmed our hearts with the pure gospel and took us, as it were, to the very gates of heaven in prayer. May God bless him and make his latest labors for the Master the richest and sweetest!

The meeting was well attended throughout, a number of visitors from other States being present. Among them was Rev. R. G. Slaughter of DeLeon, Texas, who was reared in this section and who has spent a goodly portion of his life in this vicinity and for years has been a familiar figure on the old Campground. Brother Slaughter broke up the fallow ground of our hearts by relating his Christian experiences and work for the Master in his adopted Western home. He made us understand that, while he had severed many ties here, he still retained the constant fellowship of Him whom he found precious to his soul in the years agone at this blessed place. Brother Slaughter's legion of friends here bless his very name and the influence of his godly life is a sweet aroma wherever he goes.

While there were a few vacant tents this year, the camp meeting on the whole was very gratifying. The presence of the Holy Spirit was manifest daily, and the desire for better Christian living was expressed in preaching, testimony and song almost hourly. The noted choir from Mt. Zion Church, which has so happily furnished music for the camp meeting for years, under the faithful leadership of Prof. J. W. Stephens, was never better. When they caught up the notes and blended their voices in the famous "Resurrection" song, we were made to feel that the very heavens were opened and that the redeemed from the choir invisible had caught the strains triumphant and were wafting them around the throne of Him whom angels and archangels delight to honor. We are sorry that at this writing we are unable to give the number of conversions. However, we know that sinners were moved and that this, the forty-third, camp meeting will not have been in vain in its lasting influence for good in the hearts and the homes of the people. A number of family altars were pledged, and this, within itself, is the secret of holy living and the making of godly men and women.

MRS. FOUNT CALLAWAY.

Church News

Bishop Mouzon is now on the Pacific Coast, where he is preaching and getting in hand the work of his episcopal district.

* * *

The Baptists of Louisiana are planning to establish a hospital in Shreveport which they expect ultimately to cost $200,000.

* * *

Of the many fine hymns written by blind Fanny J. Crosby, "Safe in the Arms of Jesus" is said to be her favorite. This sweet singer in Israel is in her 95th year.

* * *

Bishop Earl Cranston has registered a protest against the Methodist Episcopal Church using missionary money to establish congregations within the territory of the M. E. Church, South.

* * *

The British Wesleyan Church maintains 385 missionaries in the foreign field, not including the wives of missionaries. It has therein 129,000 full members, and the total number of its baptized adult adherents is 287,000.

* * *

A new $12,000 Southern Methodist Church was dedicated at King's Mountain, N. C., on August 2, the sermon of the occasion being preached by Dr. Plato T. Durham, Professor of Church History in the Atlanta Methodist University.

* * *

Bishop W. A. Candler will deliver the address at the educational anniversary of the South Georgia Conference, over which he will preside, on November 25. This means that the South Georgians will hear a masterful message on the subject of Christian Education.

* * *

The Supreme Court of Oklahoma has decided that it is not in the power of the people of Guthrie, even by an election, to give the old capitol building, situated in that city, to the Northern Methodist University located there. This leaves that institution without a domicile in which to carry on its work.

* * *

Southern Methodists generally will sympathize with Dr. T. N. Ivey, Editor of the Nashville Christian Advocate, in the loss of his mother, who died at Statesville, N. C., on July 27, 1914, in the 83d year of her age. She was the widow of a Methodist itinerant, Rev. George W. Ivey, and wrought worthily for the Master in many fields.

* * *

Rev. J. B. Mitchell, formerly of North Mississippi and a Millsaps graduate, is chairman of the Board of Trustees of Southern College, our leading educational institution in Florida. Rev. R. H. Alderman, the new president of this school, is reported to have taken hold of his work with great energy and enthusiasm.

* * *

Rev. N. L. Linebaugh, of the East Oklahoma Conference, has been elected to the presidency of the Oklahoma Wesleyan College, located in Oklahoma City, to succeed Dr. W. A. Shelton who has accepted the chair of Hebrew and Old Testament Literature in the Theological Department of the new Methodist University at Atlanta, Ga.

* * *

President Woodrow Wilson has accepted the honorary presidency of the International Lord's Day Congress to be held at the Panama-Pacific Exposition next July. In accepting the position, the President expressed his deep conviction of the necessity of preserving the Christian Sabbath and his entire sympathy with the purpose of the announced congress.

* * *

By designation of the National Reform Association, the second Sunday in September (the 13th) will be the "Day of Prayer for the Public Schools." Helpful literature for the occasion may be had by addressing the association referred to, at 603 Publication Building, Pittsburgh, Penn. We think that our pastors would do well to co-operate in this movement.

* * *

Great things are being done for the further equipment of Wesleyan University, at Middleton, Conn. A large outlay is soon to be made for additional buildings, the endowment fund has lately been increased by the amount of $1,000,000, and plans are being formed to raise for this fund another $1,000,000. The future of this historic institution was never so bright with promise as it is to-day.

* * *

Dr. C. A. Rush, presiding elder of the Montgomery (Ala.) District, has been chosen president of the Southern University at Greensboro, Ala., a position recently made vacant by the resignation of Dr. Andrew Sledd. Dr. Rush is an alumnus of the institution of which he now becomes the head, having been graduated there in 1886. He is a son of the late Dr. J. W. Rush and a grandson of Bishop J. O. Andrew.

The Educational Commission of the M. E. Church, South, has set aside $3000 for the employment of a man to take up the work of perfecting the organization of the Southern Methodist University at Dallas, which is to be related to the whole Church west of the Mississippi River in accordance with the plan formulated by the late General Conference, and Dr. W. D. Bradfield, of Austin, Texas, has been chosen for this task. Dr. Bradfield is expected to visit as many of the Annual Conferences west of the Mississippi as he can and present the claims of the great institution with which he has become connected. He will reside at Dallas.

* * *

Bishop J. H. McCoy and Rev. J. D. Young recently made a speaking tour through the Panhandle of Texas and raised $6000 for the endowment of a Chair of Religious Education in the Southern Methodist University at Dallas. In this connection, it may be of interest to our readers to know that our Educational Commission has requested our General Sunday School Board to divide the $50,000 raised by the Sunday schools of the Church for pedagogical instruction between the universities at Atlanta and Dallas, and that each institution be requested to increase its half as soon as possible to the full amount of $50,000.

CENTENARY NOTES.

A number of leading Shreveport citizens have volunteered to raise a special subscription to supplement the maintenance fund of Centenary College for the approaching session, and to enable the President to install some needed improvements. This is an expression of local interest in the institution that should stimulate the Conference campaign.

The prospect for the opening in September seems bright.

Prof. B. D. Battle, brother of Rev. C. A. Battle is one of the many teachers now marooned in Germany.

Waldo W. Moore, Jr., of Pascagoula, Miss., a recent graduate of Millsaps College, has been engaged as instructor in our Preparatory Department.

R. H. WYNN.

VIRGINIA'S LOSS, ATLANTA'S GAIN.

The new theological seminary at Atlanta has called two of the choicest ministers of the Virginia Conference to positions in the faculty. Dr. William J. Young has accepted the chair of theology and homiletics and Rev. W. A. Smart the chair of Biblical theology.

Dr. Young has for many years served our leading churches and is one of the most efficient and popular pastors in the Conference. He is a man of scholarly attainments and studious habits and will make, without doubt, an excellent instructor of the young men preparing for the ministry of our Church.

Brother Smart, the worthy son of our honored and deceased Dr. R. D. Smart, has been a member of the Conference but a comparatively short while. He has, however, demonstrated that he is a man of unusual ability and has filled with great success the several pastorates he has served. He has had excellent educational opportunities and is well equipped for the work to which he has been called.

We wish these brethren much success in their new fields of labor but, while we most heartily congratulate the Seminary upon securing their services, we regret the loss of two such useful and efficient pastors.

By the way, a third member of the faculty comes originally from Virginia. Dr. Andrew Sledd, the son of the lamented Dr. R. N. Sledd, of our Conference, was reared in this State and received his education at Randolph-Macon College, taking post graduate work at Harvard. He will teach New Testament Greek and he will do it well. He goes to the new institution from the presidency of the Southern University, in Alabama.—Baltimore and Richmond Christian Advocate.

THE MISSISSIPPI CONFERENCE THIRTY YEARS AGO.

Dear Dr. Meek: It must make the older ones of the Church feel lonely to see no more the faces of the ones who thirty years ago were the leaders. We glean from the Conference minutes of 1884 the following:

C. G. Andrews was Secretary—had been from '65 and continued to be until 1900. Bishop Parker was in the chair. Dr. Andrews was assisted by J. J. A. Jones, T. W. Adams and J. W. Chambers. All these, except Brother Adams are with us no more. All members of the Boards of Missions, Church Extension, Sunday School, and Education, except Dr. Mounger and S. B. Watts, have been gathered unto their fathers.

If we should call that roll now, only 23 would answer this side of the City of God. Only one laymen present, so far as I can tell, is yet with us—T. A. Holloman. The Conference met in Yazoo City. The resolution of thanks adopted mentioned the courtesies of railroads and steamboats. At the head of the Conference roll, is the name of "Father" J. G. Jones, the author of Methodism in Mississippi. Of those admitted on trial, S. L. Jones is the only one now living. Of those remaining on trial B. F. Lewis and A. F. Watkins are yet in the service, and of the class admitted into full connection, J. W. Brown and V. D. Skipper.

The report of the Board of Education is especially interesting and suggestive. No assessment appears for any purpose or school. It contains a resolution of thanks for the generous gift of the $20,000 Institute Hall to Whitworth College by Dr. H. F. Johnson. The following recommendations are made: Rev. D. M. Rush to the presidency of Centenary College (Jackson, La.); Dr. H. F. Johnson to the presidency of Whitworth College; Rev. A. D. McCoy to the presidency of East Mississippi College (Meridian, Miss.); Rev. T. C. Bradford to the presidency of the Port Gibson College; Rev. T. W. Brown to the presidency of Woodville Seminary; Rev. H. W. Featherstun to the presidency of Kavanaugh College (Holmesville, Miss). The number of pupils in the colleges was as follows: Centenary 74, Whitworth 277, Port Gibson 100, East Mississippi 119, Woodville 50, and Kavanaugh 90. The presiding elders serving at that Conference have all been translated. Gallant men they were, judged by the record they left behind.

Of the appointments made by Bishop Parker at that session all the elders have also gone home. We cannot take space for all the assignments, but note the following: C. B. Galloway, Brookhaven Station and Editor of New Orleans Christian Advocate; Meridian Station, W. C. Black; Natchez Station, E. H. Mounger; Madison, I. W. Cooper; Benton, T. W. Adams; Martin Mission, A. F. Watkins; Bayou Pierre, B. F. Lewis; Marion, R. F. Witt; Yazoo City Station, T. B. Holloman; China Grove, W. W. Simmons; Sharon, J. S. Parker; Missionary to China, J. W. Lambuth; Providence, H. P. Lewis; Westville, R. A. Sibley; Hillsboro—to be supplied by J. C. Long; Rocky Springs, R. Bradley. Only eleven who were members of that Conference are effective now. Some of the statistics follow: Members, 26,540; Number in Sunday School, 10,750; Paid on Conference Claimant Fund, $2250; for Missions—foreign $4000, domestic $1078; 7 districts paid the presiding elders $7565; preachers, $48,546; average salary $400. How times have changed! How sacred are the memories of these bygone days! May we prove to be worthy sons of these noble sires!

C. M. CHAPMAN.

Rolling Fork, Miss.

FROM DR. SAWYER.

I hereby notify my ministerial brethren, and all others who may have occasion to write to me, that my post-office for the present is Mandeville, La., where I am now residing. I am ready to assist the pastors in revival meetings—so, brethren, let me hear from you.

August 15, 1914. JOHN T. SAWYER.

POSITION WANTED.

A graduate of Whitworth College, Brookhaven, Miss., with five years' instruction in music at the same institution, desires a position as governess or private teacher. Best of references furnished. Address Miss Mary Lee Parker, Wiggins, Miss.

Secular News and Comment

China has appealed to the United States to help her maintain her neutrality during the great war now raging in the eastern hemisphere.

* * *

The attendance upon the Tulane Summer School this year was 899, against 843 last year. This number embraced 128 men and 771 women. Truly, this looks as if woman were forging ahead in the educational field.

* * *

The Hon. Joseph B. Foraker was defeated for the Republican nomination for the United States Senate, in the Ohio primaries last week. It seems quite as hard for a down-and-out politician to "come back" as it is for a beaten prize fighter.

* * *

It is claimed that as a result of the European war the United States Government is confronted with a probable shortage of $100,000,000 in its annual revenues. An increased tax on beer, cigars, tobacco, and incomes is being advocated as a means of supplying this loss.

* * *

The July imports passing through New Orleans broke all records for that month, reaching the sum of $8,123,156, against $7,275,433 in July, 1913, the next highest record. Including both exports and imports, New Orleans is the second port in the United States, New York, of course, being the first.

* * *

The Committees of both houses of the Georgia Legislature having the matter in charge have reported favorably a measure exempting college endowments from taxation, except such portions of them as may be in real estate. This was the law in Georgia prior to the adoption of the present State Constitution in 1877.

* * *

What to do with our cotton crop is a problem now engaging the attention of the statesmen(?) at Washington. Mr. Houston, the Secretary of Agriculture, estimates that at the lowest calculation the situation abroad will leave between 3,000,000 and 4,000,000 bales on our hands for which there will be no market. Various expedients are being proposed to remedy the present menacing situation.

* * *

Carbajal, the temporary President of Mexico, fled from the Capital of that nation, thus abdicating his office, on August 13. He was unable to secure pledges of amnesty for the Federalists from the Constitutionalists, who will hereafter direct Mexican affairs. General Carranza is reported to have withheld a shipment of arms from General Villa last week and there seems to be an increasing fear of friction between these two leaders.

* * *

Ex-United States Senator J. W. Bailey, of Texas, tried to influence the recent Democratic Convention of that State to declare against national prohibition and woman suffrage, but most signally failed, the vote standing 645 to 107 against the resolutions. Mr. Bailey was quoted as saying that if such action was not taken, he would stand for a seat in the United States Senate and take the stump against these issues, and it now remains to be seen whether he will measure up to his manifesto.

* * *

The Wesleyan Christian Advocate says: "Germany has twenty universities in which there are 60,943 students—almost double the number enrolled twenty years ago. And yet with all this learning, according to a writer of that country, Germany has seriously retrograded in morals during the last few years. Learning alone is not enough. There must be moral and religious influences around the student or his education may work harm." Our contemporary is right. CHRISTIAN EDUCATION is what the world needs.

* * *

Eighteen of the twenty peace treaties recently negotiated with foreign countries by our Government were ratified by the United States Senate on the 13th inst. They provide for commissions of inquiry before a resort to arms in international disputes which cannot be settled by the ordinary methods of diplomacy. These treaties are with the following nations: Norway, the Netherlands, Portugal, Switzerland, Denmark, Italy, Salvador, Guatamala, Honduras, Nicaragua, Bolivia, Persia, Costa Rica, Venezuela, Uruguay, Argentine, Brazil, and Chile.

* * *

There are said to be in the United States 13,500,000 foreign-born residents. Of these, 600,000 are from Great Britain, 50,000 from Belgium, 2,500,000 from Germany, 120,000 from France, 1,400,000 from Italy, 1,730,000 from Russia, 1,670,000 from Austria, and 100,000 from Greece. Most of these have come to our country to stay and many of them have become naturalized, but it is estimated that approximately a million of them feel that they are under obligation to render military service to their native lands in the struggle which is now on in Europe.

MRS. W. S. SHIPMAN.

The many friends of Rev. W. S. Shipman and family were greatly shocked Tuesday night, when it was announced that Mrs. Shipman had died suddenly from the effects of a stroke of apoplexy. She was sitting at the piano playing for her eldest son, Smylie, to sing, when the summons came.

Mrs. Shipman was a splendid type of Christian womanhood, a devoted wife, and an ideal mother. She made her home an earthly heaven for her husband and children. A happier family circle the writer has never known. Many have said, "What a beautiful family relationship exists in the home of Brother and Sister Shipman!"

Mrs. Shipman had been a consistent member of the Methodist Church since early childhood. She always had strong religious convictions and lived her religion day by day. In her death the Methodist Church has lost one of its most useful members and the Sunday school a valuable teacher. We shall miss her happy face and her cheerful greeting on Sunday morning.

Mrs. Shipman leaves a sorrowing husband, four children, and a host of friends to mourn their loss. Her children have a rich heritage of love and faith, and may they imitate the example of their sainted mother! A FRIEND.

REV. R. D. NORSWORTHY CALLED HOME.

Rev. R. D. Norsworthy passed away at his home here in Yazoo City last Thursday afternoon at 3 o'clock. He had been in feeble health for more than a year and finally succumbed to paralysis. His last hours were cheered by the tender ministries of his dear ones and intimate relatives and friends. His son, Rev. T. J. Norsworthy, hastened to his bedside from Sharon, Miss., where he was conducting a meeting. No son was ever more unceasing in his watchful and tender care of his father.

Brother Norsworthy was buried in the Yazoo City Cemetery where lies a daughter, who was burned to death, while he was pastor in this city years ago. The funeral service was from the Methodist Church, Friday afternoon at 3:30 o'clock, the pastor being assisted in the service by Revs. R. F. Witt, H. B. Cottrell, T. B. Cottrell, W. M. Williams, W. H. Lane, J. D. Crymes and the pastor of the Presbyterian Church, Rev. W. J. Caldwell. Brother Norsworthy's aged wife, Mrs. Eugenia Norsworthy, is sorely afflicted, and for her and the children we ask the prayers of the brethren. This worthy veteran's reliance upon the atoning blood was implicit; his communion with God was sweet; his title to heavenly reward was clear, and Robt. D. Norsworthy is now with the saints of the ages. A suitable memoir will be prepared later.

Yazoo City, Miss. N. B. HARMON.

PROTESTS AGAINST THE MODERN DANCING MANIA.

As a rule our Methodist people are observing to a marked degree that rule of the Church which forbids the taking of such diversions or amusements as "cannot be taken in the name of the Lord Jesus." There are some, however, whose feet are slipping over the precipice of the modern dance. It is no time for our pastors and church workers to relax their efforts to keep the line of division between the world and the Church distinctly defined. The influence of so-called society is more insistent than ever before, and the increase of wealth makes the dangers that beset our young people the more subtle.

There is no hope for society which gives itself over to the allurements of the modern dance. The whole system as now taught and practiced is essentially vulgar and depraving. We quote from one of our exchanges:

Not only churchmen but other writers and leaders of men are protesting in vigorous words against the modern dancing mania. For instance, Dr. Hugo Munsterberg, the famous psychologist, in his book, "Psychology and Social Sanity," says: "The fate of imperial Rome ought to be an eternal warning to imperial Manhattan. Italy, like America, took its art and science from over the sea, but gave to them abundant wealth. Instead of true art it cultivated the virtuosi, and in Rome, which paid three thousand dancers, the dance was its glory until it began ingloriously to sink." A reviewer of this book in the New York Times says, "License, criticism, and imitativeness in a high degree are stirred up by dancing movements, and these mental effects on the mind of the individual tend to leave a serious impress on the community as a whole."

Dr. Frank C. Richardson, a professor of nervous diseases in Boston University, in an address before a medical institute at Atlantic City, said recently: "No careful observer can fail to conclude that the modern dances constitute a social ulcer which is a serious menace to morality and a potent factor in the production of crime. The modern dancing methods have been the acknowledged avenue to the moral downfall of large numbers of wives and mothers who have been led captive by this craze of syncopation and laying on of hands.... The very pose of the dancers suggests impurity, and the various steps and movements are contrived with devilish ingenuity." Some of the new steps Dr. Richardson considers the nursery of the divorce court. "The hope of the nation lies in the renaissance of home life and the awakening of woman to the grandeur of her mission to mother the weary world."—North Carolina Christian Advocate.

TO OUR PREACHERS

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1914. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

TWO NOBLE ITINERANTS.

Dear Brother Meek: A few days since I picked up a page of the New Orleans Christian Advocate printed in the early weeks of 1906. The page contained two letters—one from Gilderoy Porter, the other from James W. Honnoll, two of the best friends I ever had. I first saw Brother Porter at the session of the Memphis Conference at Trenton, Tennessee in 1855. He was there for admission on trial. I got acquainted with him two years later at Aberdeen, the close of my first year in the Conference. Up to 1871 we had nothing more than a "Conference acquaintance." About that time we began a friendly correspondence—to me both pleasant and profitable. The correspondence was kept up as long as he lived, or more than thirty-five years. In addition to his contributions to the Advocate while I was editor, he favored me with many personal letters. Through him and my Conference classmate, John Barcroft, I kept in touch and sympathy with the North Mississippi Conference during the eighteen years I was employed in Arkansas.

Porter kept me fully informed concerning North Mississippi happenings. An important outcome of his newsy letters was a long controversy over "the moral status of infants." He would tell me of the erratic preaching of Dr. J. B. Cottrell, at that time preacher-in-charge of Columbus station. Dr. Cottrell made no secret of his notions of depravity. They were not "orthodox." A few persons still living remember that Dr. L. C. Garland objected to Dr. Cottrell's preaching and forced him to answer before the bar of the Conference. Porter, in writing of these things, stated his objections and set forth his own views. I discovered that he was about as much of a Calvinist as Cottrell was a Pelagian. And the controversy began. It extended over a period of several months. Porter was born a Calvinist and was excusable. I was born an Arminian, and had instruction and training under a profound Arminian teacher. So, though Porter had more sense than I, the advantage in argument was with me. After this discussion closed we entered upon another. The "human will" was the question. The argument was long and labored. Both of us did our "level best" and kept our tempers. In a letter to me dated May 5, 1873, Porter says: "You did get me on the infant question: I was used up. And I knew you thought me defeated on this (the question of the will), but I think not."

But strange things happen. My friend got so straight that he came near leaning the other way. I quote from a letter written to me on October 23, 1877: "I am fully cured of all calvinistic taint, but you are not. * * * * I hereby and herein charge you with Calvinism in your view of "original sin." * * * * I am now on a solid rock, and invite investigation, and challenge you to investigation." This was after he had devoured the Southern Review, then conducted by Dr. Bledsoe. Nothing resulted from this challenge.

My dear friend was a loyal Episcopal Methodist. Never in all our long correspondence, which was confidential, did he ever express a word indicating dissatisfaction, let alone disloyalty. He was enthusiastic and zealous—energetic in pushing the work, and always stood for the "old paths" and the "old time religion." He never wavered. This is attested in the letter to which allusion is made in the beginning of this communication, which letter was written not many months before he left us. One paragraph concludes with these words: "Methodism is the best method of doing the greatest good to the largest number of people."

Brother Honnoll and I first met in 1862, the year he joined Conference. I remember him as distinctly as he appeared then, almost fifty-two years ago, as I do his appearance the last time I saw him at the session of our Conference in Sardis, in 1911, when I had the pleasure and honor of entertaining him. For ten years we were in the same Conference—first in the Memphis, then in the North Mississippi, but we saw each other only during the annual sessions. Our paths diverged in 1872. We were associated no more until 1890 when I returned to North Mississippi. I was appointed to the Holly Springs District, and he to Holly Springs Station. During my absence of eighteen years many preachers had entered the ranks, to every one of whom I was a stranger. Brother Honnoll had not forgotten me. He had not forgotten even the little sermon I tried to preach to the Negroes at Jackson in 1862. He heartily welcomed me, not only back to the Conference, but to the district and to his home, the hospitalities of which I often shared. He was always brotherly, always congenial, always ready to advise and to assist. And, what is remarkable, in our association, covering a period of more than twenty years, we seemed to see everything pertaining to the work of the Church from the same standpoint. Without consultation or conspiracy, we were invariably on the same side of every important question. I never felt unsafe when we stood together.

What a man Brother Honnoll was! In mind and heart and physical stature, he was every inch a man. He was as true to God and the Church and to his fellow-man as any preacher that ever had a place among us. He was a wise man. He "knew what Israel ought to do." He weighed matters carefully and conscientiously, and rendered his judgment in the fewest words possible. His speeches in Conference were few and always short. If he ever talked as long as five minutes, I do not recall the time or the occasion. So conspicuous was he for short speeches that somebody said: "Brother Honnoll makes half his speech while rising up, and the other half while going down." His best sermons too were short. No matter how important the occasion, he was never tempted to go beyond the usual time. His sermons were well studied, well delivered, and invariably well received. He preached no sermons except his own. In the letter before us, written in 1906 he says:

"I am re-reading Munsey's Sermons, which I read twenty-five years ago. You need not fear that this young man will try to memorize and preach one of them. It would be like a three-year-old boy trying to chop with his father's ax. I have done a great many foolish things in my life, but this is one I never did."

In following the course wisely marked out in early life, Brother Honnoll escaped the mortification experienced by many thoughtless but well-meaning preachers. I know the feeling. When I was a fledgeling, trying my young wings before joining the Conference, I foolishly drew on three distinguished preachers who flourished and passed away before I was born. Of the material collected, a patch-work sermon was made which I thought was fairly good. The first opportunity to preach after its preparation was to a congregation of Negroes in a small city. I let them have it. The thing was a failure. I felt mean. I have never tried that sort of a trick since. Not only that, it set me against filling my mind with printed sermons. I studiously avoided reading after popular preachers—Beecher, Spurgeon, Talmadge, and all other preachers except Wesley, whose discourses being necessary to my education, I had to read.

We have none like Brother Honnoll left among us. Brother Porter left no successor. We see them no more save in our dreams. They have gone above "to the general assembly and Church of the first-born which are written in heaven." The memory of them is precious. The hope of meeting them in heaven is glorious.

Nashville, Tenn. JOHN W. BOSWELL.

A WORTHY OBJECT.

In the Spring Hill Cemetery, seven miles southwest of Grenada, Miss., rests the body of Rev. Joseph Travis, a veteran itinerant preacher of the M. E. Church, South, who died in 1858. He labored faithfully for many years in several States on circuits, stations and districts. In Mississippi, among others, he served Natchez, Holly Springs, and Grenada as pastor and teacher.

He also served in New Orleans, La. In every place he left the savor of a good name. There are yet living a few persons who cherish the memory of "Father Travis," and many children and grandchildren of those who were blessed by his life and ministry.

No stone marks his grave, and soon those who can now designate it will be gone. Therefore, it has been proposed that a sufficient fund be raised to provide a suitable monument to mark the grave and perpetuate the memory of one who did so much for the cause of Christ, especially in North Mississippi. We believe that there are many appreciative persons who will say it shall be done. A layman of moderate means gives $5. Who else will give any amount, more or less, in cash or subscription to be paid by December 1? Send money or subscription to Mr. M. G. Dubard, Bew Springs, Miss., or the undersigned, immediately or as soon as practicable. Acknowledgments will be made in the Advocate.

G. W. BACHMAN.

Winona, Miss., Aug. 7, 1914.

THE SARDIS DISTRICT CONFERENCE.

The Sardis district conference was held at Courtland, Miss., July 1-2, 1914, with Rev. J. W. Dorman, P. E., presiding. The attendance, both lay and clerical, was very poor. One remarkable feature of the conference was that nearly every local preacher in the district was present.

The preaching was done by the Revs. J. T. Lockhart, T. W. Dye, and T. H. Lipscomb, and was of a high order. The interests of the Church were well looked after. We had with us during the session of the conference, Rev. T. H. Lipscomb, of the Board of Education of the North Mississippi Conference; Prof. J. M. Sullivan of Millsaps College; Rev. John R. Countiss, President of Grenada College; Rev. V. C. Curtis, Conference Sunday School Secretary, and Miss Ethel Golding from our Orphans' Home, all of whom addressed the conference in the interest of the causes and institutions represented by them. We were also glad to have with us Rev. G. W. Bachman, Conference colporteur, and Hon. T. B. King, lay leader of the Memphis Conference.

The following were elected delegates to the Annual Conference: Rev. T. W. Dye, J. L. Christy, P. T. Callicott, and Herbert Holmes. J. W. Loch of Hernando, Miss., was elected district lay leader. The next district conference will be held at Coldwater. Courtland entertained the conference royally.

P. T. CALLICOTT, Secretary.

THE NEW UNIVERSITY COMMENDED.

Those who have been in sympathy with the Southern Methodist Church in its unsuccessful fight against the Board of Trustees of Vanderbilt University will be glad to know that a bigger and better institution will be established in Atlanta to take the place of the one lost. The enterprise starts with the most promising outlook and there is little doubt that within a decade it will stand out as one of the great universities, not only of the South, but of all the United States. Bishop Candler has been chosen as the first Chancellor, and those who are informed as to his intellectual and religious strength know that in them is found the basis for a great institution. There are few, if any, as great intellects in Southern Methodism as that of Bishop Candler.—The Kosciusko (Miss.) Courier.

The Home Circle

FIREFLIES.

I wonder if the fireflies are baby stars that fall,
And come to make the lonely earth a little friendly call?

—Youth's Companion.

GRASSHOPPER GREEN.

Marian Churchill Graves.

"Grasshopper Green is a comical chap,
He lives on the best of fare.
Bright little jacket and trousers and cap,
These are his summer wear.
Out in the meadow he loves to go,
Playing away in the sun.
It's hopperty, skipperty, high and low,
Summer's the time for fun."

Dick was so much interested in his song and his picture book that he did not know Uncle Rob had entered the room until some one behind his chair said:

"Well, where did you learn to make that noise?"

Dick laughed and clapped his hands. He was always glad to see Uncle Rob.

"That's a song I learned at kindergarten, and I've found a picture of 'Grasshopper Green' in my book," he said. "Won't you tell me a story about him?"

"Did you ever hear a grasshopper sing?" asked Uncle Rob.

"Yes, lots of times. It sounds just like a little saw-mill," said Dick.

"I've caught you the first thing, Dick, boy. A grasshopper can't sing as much as I can. He makes that noise by rubbing his rough legs against his hard wing-covers. He has two pairs of wings. One set is folded neatly under the other set, except when he is flying. Then he opens the under wings like a fan. The outside wings are very hard and they keep the other wings from harm.

"The grasshopper has three pairs of legs. He uses two pairs to help him in eating and the largest pair are his hopping legs. The muscles in these large legs are very strong. A man would find it hard to jump across this room, but if there was a grasshopper as large as a man he could jump three miles."

"My, I'd like to see a big jump like that, Uncle Rob," said Dick, with mouth and eyes wide open. "Tell me more funny things about him."

"But you never will see a jump like that," Uncle Rob went on, "for you could hold the largest grasshopper in the world in your hand without much effort. The next time you see a grasshopper, look at his eyes. I think they are very queer."

I've seen his eyes," said Dick. "There is one on each side of his head, just like anybody's."

"They aren't 'just like anybody's, though, Dick. Each of those eyes is made up of many, many small eyes, so tiny that you can't see them without a microscope. Besides those eyes, the grasshopper has three other very small eyes. These are more 'like anybody's eyes.' There is one small eye under each of those large eyes and one between them, just about where his nose would be if he were a boy."

"Oh, ho, an eye in the middle of his face," laughed Dick.

"But I know something about him that is queerer yet. He doesn't breathe through his nose and mouth, as you and I do. Instead, he has ten little holes on each side of his body through which he takes in air. These holes are very tiny, about as large as a needle point. But there are two larger holes, one on each side of the body and under the wings. Most sensible people wear their ears on their heads, and you would never guess that those holes down in the sides of 'Grasshopper Green's' body were his ears, unless I told you."

Dick laughed harder than ever.

"I'd like to see a grasshopper right now," he said. "I never knew they were so funny."

"The next time you come to my house we'll look at the 'comical chap' under my microscope," Uncle Rob promised.—Zion's Herald.

"STONEWALL'S" MOST IMPORTANT ORDER.

Perhaps the most important order that "Stonewall" Jackson ever issued—certainly the most vital to himself—is not in the official war records. The order was given in person by Jackson to a Northern artillery officer as he stood, in full uniform, ready for battle beside his gun, and—strangest of all!—was at once executed by him, with the result that the battle was lost by the Union forces.

It was on a spring morning in 1862, just before the battle of Port Republic. Jackson, in advance of his troops, with only a single escort, galloped across the bridge over the Shenandoah River into the town, which stood on the east bank. Learning that the army of General Shields was still a good many miles away, and confident that his own troops would be in possession long before the enemy, he rode to a residence at the farther end of the village, where he spent nearly an hour.

But meantime the energetic Shields—whom Jackson later declared to be his most formidable opponent—had thrust forward a small swift column to occupy Port Republic, seize the bridge, and halt Jackson's advance. So rapidly did it move that it gained both objects without firing a shot. More than that, Jackson was a prisoner—if anyone had known it!

Jackson, in utter ignorance of the disastrous change, mounted his horse, and ambled down the main street to the bridge. What was his astonishment to see groups of soldiers—in blue!—busily moving to and fro about the bridgehead, and throwing up intrenchments and fortifications. Planted on a little knoll that commanded the bridge and its approaches was a formidable field gun!

Fortunately for Jackson, the recent campaigns up and down the valley had faded both blue and gray uniforms into a nondescript drab. As Jackson sat on his horse and watched the busy scene he formed his plan swiftly. He could not go back; he must cross that bridge; that was his only chance. It was the frowning field gun that he feared. He must put it out of commission long enough to get beyond its range. Throwing up his hand to attract attention, he shouted to the officer in command of the gun:

"What are you doing with that gun up there? I didn't order it there, and I don't want it there!" There was authority and petulance in his voice as he added, "Limber up, and run it over on that knob over there!"

The officer at the gun, thinking that he had to deal with some superior officer recently arrived, hastened to obey without question, explaining in self-defense that he had understood his orders otherwise.

Sitting on Little Sorrel while the Federal troops worked busily about him, Jackson calmly waited until the gun was lumbering off to its new position. Then he rode quietly across the bridge, and up the other bank until he was well out of musket range. Then he turned, waved his hand to the astonished Federals, and, putting spurs to his horse, galloped away from the rain of bullets that pattered harmlessly in the rear.

Had he been captured, the Confederate victory at Port Republic which he won a few hours later would not have happened; the able and energetic Shields would have defeated his troops, stunned by his loss.—Youth's Companion.

A VALUABLE COLLECTION OF BUTTONS.

The heir of a man who recently died in Ghent, Belgium, received the mass of his fortune in a collection of buttons valued at $40,000.

This collection is interesting, for the buttons from all the regiments that have existed in France, from the archers of Charles VII to the Alpine chasseurs. The collection began with a button from the robe of Charlemagne, and ended with one taken from the uniform of Napoleon, and includes buttons of wood, glass, bone, ivory, lead, brass, zinc, silver, gold, emeralds, rubies and diamonds.—The Presbyterian.

WHAT IS CONTRABAND OF WAR?

The New York Tribune answers this question as follows:

"Of great interest to American shippers is the question of what cargoes may be safely shipped to belligerents. Confusion still exists in the definition of contraband goods, but thanks to the conference of London, held in 1908-'09, certain general probabilities can be laid down. Arms, ammunition, etc., are known as "absolute contraband" and are liable to seizure when shipped by a neutral to the territory of a belligerent.

"Foodstuffs and fuel, clothing, gold, vessels, railway and telegraph equipment, balloons and flying machines and similar articles which can be used in warfare, but which are not necessarily so used, are termed "conditional contraband." They are subjected to capture only if it is shown that the goods are destined for the use of armed forces.

"Finally there is a considerable number of articles which cannot be regarded as contraband of war under any conditions. The list of goods exempt from seizure comprises such products as raw cotton and the other raw materials of the textile industries, raw hides, ores, paper, machinery and furniture."

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

AN INTERESTING EVENT.

Some two or three weeks ago mention was made in the Advocate of the unveiling of a portrait of President William McKinley, in the Westminster Central Hall of London, the new headquarters of Methodism in Great Britain, in which are being gathered pictures of distinguished Methodists from all over the world. The Methodist Times (London) reports that the exercises on this occasion were quite interesting, a large audience being present and Sir Robert Perks presiding. Some brief remarks were made by Mr. Perks and Mr. J. G. Butler, Jr., of Youngstown, Ohio, the donor of the portrait, after which the principal address was delivered by Mr. Page, the United States Ambassador to the Court of St. James. The picture of President McKinley, which is said to be an excellent likeness of him, was painted by Mr. C. C. Davis in 1899; it hangs near a portrait of the late Rev. Hugh Price Hughes. It was stated by the presiding officer that it is expected to have later a picture of General Grant, another Methodist President, in this growing collection. In the exordium of his able and appropriate address, Ambassador Page referred as follows to the work of the Methodists in the United States:

"It is an honor and a pleasure to take part in the placing of this portrait of a most distinguished and devoted member of the Methodist communion in the United States in this great house of Methodism in London. This communion has one of the two largest Protestant memberships in the United States; and since the visit of Wesley himself it has played a large, honorable and devoted part in American life. There is hardly a town in the whole vast continental area of the Republic but has its Methodist church; and throughout the rural parts of the Union there are found in most neighborhoods country churches that have been, and are, the centers of the community life and the builders of character; country churches that are served by the circuit-riders who come with their message of hope and of warning one Sunday a month, if not more. In the early days of the Republic there were no braver or truer or more helpful men than the traveling Methodist preachers. They had the heroic quality of pioneers and the religious zeal of missionaries. The debt of American civilization and character to these men, like all debts that society owes to its great leaders, is incalculable.

"The Church that played this honorable and helpful part in the early period of our national life naturally planted itself firmly in the land and in the hearts of the people; and its vast membership of to-day and its corresponding great influence for good have naturally followed. If by its organization and zeal it was peculiarly fitted for a pioneer period, by its zeal and vigor it is quite as well suited to serve the people of our own time; and many of the sturdiest family stocks in the United States have held to its communion generation after generation."

THE DEATH OF MRS. WILSON.

The death of Mrs. Woodrow Wilson, which occurred at the White House on the afternoon of August 6, was a shock to the entire Nation. Though she had been in failing health for several months, the private affairs of the President's family had been intruded upon the public attention so little that it was not known to the people generally that she was ill until a day or two before the regrettable end came. This was the third time in our history that death has claimed the wife of the country's Chief Magistrate, the other two being when Mrs. John Tyler died in 1841, and Mrs. Benjamin Harrison, in 1891.

Mrs. Wilson was a Southern woman and the daughter of a Presbyterian minister, the Rev. Samuel Edward Axson, much of whose ministry was spent in Georgia. She was born in Savannah and educated in the Woman's College at Rome, in that State. It was while she was studying at the Art Students' League in New York City that she met Woodrow Wilson, then a young lawyer, and the acquaintance which ripened into love and matrimony began. The wedding took place in the old home of her parents in Savannah, and of her husband's father, who also was a Presbyterian clergyman.

Mrs. Wilson was a woman of gifted intellect, was fond of painting and poetry, and always took a deep interest in the work of her husband, whether literary, professorial, or political. Mr. Wilson dedicated his well known volume, "The State," to her and acknowledges his indebtedness to her for assistance while writing it. In the White House she met the many onerous duties devolving upon her with consummate tact and was fully equal to all occasions. She was a student of public affairs and quietly exerted her influence for the relief of human suffering and poverty, without joining the ranks of the woman suffragists. Even in her closing hours she was much concerned about the legislation pending in Congress for the betterment of conditions in the Washington slums. Faithful as a wife, mother, woman and Christian, she wrought well, and has gone to her grave widely and sincerely mourned. The President and his family have the sympathy of the American people, regardless of party or creed, in their sore bereavement.

LET OTHERS DO LIKEWISE.

The letter to Bishop Candler from a young Alabamian which appears on another page in this issue of the Advocate certainly has the right ring. If our people generally were actuated by a like spirit, we could soon have in operation in Atlanta a university second to none in the Nation. And why should they not be? This is undoubtedly a time of crisis in our educational work, and the exigency of the situation should appeal strongly to every Southern Methodist who loves his Church. Our denomination can not prosper and successfully fulfill its great mission in the world without well equipped and endowed educational institutions which she owns and controls. For proof of this one only needs to read the history of the various Churches of Christendom. Yet the right of Southern Methodism to a place in the field of education has been challenged by a man who acknowledges allegiance to no Church and the influence of his hoarded money has been used to aid in wresting from her the largest of her schools.

The question that now squarely confronts us is, shall this blow struck by infidel hand against the cause of Christian education leave the educational forces of our Church shattered, weakened, and disorganized, or will the 2,000,000 Methodists of the South rise up and repair the injury done? We have no doubt what the answer of our people to this question will be. The splendid showing already made toward the establishment of another university within the past two months foreshadows the meeting of this grave crisis in a manner that will form one of the brightest chapters in the annals of our denomination.

But this task of re-arranging and strengthening our educational system has only been fairly started. The larger part of the work still remains to be done; $500,000 having been set aside for the Theological School of the new University, only about $1,000,000 of the funds already secured is available for the other departments. The various buildings needed are all yet to be erected. Not less than $2,000,000 more should be forthcoming at the earliest day possible. Every man, woman, and child among us should lend a helping hand in this great undertaking, upon which so much depends. We trust that the Methodists of Louisiana and Mississippi will do their full share toward the promotion of this absolutely necessary enterprise. There are quite a number who ought to give thousands; many more who ought to give hundreds, and there are none who ought not to give something. Small as well as large gifts are desired and will be appreciated. The reason that the Roman Catholic Church can achieve such financial triumphs is that all her communicants, rich and poor, are contributors to her treasury. It is high time that we were learning the same valuable lesson.

We should be happy to know that many in our patronizing territory have forwarded to Bishop Candler donations to the new university and have taken their places alongside the worthy young Alabamian, who has spoken so admirably and set such a good example. We trust it shall prove to be the case that he is but a pioneer in a general rally of our people that shall soon embrace hundreds of thousands. For our part, we expect to practice what we preach by giving what we can. The call is alike to clergy and to laity. In our opinion, the building and equipment of these two new universities at Atlanta and Dallas is for us the most imperative duty of the hour—the task to which we should first set our hands. Let our answer to Mr. Carnegie's challenge be such a piling up of our offerings for these two enterprises as shall find no parallel in the records of American philanthropy. Thus may we refute the sneer that all that can be expected of the Church is the maintenance of "poor little colleges," struggling for existence.

REV. R. B. NORSWORTHY TRANSLATED.

The death of Rev. Robert B. Norsworthy, which, as will be seen in the statement from the pen of Rev. N. B. Harmon appearing upon another page, occurred at Yazoo City, Miss., on the afternoon of August 13, will be widely and sincerely mourned in South Mississippi. He had been in declining health for several months, and it had been evident for some weeks that he could not survive much longer. It was not our privilege to be personally acquainted with the deceased, but we have known of him almost from our boyhood. He was a faithful minister of Jesus Christ who freely spent his strength to extend the Master's kingdom and who has left behind an unsullied and highly creditable record. For many years he was one of the leading ministers of his Conference and filled a number of its most responsible appointments. Everywhere he made proof of his high calling and won the confidence and esteem of the people. He had been a superannuate for several years, but continued to feel a deep interest in the work and success of the Church. As the shadows of earth thickened about him, the future seemed to become increasingly radiant. His was the path that shineth more and more unto the perfect day. What a splendid demonstration is the career of such a man of the truthfulness of the words of the great Apostle: "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come!"

But we must leave to other hands the task of paying a fitting tribute to this worthy veteran who has fought the good fight, kept the faith, and gone to receive his reward. We trust that some one who was close to him and who loved him will perform this service for the Church in the near future. We extend to the bereaved our heartfelt sympathy, and pray that the Heavenly Father may graciously comfort and sustain them.

THE EUROPEAN WAR SITUATION.

The scene of the great conflict in Europe is so veiled in secrecy that it is impossible to tell what is really happening. So far there do not seem to have been any decisive engagements of much magnitude. The most significant development of the past few days has been the extension of the war area. Portugal has cast her lot with England, France, and Russia, and Japan has made demands upon Germany that will likely set cannons to booming in the Far East. Turkey and Greece are also snarling at each other and there is no telling what a day may bring forth. In the United States sentiment has generally been against Germany, because, whether justly so or not, there has been a prevailing disposition to blame her for the outbreak of the present terrible strife. There is a possibility that this feeling may change, however, as a result of Japan's course, unless England should disclaim any responsibility for the action of her oriental ally. So far, the meager dispatches have almost universally chronicled German reverses, but it is well to remember that these messages have been coming chiefly from London, Paris, and Brussels. We scarcely think it is possible for Germany and Austria to come off victorious with such an array of enemies to combat, and we are inclined to the view that they do not deserve to win: but when the curtain lifts there is no telling what disclosures it may make. All the indications are that the bloodiest and most terrific struggle of the ages is impending. The day of the Evil One seems to have dawned: but let us remember that God is still on his throne, and that he "moves in a mysterious way his wonders to perform."

CALLED TO THE CHURCH TRIUMPHANT.

On Wednesday, August 12, after our paper had gone to press, we received from Rev. E. Nash Broyles, our pastor at Durant, Miss., a telegram announcing the sudden death of Sister Shipman, the wife of Rev. W. S. Shipman, presiding elder of the Durant District, which took place on the preceding evening. We have since received a somewhat fuller statement concerning this sad occurrence which we are publishing in this issue of the Advocate.

Our heart goes out in the tenderest sympathy to Brother Shipman and the other members of his stricken family in this sorrowful and trying hour. But they are not without much to comfort them in their sore bereavement, for the ascended wife and mother possessed a beautiful Christian

character and there is not the slightest doubt, though it came unexpectedly, that she was ready for the Master's summons.

Sister Shipman was formerly Miss Smylie, of Meridian, Miss., where she was noted for her consecration and usefulness before she became connected with the Methodist itinerancy. She met splendidly the many and varied responsibilities of a minister's wife, and in that capacity exercised in many parts of North Mississippi an influence for good that will long abide. We trust that a more extended account of the life of this choice servant of the Master will be furnished the Advocate at an early date. Her body was laid to rest at Meridian, Miss., to await the resurrection of those who sleep in Jesus.

THE BLINDING INFLUENCE OF SIN.

One of the most terrible things about sin is that it darkens the moral understanding and leaves one, so to speak, largely color blind as to what is right and wrong. This is the reason that worldly minded persons are unable to discern the harmfulness of many of their practices. About the first work that the Holy Spirit has to do in effecting the salvation of a lost human soul is to clarify its vision, that it may realize its true condition. This is what we call "conviction." And even among Christians the clearness of their spiritual perception is in proportion to the depth of their piety. The Master said: "Blessed are the pure in heart, for they shall see God;" and Paul's wonderful prayer for the disciples at Ephesus contained the following petition: "The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the greatness of His power to usward who believe." Men and women of spiritual sight have been the need of the Church in all the ages, and never was the call for them more imperative than it is to-day.

PERSONAL AND OTHER NOTES.

Rev. V. D. Skipper, of Tallulah, La., assisted Rev. W. T. Woodward in a meeting at Sicily Island last week.

Rev. N. E. Joyner delivered an address on Mexico in our Church at Biloxi, Miss., last Sunday. His message was an informing and impressive one.

Rev. W. W. Graves, of Lake, Miss., says: "I have just closed a fine revival meeting at Conehatta, Miss. I will write you more fully concerning it at a later date."

Now is the time to introduce the Advocate into the homes of your people, brother pastor. You now have the opportunity of giving it to them for six months for 50 cents.

The Magnolia Gazette of August 12 says: "Rev. J. A. Moore, pastor of the Methodist Church at this place, is engaged in a revival meeting this week at the Adams Campground."

Rev. A. H. Williams, our energetic pastor at Shannon, Miss., is conducting a meeting at Troy, one of his appointments, this week. We trust that his labors will be crowned with a large measure of success.

Rev. A. D. George has recently conducted a very successful meeting at the Little Creek Church on the Manghum charge. Brother Barr is regarded as one of our most consecrated and energetic pastor-evangelists.

Dr. Franklin N. Parker, of Trinity College, N. C., who is resting at the Seashore Campground for a few days, preached in the tabernacle at that place last Sunday morning and evening. It is needless to say that his discourses were strong and helpful.

Dr. Fitzgerald Parker, of Nashville, Tenn., is spending a few days in New Orleans, having come to the city to secure medical treatment for his little sons. He called at the Advocate office last Tuesday, but the Editor, much to his regret, was out and missed seeing him.

We are grateful to the following brethren, to whom acknowledgement has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. H. Holder, Okolona, Miss., 3; Rev. C. V. Breithaupt, Houma, La., 2; Rev. J. H. Grice, Gloster, Miss., 16.

Brother pastors, have you preached the "sermon on Christian education" this quarter? The Discipline of the Church requires this, and who knows how many of our young people might be influenced to attend our Church school by your persuasion?

Bishop E. E. Hoss was scheduled to dedicate the Methodist Church at Pontotoc, Miss., of which Rev. W. D. Wendel is pastor, last Sunday. We have been much pleased lately with the reports that have reached us concerning the state of the Bishop's health, which is reported to be much improved.

In the absence in New Orleans of Dr. Reumie, who serves as pastor the Episcopalians of Mandeville, La., Dr. J. T. Sawyer by request preached in his stead, it being Episcopal day in the Protestant Church at that place. He was greeted by a good congregation and states that he enjoyed preaching the Word.

The following dispatch from Starkville, Miss., appeared in the Jackson Daily News of August 15: "The many friends of Mrs. D. A. Saunders who, with her son and daughter, left for Europe several months ago, will be pleased to learn that they are in Switzerland and safe. They will return home in a short time."

In addition to his regular work as pastor in Rayville, La., Rev. A. Inman Townsley has established a number of new preaching places in schoolhouses near the town. Several meetings will be held and perhaps some churches organized. This disposition to push out into new fields is much to be commended.

We are informed that Rev. H. T. Young, who has been serving the Texas Avenue Church of Shreveport, has been transferred to Arcadia, La., to succeed the Rev. Hayes Howell, who some weeks ago was relieved of that pastorate. We have not heard at this writing who will be Brother Young's successor at Texas Avenue.

In giving us a list of subscribers from his charge, Rev. W. F. Rogers, of Sallis, Miss., makes the following reference to his work: "Everything is moving on well. We have had some fine meetings. We are to have a union tent meeting at Sallis, beginning on the fifth Sunday in August. Rev. J. B. Culpepper will do the preaching."

Rev. K. W. Dodson continues to accomplish things worth while in his pastorate at Lake Charles, La. He says: "Our congregations hold up well. Last Sunday night (August 9) we had one of the largest audiences that we have had in two years. We have received about 145 members since Conference, and the indications are that every assessment will be paid in full."

The Methodists, Presbyterians, and Campbellites of Nettleton, Miss., have lately united in a union revival at that place, as it has been their custom to do for a number of years. It was the time of the Methodists to furnish the preacher and they secured the services of Dr. J. W. Hill of Texas, who is said to have done some most superior pulpit work.

We have on our table a copy of the Church Extension Hand Book for 1914. This publication has been measuring up to a high standard for a number of years, but in our judgment the present one is the best that Dr. McMurry has yet issued. It contains nearly 500 pages, and is finely illustrated and brimful of interesting matter. If you haven't seen it, write for a copy.

We have been requested to state that the Palmer Creek Camp Meeting, near Wortham, Miss., will begin on August 28 and continue ten days. The general public is cordially invited to attend and all preachers will be entertained free and given their transportation from the railroad and back again. Persons coming from a distance should get off the train at Wortham, which is on the Gulf and Ship Island Railway.

Mrs. Crow Girard, in a communication to the Publisher, expresses a high appreciation of the recent Woman's Missionary Edition of the Advocate, and states that an effort is being made to extend the paper's circulation in Lafayette, where Rev. H. N. Harrison is the popular pastor. Mrs. Girard is one of the most active missionary workers in the Louisiana Conference and we are grateful for her encouraging words.

Read Bishop W. B. Murrah's admirable utterance concerning our new university, which appears in this issue of the Advocate. It is timely and to the point. No member of the Episcopal College has a clearer judgment or weighs his statements more carefully than Bishop Murrah, and what he says may always be accepted without the least reservation or hesitancy. And when he talks or writes it is invariably in such English as but few can command.

Dr. Plato T. Durham, of North Carolina, has been chosen Dean of the Theological Faculty of the new University. This is an admirable choice. One of the encouraging things about the professors in this department of our new school is that most of them are not mere theorists, but are men who know how to do successful work in the itinerancy. This is as it should be, but it is a good deal more than can be said for the instructors in some theological seminaries that we could mention.

We acknowledge the reception of an invitation to the marriage of Mr. Frank West Ellis and Miss Pearl Calhoun, which will take place in the Methodist Church at Mt. Olive, Miss., on Sept. 3, 1914, at 7:30 o'clock p. m. Miss Calhoun is a daughter of Mr. and Mrs. L. A. Calhoun, and is a most attractive and estimable young lady. The prospective groom, who is a young man of promise, is the youngest son of Rev. G. R. Ellis, of Seminary, Miss., an esteemed member of the Mississippi Annual Conference.

Mr. A. Trimble, of Natchez, Miss., in ordering us to continue to him the Advocate, says: "This is my 25th annual subscription. I began taking the paper when I was married in the spring of 1890, and during all these years it has been a most welcome visitor. I look forward with pleasure to its arrival every week." We appreciate the continued patronage of this long-time friend of the Advocate, as well as his kindly words of encouragement, and pray God's richest blessings upon him in his life and work.

In a personal note to the Editor, written from Centreville, Miss., on August 12, Mrs. R. F. Harrell, among other things, says: "We are in the midst of a union revival meeting here which is being participated in by the Methodists and Presbyterians. The preaching is being done by Dr. Caldwell, of Hazlehurst, and we are having some deeply spiritual sermons. We trust that the Church members will be quickened and strengthened, and that those who know not the Savior will find him ere these services shall come to a close."

Writing from Waynesville, N. C., under date of August 13, Mrs. V. R. McDonald, a daughter of Brother and Sister J. A. Randolph, says: "This is to inform you that we are changing our address again. We will leave in a few days for Tutwiler, Miss. There is a splendid missionary program on at Lake Junaluska now and they are planning for a great Bible conference next week." From the first part of the foregoing statement we infer that Dr. Randolph, who was graduated from the Medical Department of Tulane University last June, has either located at Tutwiler for the practice of his profession, or that he is contemplating doing so.

Rev. H. W. Bowman, presiding elder of the Baton Rouge District, passed through New Orleans last Friday, enroute to Franklinton, La., one of his appointments. While waiting for his train in the city, he dropped in on us at the Advocate office and we had the pleasure of fellowshiping with him for a brief season. He reported his work as progressing favorably and had many kind things to say of his fellow-laborers in his diocese. As an evidence of the development that is being made in the Baton Rouge District, Brother Bowman stated that there would be a demand for four additional ministers within its bounds next year.

Rev. C. A. Battle, of New Orleans, has informed us that his father in Georgia has received a cablegram from his brother, Prof. B. D. Battle, who sailed from here on June 6 for Germany with a view to studying at Heidelberg, to the effect that he had safely crossed over into England, landing at London, and that he is now at Oxford University. Prof. Battle taught in Centenary College during the last session and has many friends in Louisiana who will be pleased to know he is away from the theater of the great European war, and that, though his plans have been interfered with, he will have the privilege of pursuing his studies at one of Great Britain's most renowned seats of letters.

Rev. C. C. Gibson, of Biloxi, Miss., who is pastor of the Coalville charge, was in New Orleans last Friday and paid our office an appreciated call. He has been to Hammond, La., where his father-in-law, Mr. C. C. Foote, is seriously ill and at whose bedside he had left Sister Gibson. Brother Foote came South from Illinois many years ago and resided for a time at McComb, Miss. He has been living in Hammond for about sixteen years, where he has been an active and useful member of our Church. He is advanced in years and grave fears are entertained that he may not survive the present attack. Let our readers remember this faithful servant of the Master and the anxious loved ones at the throne of grace.

From the Bossier (La.) Banner of August 13, we take the following: "Dr. and Mrs. J. A. Parker, who have for a week or so past been visiting a son residing near Linton, are guests this week at the home of Mr. and Mrs. L. G. Smith. Old friends here in Benton had the pleasure Sunday of hearing the aged Dr. Parker, formerly resident minister, preach. He and Mrs. Parker refer to Mansfield as their home, but spend the greater part of their time in going from place to place visiting their several children. Recently he visited the site in Alabama where fifty years ago he and Dr. Oscar Dowling's father held a series of services in a log school house, light being furnished at night by placing the ends of lighted pine splinters in the cracks of the building. On this visit he found a town of 25,000 population, boasting of a $60,000 church as a place of worship. Thus does time add its monuments to the cause of progress and Christianity."

THAT BOY OF YOURS.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, principal of the Morgan School, Fayetteville, Tennessee, has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs, and he wants to train him for that end. His school has been built and equipped and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the association with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects in the men to whom it entrusts its greatest affairs, be they business, professional, religious or social.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Bellbuckle, Tenn., and of Vanderbilt University.

The boy deserves your most careful thought. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tennessee, to-day, and let him send you a catalogue and tell you what this school can do for your boy.—Advertisement.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. N. E. WRIGHT was born in Wilkinson, Miss., on April 3, 1837, and died at the residence of her daughter, Mrs. J. M. Nugent, in Alexandria, La., on June 10, 1914. Grandmother Wright joined the Methodist Church in her girlhood days and in her young womanhood she was married to Mr. Stephens. Of this union was born one sweet little daughter who was destined to be the comfort and stay of her mother in her declining years. The father lived but a short while, when God called him home and Sister Stephens was left alone in the world with little Birtie. A few years later Sister Stephens, hoping to gain comfort and protection from the hardships of a widow's lot, married Mr. Wright, who lived but a short time, and Sister Wright was again left a widow. She moved to Pineville, La., in the early 70's, taught a private school for a time, and all the while plied her needle to help support herself and little Birtie. In due time the little daugter grew to womanhood, and was married to Mr. J. M. Nugent. From this time forward Sister Wright made her home with her daughter; and for the past 17 years she had been an invalid, being almost helpless. She bore her afflictions with patience and fortitude. Her greatest regret was leaving her daughter, who is now a widow, but by a kind Providence had been amply able to care for her dear old invalid mother. As the innocent babe falls asleep in its mother's arms with a sweet smile on its face, so Grandmother Wright fell asleep in Jesus. A FRIEND.

TRIBUTE OF RESPECT.

Whereas God in his mysterious providence has taken to Himself our beloved co-laborer, Miss Mary Lawrence, therefore be it resolved:

1. That in the death of this estimable lady the Woman's Home Mission Society of the M. E. Church, South, at Haughton, La., has lost one of its most active and devoted members, the Church a faithful member, and the Sunday school an efficient teacher.

2. That while we bow in humble submission to the will of Him that doeth all things well, we do sincerely mourn the great loss we have sustained.

3. That this Auxiliary tenders its heartfelt sympathy to the bereaved loved ones, and prays that God will comfort them in their sorrow.

4. That these resolutions be entered on the minutes of this Auxiliary; be published in the Bossier Banner, and the New Orleans Christian Advocate, and a copy be sent the family of our deceased sister.

Signed: Mrs. W. B. Hickman, Mrs. J. E. Wyche, Mrs. T. R. Tomlinson, Miss Mattie Brown, Committee.

RESOLUTION.

(Adopted by the Missionary Society of the Baker M. E. Church, South.)

Whereas, God in his wisdom and love removed from our midst the soul of our beloved sister and Corresponding Secretary, Miss Em Carney, and

Whereas, we the members of the Baker Auxiliary have sustained an irreparable loss in the death of our faithful Secretary, who was ever mindful of the sacred duties that were confided to her care; therefore be it resolved:

1. That we, the members of this Auxiliary, extend to her sorrowing family our heartfelt sympathy in this hour of their affliction and trust that the knowledge of her devoted life will in a measure assuage the grief with which their hearts are filled.

2. That a copy of this resolution be forwarded to the family of the deceased and a copy sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. N. B. Brown, Mrs. I. H. Eubanks, Addie Williams, Committee.

IN MEMORIAM.

Many hearts were saddened when on July 31, Miss Maggie Lee Fennell, daughter of Dr. and Mrs. F. M. Fennell of Holy Springs, Miss., fell into that "blessed sleep from which none ever wake to weep." By the death of her father in the epidemic of 1878, she was left in earliest childhood the sole comfort of a saddened mother. As she grew into girlhood, fond of music, flowers and books, she had no taste for gay society, finding her pleasures in her home and in the Church of which she early became a member. Her seat was never vacant at any service, and now her voice will be missed from the choir, her flowers from the altar, her presence in the Sunday school, as will the willing hands ever ready for the Master's work. Spending the past winter on the Southern coast, she was much impressed by the need of missions in that section, and earnestly engaged in the work being done by her Church for the improvement of conditions among the people. As a friend, she was loyal, just and kind, and held a favored position in her circle of friends. As a daughter, in her tender, unselfish devotion to an aged mother, she was a beautiful example and her life, seemingly merged into that of her mother, brightened their home with the sunshine of a cheerful, contented spirit.

In a long and painful illness she often said, "Do not grieve, mother; my only regret is in leaving you. God knows best, and it cannot be long until you will follow." On August 2, her funeral was held at the Methodist Church which she had so loved. Her piano, a parting gift to the church, was used by the choir. As we turned from the cemetery, leaving beneath a flower-heaped mound the body of this earnest Christian woman and devoted daughter, a wave of sympathy swept over those present for the desolate mother whose loss is irreparable. R. B. T.

MARTIN LUTHER KNIGHT, M.D.

Our home has received with great sorrow tidings of the death of Dr. Martin Luther Knight of Hazlehurst, Miss. The memory of scenes of anxiety and suffering in which this beloved physician was our friend came rushing back, bringing a distinct sense of personal loss. Dr. Knight was born on May 17, 1860, in a devout Methodist home of which his own life was always a bright reflection. While a medical student at Tulane University he joined, 23 years ago, our Carondelet Street Church in New Orleans and to the service of Methodism he gave a life of singular purity, generosity, kindness, and affection. His memory in our home will always be blessed, for he touched us for good and reminded us of the Great Physician. He had been with Jesus.

On Nov. 4, 1896, he was married to Miss Ida Myers, who now, with one young son, sits in the shadow of one of life's greatest sorrows. Jealous for the time-honored institutions of the Church, proud of her history, true to her leadership, Dr. Knight was a Methodist of that type, all too infrequently met, which delights a pastor's heart.

Death came to our friend suddenly at the close of Sunday, July 12, 1914; but without doubt he was ready and answered this call with the same cheerful obedience he had answered so many others. At the close of his day of labor he, like a tired child, lay down to sleep to awake in the sunshine of a better land. Think not of him as dead. Live to meet him in the sweet bye and bye and in the meanwhile dare to write over his grave even what was said of his Lord, "He went about doing good."

H. B. WATKINS

CITY PREACHERS' DIRECTORY.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 493.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5830 Prytania St.; phone, Uptown 329.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1135 Fern St.; phone, Walnut 1238.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1813 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4373.

Tidings From the Field

Darbonne, La.

We have just closed one of the best protracted meetings ever held at Darbonné Church. Sinners were convicted and converted, backsliders reclaimed, and members of the Church were revived so that many stood up and testified to a brighter, stronger faith, while some shouted and glorified God. Rev. W. T. Currie did the preaching, assisted by Rev. A. J. Coburn, and Sister Coburn helped in the singing and prayer. Brother Currie preached 17 sermons or more with great power. We do not believe that his preaching can be surpassed. It was the best preaching we have had in this community, or in Vernon Parish in ten years or longer. Much good has been done whereof we are glad.—J. J. Futrell.

Myrtle, Miss.

Dear Dr. Meek: We are having a great meeting at Myrtle this week. I have with me Rev. Lee M. Lipscomb, of Sardis, and Mr. I. N. Price, an evangelistic singer, both of whom are bringing soul-stirring messages in sermon and song at every service. All the services are largely attended and much good is being accomplished. I will give a fuller report later. Brother Price has ten days, from September 3 to 13, which he would be glad to give to any of the brethren desiring his assistance. Address him at Byhalia, Miss., after August 22; prior to that time at Myrtle, Miss. As a consecrated man and efficient, spiritual and talented singer, Brother Price ranks high, and any one securing his services will be fortunate.—E. H. Cunningham.

Pleasant Ridge, Miss.

Dear Editor: I have just closed a meeting at old Pleasant Ridge Church, in Copiah County, Miss., which was in many respects the best meeting held there in many years. Rev. M. L. White of Flora, Miss., did the preaching in power and demonstration of the Spirit. His expositions of the Scripture were clear and sound, and his illustrations practical and forceful. There was a deep interest manifested by the congregation, from the beginning, and all are anxious for Brother White to come again. The visible results are, 9 accessions to the Church, 10 children baptized and 16 subscriptions taken for the Advocate. We expect great results from this meeting, for a wave of interest and enthusiasm was set in motion that will not soon die.

At Matthew's Chapel, where the pastor held the meeting, we had 1 accession and secured 4 subscriptions for the Advocate.—J. H. Grice, P. C.

Calhoun, La.

Dear Dr. Meek: Thinking it may be of interest, I will give the Advocate a brief report of my work in the Calhoun charge. We began our revival campaign at Pine Grove, an afternoon appointment, on the first Sunday in July. Your humble scribe did the preaching, and the people say that the services were a success. We did not have any accessions, but the Church was revived and strengthened. ——We commenced our meeting at Downsville on the second Sunday (July 12). Rev. F. R. Power, of Shreveport, came to us on Monday night and did the preaching until the meeting closed. He is good help in a revival. The measles was scattered through the surrounding country, keeping many away, and we discontinued the services on Friday night, as the Baptist meeting was to begin on Saturday night, but the attendance was good, our membership was spiritually quickened, and we had two additions. The people gave Brother Power a very nice purse as an expression of their appreciation of his work among them, and when our quarterly conference met at Downsville on Saturday before the fourth Sunday in July, Downsville reported more quarterage than any other church on the charge.——On Sunday, July 19, at 11 a. m., we opened up a series of services at Douglas, assisted by Rev. W. T. Woodward, of Sicily Island, who reached us in time for the Monday evening service and continued with us through the following Sabbath. It goes without saying that the preaching was well done, for all who know Woodward know that he can preach. He won the hearts of our people at Douglas, as Power did at Downsville. This meeting was a success in many ways. The congregations were large, nearly filling the house in the day time and overflowing it at night; the behavior was good, and we had 17 accessions and baptized 9 infants. At the suggestion of Brother Woodward the people made the pastor a present of a Jersey cow and calf, for which he is truly thankful. (We are now having plenty of fine milk and butter). Here, too, a nice purse was given Brother Woodward, and besides this Douglas stood next to Downsville in its financial report to the quarterly conference.——At Beulah (a new church organized by Brother Grice), where the Methodist Protestants also have a church, and the house of worship is a union one, we decided to hold a joint meeting. Brother Terry, the M. P. pastor, and I did the preaching. We had good attendance and excellent attention. Here we did something before unheard of in these parts: at the close of the meeting each of the two Churches raised the balance due its pastor on his salary.——Our meeting at Wilhite was begun on the first Sunday in August and continued for a week. The people attended in large numbers, some being unable to get in the house at the evening services. There were 23 accessions on profession of faith. On the last night I preached from I Peter V, 8, and had 19 to join the Church, the largest class I have ever seen join at once. I also baptized 14 infants. At the close of the meeting the people raised for the pastor $25 in cash, and a subscription of $18.90, which is due to be paid by our next preaching day at that point.——On the entire charge, I have received 43 into the Church this year on profession of faith, and have baptized 27 infants. So, we are pressing the work the best we know how. Pray for us. We yet have two meetings to hold: one at Calhoun, and one at Walnut Lane.—B. H. Bamburg, P. C.

IT REMOVES THINGS.

"Alcohol," says an exchange, "will remove stains from summer clothes." That is true, but it also removes the summer clothes, as well as those of the spring, the autumn, and the winter, not only from the one who drinks it, but also from his wife and family. It removes the household furniture, the eatables from the pantry, the smiles from the face of his wife, the laugh from the innocent lips of the children and the happiness of his home. As a remover of things, alcohol has no equal.—Boy's World.

AT SHANNON, MISS.

Dear Dr. Meek: Our first revival meeting for 1914 has just been finished at Shannon. "Not so many go to the meetings here," it was whispered; but splendid congregations attended from the first unto the finish, and the occasion is mentioned as the best of the kind ever occurring in Shannon. Dr. H. G. Henderson, of Lexington, Miss., assisted, and his sermons graded among the best of pulpit deliverance, and the services were exceedingly helpful to all who attended. The results in this last particular were impressively remarkable, and the Divine presence was evident in the general community, and at every coming together at the Church.

The large choir rendered earnest and useful service, and the Lexington pastor many times, in the work of his sermons approached the Himalayan heights of the finest ministerial oratory. Not from effort to display, but as a result of solicitude and special gifts and equipment for the class of service to which he is called and committed. Genuine hospitality prevailed and all the Churches of the town took good interest and were helped by the services. Eleven names were announced for church membership, and eight were baptized, with some others to be received. Much good will long linger at Shannon, as a consequence of the earnest service rendered "in His name."—A. H. Williams.

FROM THE SICILY ISLAND CHARGE.

Dear Dr. Meek: I have just closed a meeting at Oak Grove Church, which was built when Brother W. L. Hamilton was the pastor here 25 years ago. Brother H. M. Honeycutt, of Rayville, La., did most of the preaching. He did fine work and my people liked him very much. I can heartily recommend him. We had 14 additions to our Church——My meeting here at Sicily Island closed just preceding this one. Brother V. D. Skipper did the principal part of the preaching. It goes without saying, that it was well done. Brother Honeycutt and myself both preached several times in this meeting. Ten persons united with the Church——My meeting was held at old Pine Hill Church just one month ago. Brother J. F. Waltman, of Gilbert, did the preaching for me. He is splendid help in a meeting. Any brother needing assistance will make no mistake in getting him. We had 10 to join at this church, all by profession of faith, making 34 in the three meetings held.—W. T. Woodward.

DECATUR AND UNION (MISS. CONF.)

We recently closed our revival campaign on this charge with very encouraging results. Brother Dan Kelly, our Conference evangelist, was with us at Decatur for ten days following a few days of special prayer services. He certainly preached in power and demonstration of the Spirit and large congregations waited upon his ministry. The entire community was moved in an unwonted manner, there were many profession of definite religious experience, and 24 names were added to the Church roll—nearly all on profession of faith.

At Union we were ably assisted for eight days by Rev. T. J. Norsworthy, of Yazoo City, whose forceful preaching was greatly blessed of God in strengthening the religious life of the place. Interest in the meeting grew from the first service to the last. We were compelled by providential circumstances to close the meeting sooner than we otherwise should have done, and therefore feel that the visible results were not as great as they might have been if we could have continued a little longer. A large number testified to having been blessed during the meeting, and 13 united with the Church.

Brother Otto Porter, an excellent young minister and song leader, of Rose Hill, Miss., was with us in both of these meetings, conducting the music. His consecrated life and efficient service contributed largely to the success achieved.

The people of this charge are worthy of special mention because of their kindly thoughtfulness of the pastor and his family. It is almost a daily experience that remembrances of a substantial character are received from friends in and around Decatur, and Union capped the climax on the last day of our meeting there by "pounding" us to the amount of 450 pounds, made up of "various and sundry" things, from chocolate candy to salt and lard, and from dress patterns, toilet soaps, fruits and jellies of all kinds to umbrellas. Long may these people wave and never waver. Such treatment as this, in the language of Bud Robinson, "makes a fellow want to live to be about 110 years old." Our earnest desire and prayer is that we may ever live and preach as becometh a true minister of the gospel of our Lord Jesus Christ. Reader, pray for us.—W. A. Hays.

FROM THE COLPORTER.

The new Discipline, 1914, is promised to be ready by August 15. Price 40 cents per copy postpaid; $3.60 per dozen not prepaid. I will have a good stock on hand immediately. Orders solicited, to which prompt attention will be given. For single copy enclose four dimes or money order which will save time and trouble.

Revival meetings are everywhere being held, for which supplies of song books are needed. Pastors should see to it that this much needed provision is duly made. Send us orders for "The Little Hymn Book" $12.50 per 100 copies, or "Revival Praises" $15 per 100 copies; 50 or more of either at hundred rates. These are the best books in use, but others also can be furnished as may be desired.

"An Autobiography of Rev. H. P. Lewis, a superannuate member of the Mississippi Conference, fifty-six years an itinerant preacher of the M. E. Church, South," is an interesting and worthy book. It deserves a place in every Methodist home and ought to be read by every church member in his own Conference and by many elsewhere. Price only 25 cents. Order it from the author, at Jackson, Miss., New Orleans Christian Advocate, New Orleans, La., or the undersigned. Do so right now, lest you forget.

G. W. BACHMAN.

Winona, Miss., Aug. 7, 1914.

DR. J. W. HILL AT NETTLETON,

Dear Dr. Meek: Rev. J. W. Hill, D.D., of the North Texas Conference, is here according to an agreement made some months ago. He has been preaching for us for more than ten days, and he will continue until next Sunday night, and maybe longer. We have never seen his like. Deeply spiritual, a man of wide and comprehensive information, he preaches a gospel that lifts men up and brings them closer to Christ. He is preaching to the largest crowds that we have ever seen assembled in this country. He is really and truly a great preacher. He discusses the great fundamentals of the Christian religion, and does it in such a way that even a child can understand and appreciate him. Great crowds from the country come in to hear him, something we have not had heretofore in our union meetings. Pray for us.

J. A. LOWE.

Nettleton, Miss., Aug. 17.

A LETTER FROM OKLAHOMA.

Dear Dr. Meek: I wish to express my appreciation for the work that is being done through the Advocate by you and your faithful corps of assistants. My paper reaches me every Saturday morning and is always read with a great deal of pleasure. It is through its columns that I keep in touch with the doings of the Mississippi Conference. This is of special interest to me, since the greater portion of my life was spent in that State.

Owing to having exhausted my resources, it became necessary that I should quit college (Millsaps) last fall. And, knowing that the home Conference was crowded, I came out here and joined the West Oklahoma Conference. I have never regretted this move. This is a great country, and it is settled by a good people to labor among.

I would advise other young preachers of Mississippi and Louisiana to investigate the opportunities offered by these Western Conferences before joining a Conference that is already uncomfortably crowded.

This section of the State is a high, dry and fertile prairie. The crops of wheat, corn (and other feedstuffs), and cotton has been excellent here for several years. However, the farmers are rapidly impoverishing the soil by clean cultivation and by burning all trash, thereby destroying all materials for forming humus in the soil. And it is well known that this humus is an absolute necessity to the successful growing of crops in any soil.

The Southern Methodist Church is doing a good work in this part of the State. Along by our side is the M. E. Church, which is doing everything in its power to hold its own with the other denominations.

The error here seems to be too many churches. Every religious organization imaginable has its representatives and in many places the houses of worship are more numerous than the worshipers.

The M. E. Church, South, has a good $2500 church building here, of which I am pastor. We have about one hundred members, but our congregations usually greatly exceed this.

Continuing to watch your pages, and praying the Master's richest blessings upon you in your efforts, I am

Your brother in Him.
CLEVELAND REGAN.

Grandfield, Okla., Aug. 15.

SUNDAY SCHOOL RALLIES.

Rallies have been planned for the following named places on dates indicated:

Calhoun City, at Pittsboro, Aug. 23, 24.
Chester, at South Union, Aug. 25, 26.
Buena Vista, at McCondy, Aug. 27, 28.
Okolona Circuit, at Boone's Chapel, Aug. 29, 30.
Greenwood Springs, at New Hope, Aug. 31, Sept. 1.
Smithville, at Smithville, Sept. 2.
Tremont, at ———, Sept. 3, 4.
Fulton, at Friendship, Sept. 5, 6.

V. C. CURTIS.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Woodville Ct., at White's, Friday ....Aug. 21,
Woodville Station .....Aug. 23, 24
Oak Ridge, at Bovina.....Aug. 29, 30
Fayette .....Sept. 5, 6
Nebo, at ———, Tues.....Sept. 8,
Washington, at K.....Sept. 12, 13
Jefferson Street .....Sept. 13, 14
Pearl Street .....Sept. 15,
Rolling Fork, at Cary.....Sept. 20,
Mayersville, at M.....Sept. 23,
Anguilla, at M.....Sept. 26, 27

T. W. ADAMS, P. E.

Jackson Dist.—Third Round.

Benton, at Tranquil.....Aug. 22, 23
Edwards .....Aug. 30, 31
Galloway Memorial .....Sept. 1,
Rankin Street .....Sept. 3,
Camden, at Thomastown..Sept. 5, 6
Capitol Street .....Sept. 8,
Millsaps Memorial .....Sept. 9,
Canton .....Sept. 13,
Sharon, at Milville .....Sept. 14,
Terry, at Forest Hill.....Sept. 18,
Florence, at Sinai.....Sept. 19, 20

P. D. HARDIN, P. E.

Hattiesburg Dist.—Third Round.

Williamsburg, at Good Hope .....Aug. 22, 23
Sumrall .....Aug. 23, 24
Magee, at Sharon .....Aug. 30, 31

GEO. H. THOMPSON, P. E.

Meridian District—Third Round.

Scooba, at Binnsville .....Aug. 22, 23
Daleville, at Linwood.....Aug. 29, 30
Enterprise, at Concord....Sept. 5,
Pachuta, at Pachuta .....Sept. 6, 7
Moscow, at Big Oak.....Sept. 11,
De Kalb, at Spring Hill...Sept. 12, 13
Matherville, at Manassas..Sept. 19,
Buckatuna, at State Line.Sept. 20, 21
Meridian, Central .....Sept. 27, 28
Meridian, 7th Ave. .....Sept. 27, 28
Porterville, at Chapel Hill..Oct. 3,
Lauderdale, at Lauderdale.Oct. 4, 5

J. T. LEGGETT, P. E.

Brookhaven District—Third Round.

Bayou Pierre at Sweetwater Aug. 20,
Meadville, at McCalls.....Aug. 22, 23
Brookhaven.... .....Aug. 23, 24
Topisaw, at Holmesville....Aug. 29, 30
Barlow, at Rehoboth.....Sept. 5, 6
Hazlehurst ....Sept. 6, 7
Pleasant Grove, at Hawkins Chapel ....Sept. 12, 13
Tylertown, at Tylertown...Sept. 16,
Adams, at Ebenezer.....Sept. 19, 20
Scotland, at Union Church Sept. 26, 27

ROBT. SELBY, P. E.

Seashore Dist.—Third Round.

Logtown ....Aug. 22, 23
Carriere and Picayune, at Pic., Monday p.m.....Aug. 24,
Derby, at Wesley Chapel, Tuesday .....Aug. 25,
Saucier and Howison, at Wortham ....Aug. 29, 30
Wolf River, at Durham's..Sept. 5, 6
Lumberton, Wed. p. m....Sept. 9,
Poplarville ....Sept. 12, 13
Mentorum, at Mt. Zion....Sept. 19, 20
Coalville, at White Plains, Monday ....Sept. 21,
Wiggins ....
Vancleave ....

W. H. HUNTLEY, P. E.

Newton Dist.—Third Round.

Carthage, at Bethel.....Aug. 20,
Pearl, at High Hill.....Aug. 21,
Walnut Grove, at Pleasant H..... .....Aug. 22, 23
Forest, at Harperville.....Aug. 29, 30
Lake, at L.....Aug. 31,
Hickory and Meehan, at H.Sept. 4,
Chunky, at Kelly's C.....Sept. 5, 6
Louin, at ——— .....Sept. 8,
Rose Hill, at Read's C....Sept. 9,
Newton & Montrose, at M.Sept. 10,
Homewood, at High Hill..Sept. 11,
Shiloh, at Clear Creek....Sept. 13, 14
Laurel, 2nd Ave.....Sept. 20,
Decatur & Union, at U....Sept. 26, 27
Forkville, at F.....Sept. 29,

H. WALTER FEATHERSTUN, P. E.

NORTH MISSISSIPPI CONFERENCE

Durant District—Third Round.

McCool, at Chapel Hill....Aug. 22, 23
Hesterville, at Shady Grove, Monday, 11 a.m.....Aug. 24,
Sidon and Tchula, at Cruger Aug. 30, 31
Kosciusko Circuit, at Ethel Sept. 12, 13
Black Hawk, at Shute's School house ....Sept. 19, 20
Vaiden, at Vaiden.....Sept. 26, 27

W. S. SHIPMAN, P. E.

Corinth District—Third Round.

Tishomingo City, at Paradise Aug. 21,
Belmont, at New Hope.....Aug. 22, 23

J. H. MITCHELL, P. E.

Aberdeen Dstrict—Third Round.

Smithville, at Paine's Memorial ....Aug. 22, 23
Aberdeen ....Aug. 24,
Montpelier, at Palestine....Aug. 26,
Buena Vista, at McCondy ..Aug. 28,
Okolona Mission, at Boone's Chapel.. .. ..Aug. 29, 30
Verona, at Plantersville....Sept. 3,
Prairie, at Egypt.....Sept. 5, 6

JNO. W. BELL, P. E.

Holly Springs District—Third Round.

Coffeeville, at Bethelhem..Aug. 1, 2
Mt. Pleasant, at Marshall Ins Aug. 7,
Byhalia, at Emory.....Aug. 8, 9
Cambridge, at Midway.....Aug. 15, 16
Taylor, at Burgess.....Aug. 17,
Lamar, at Harris Chapel...Aug. 21,
Ashland, at Wesley.....Aug. 22, 23
Toccopola, at Salem.....Aug. 28,
Randolph, at Washington..Aug. 29, 30

R. A. TUCKER, P. E.

Greenville District—Third Round.

Clarksdale.... ....Aug. 23, 24
Lula and Dubbs, at Birdie.Aug. 30, 31
Friar's Point.... .....Sept. 6, 7
Boyle, at New Salem.....Sept. 13, 14

H. S. SPRAGINS, P. E.

Winona Dist.—Third Round.

North Carrollton, at Smith's Chapel .....Aug. 22, 23
Schlater, at Schlater.....Aug. 29, 30

BEN P. JACO, P. E.

Sardis Dist.—Third Round.

Lake Cormorant, at P. C....Aug. 22, 23
Charleston, at ——— .....Aug. 29, 30
Oakland, at ——— .....Sept. 4,
Courtland, at ——— .....Sept. 5, 6

J. W. DORMAN.

Columbus Dist.—Third Round.

Columbus Circuit, at ——— .Aug. 22, 23
Macon Circuit, at Soule Chapel .....Aug. 29, 30
Longview, at Pugh's Mill..Sept. 2,

W. W. WOOLLARD, P. E.

LOUISIANA CONFERENCE.

Lafayette Dist.—Third Round.

Houma-Lafourche, at Bourg .....Aug. 22, 23
Evangeline Miss., at Bethel, Fri. .....Aug. 28,
Patterson ....Aug. 30,
Bell City .....Sept. 5, 6
Lake Arthur .....Sept. 6, 7
Jennings ....Sept. 12, 13
Jeanerette ....Sept. 19, 20
St. Martinville .....Sept. 20, 21
Indian Bayou .....Sept. 26, 27

JAMES I. HOFFPAUIR, P. E.

Ruston District—Third Round.

Arcadia.... ....Aug. 22, 23
Cotton Valley.. ....Aug. 25,
Ruston.... ....Aug. 27,
Sibley, at Pine Grove.....Aug. 29,
Minden.... ....Aug. 30,

BRISCOE CARTER, P. E.

Alexandria Dist.—Third Round.

Longville, at Hopewell....Aug. 22, 23
Melville, at Woodside.....Aug. 29, 30
Marksville .....Aug. 30, 31

H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.

St. Francisville, at Star Hill Aug. 22, 23
Hammond .....Aug. 30,
Kentwood ....Aug. 31,
Amite ....Sept. 1,
St. Helena, at Center.....Sept. 5, 6
Baton Rouge .....Sept. 7,

Let all pastors be prepared to answer questions relative to education and ministerial supply.

H. W. BOWMAN, P. E.

Shreveport District—Third Round.

Queensboro.... ....Aug. 23-26
Texas Avenue..... .....Aug. 23, 24
Logansport, at Bell Bower..Aug. 29, 30
Vivian, at Vivian.....Sept. 6, 7
Mooringsport.... ....Sept. 13, 14
First Church, Shreveport..Sept. 20, 21
J. S. Noel, Jr., Memorial...Sept. 20-23

Wm. H. COLEMAN, P. E.

Monroe District—Third Round.

Floyd.... ....Aug. 22, 23
Delhi, p. m.....Aug. 23,
Delhi, a. m.....Aug. 24,
Magnolia.... ....Aug. 30,
Clayton, Tuesday.....Sept. 1,
Girard, 10 a. m.....Sept. 3,
Rayville.... ....Sept. 6,
Monroe, p. m.....Sept. 6,
Bastrop.... ....Sept. 13,

WM. SCHUHLE, P. E.

CLUB SAVED THIS MEMBER $150

The Management of the New Orleans Christian Advocate Piano Club has received a letter from one of its old members who selected the Ludden & Bates Self-Player-Piano. He describes the instrument as "The Prince of Home Entertainers" and continues as follows:

"After investigating two other makes during a recent visit to New York, I concluded that I saved one hundred and fifty dollars by buying from you."

This letter is a fair sample of the daily correspondence of the Club. Similar expressions are received by the hundreds from those who have had their instruments for sufficient time to judge, and are delighted with the prices, terms and privileges afforded by the Club.

Every subscriber is cordially invited to write for a copy of the Club's illustrated catalogue which pictures and describes the Pianos and Player-Pianos and explains the big saving in price which results from clubbing our orders in a syndicate of one hundred buyers. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

MARRIED.

On August 5, at the home of the bride, by Rev. J. D. Simpson, Mr. MARVIN McPHERSON and Miss LOUISE DITTMON, both of Pickens, Miss.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

Our deepest need is to take hold on God, to give him channels through which his grace may freely work.—Selected.

CROWLEY AUXILIARY.

The Crowley Auxiliary has through the very able leadership of our president, Mrs. A. P. Holt, made rapid strides toward an ideal working plan. We meet every Monday in the month. The first for business; the second for a literary meeting, using the Voice and leaflets for the month as a basis for the program; the third is the Mission Study class meeting; and the fourth, for Social Service reports under the fourth vice president's leadership. The fifth Mondays are given to purely social meetings at which time we entertain the ladies of the Church. The members have been asked to pledge a regular amount each week for which the duplex envelop system is used.

The social service work here is splendidly planned. The membership is divided into circles which meet on the first and third Thursdays, at which time local business is discussed, local dues paid, and the pledge on the new church building collected. Reports are made of garments, supplies and cash given away. A total report is made on the fourth Monday and handed to the corresponding secretary for her report.

Of course, this does not run as ideally as some of us would like, the meetings are not as well attended as they should be, and we have not reached all the women we should like to, but we have kept up with all of our dues, pledge, and scholarship, besides having turned over $4500 to the building committee of our new church during the past two and a half years.

We held an open session in conjunction with the Young People and Juniors last Sunday night, which every one considered a most perfect success. We have a splendid Young People's Society under the leadership of Mrs. Shelby Taylor, our second vice president, and a flourishing Junior Society under the very able leadership of Mrs. Leala Mixon.

We are planning a service in the near future with our missionary hymns and hymn writers. The plan is to have a sketch of the circumstances surrounding the writing of the hymn and something of its author, followed by the hymn being sung. This ought to be a pleasant as well as an instructive evening.

Mrs. JOE WYNN, Pub. Supt.

A MESSAGE FROM THE COUNCIL TREASURER.

Beginning with the October quarter, I shall close my books on the 20th of the month, and all reports received after the 20th will have to await reporting till the next quarter—that is, all reports must reach me on or before October 20, January 20, April 20, and July 20.

Auxiliary Treasurers, please take notice and send in your reports to the Conference Treasurer in time; and remember, if your fourth quarter's report is late, it will make the Conference report for the year that much less than it should be. Please be prompt.

ORGANIZATION OF HOME MISSION WORK IN THE MISSISSIPPI CONFERENCE.

We owe the women of the Mississippi Conference Missionary Society an apology for the tardy appearance of this article. It should have appeared in our Woman's Missionary Edition, but circumstances over which we had no control prevented us from writing it at the time.

Mrs. B. F. Lewis, of Crystal Springs, sent us two very valuable missionary documents containing many interesting facts concerning the early organization of the missionary work in our Conference. We feel that these facts must be put into print for the benefit of our women who do not know them. Not beigg a native Mississippian, they were new to us, but so full of interest and soul-stirring depths, that we would not deprive others of the pleasure of reading of the faithful and efficient labors performed by these pioneer workers for our great missionary cause.

The Woman's Parsonage and Home Mission Society was organized in 1893 at East End Church, Meridian. Repeated efforts had been made to effect a Conference organization, but all had failed until this time, and its successful accomplishment was due to the arduous efforts of Mrs. Clara H. Cope. The first officers were: Mrs. I. N. Chatfield, president; Mrs. E. P. Mellen, vice president; Mrs. M. F. Lewis, recording secretary; Mrs. Clara H. Cope, corresponding secretary; and Mrs. T. B. Holloman, treasurer.

The first anuual meeting of the Parsonage and Home Mission Society was held at Ellisville, Miss., June 15,-16, 1894. The meeting was called to order in the parlor of the parsonage, at 3 p.m., June 15, with Mrs. I. N. Chatfield, president, in the chair. Rev. N. B. Harmon opened it with prayer. "This being the first meeting of this society, the calling of the roll was dispensed with, and the business proceeded rather informally until all could adapt themselves to the newness of the situation."

At the close of the first year, Mrs. Holloman reported $216.88 raised in the Conference from dues and special contributions. At this meeting, Rev. N. B. Harmon turned over to the treasurer $26.75, in dues from three auxiliaries, making a total of $243.63 received by the treasurer. Contrast this with the total amount given in the Home Department during 1913—$17,708.95.

The corresponding secretary's report showed 10 adult societies organized during the year and 2 juvenile, ones, with 72 adult and 31 juvenile members, making a total of 15 adult and 3 juvenile societies, with 261 adult and 45 juvenile members. It is interesting to compare these figures with those found in the minutes of the Third Annual meeting of the Woman's Missionary Society where it shows 116 adult auxiliaries with 2285 members; Young People Junior, and Baby Divisions, 110 auxiliaries numbering 2004 members.

During this first session a public meeting had been provided for and Rev. B. F. Lewis delivered the annual address reviewing the principal features of the various reports as well as noting the encouraging growth of the work. Sixteen subscribers were secured for "Our Homes."

Mrs. Lewis writes: "No account of the Woman's Missionary Society in the Mississippi Conference would be complete without making special mention of Mrs. E. D. Jones, of Carlisle, Miss., and Mrs. Clara H. Cope, of Meridian, Miss. Before we had any organization, for years Mrs. Jones travelled as an organizer, wrote letters, interested the preachers and labored and prayed for the work. After we were organized, Mrs. Cope was our first corresponding secretary, and in the days of our small beginning served us faithfully and well. Both are still living and are held in grateful remembrance by those who know the history of the organization."

Mrs. Lewis' other possession is a letter from Rev. T. L. Mellen dated April 15, 1905. It was evidently in answer to one from her asking for information relative to charges needing parsonages or help on those already under way. Ever mindful of the twofold work of the organization, questions had been asked concerning the foreigners living on the coast, and on this phase of the work Brother Mellen reported thus: "At Biloxi are 500 families of Bohemians; at Pascagoula 100; at Gulfport 50; at Bay St. Louis 200; and probably at other points 100 families more; and just across Pearl River, in Louisiana, and on the Louisville and Nashville railroad about 200 more families; at Rigolets about 100. They are neglected by all denominations. They are here generally from September to May, the summers being spent in the North. A goodly number remain throughout the year. North of Ocean Springs are 250 or 300—possibly more—people, descendants of French or Spanish fathers and Choctaw mothers. They, too, are neglected on account of the bug-bear of 'social equality.'"

Mrs. Lewis, armed with this letter, presented its contents to the first board meeting she attended and upon its facts based her plea for missionary work among the foreigners on our coast.

MEETING AT FLORA, MISS.

Our meeting at Flora began on July 15 and ran 12 days. Rev. J. W. Ramsey conducted it till Friday, when Rev. J. F. Campbell, being on a visit to his father, gave us two good sermons. The pastor finished the meeting. There were nine members added to the Church. I had the pleasure of baptizing and receiving into the Church a Japanese girl, Ume Naito. This girl was brought to this country at the age of five years by Miss Belle Kearney. She is about fifteen years old. She lives with Mrs. Sue Kearney and is a very bright, sensible girl. Brother Ramsey is a very fine man to have in a meeting. His preaching is helpful and strong, and my people were delighted to have him. On the first day of the meeting, on July 15, our quarterly conference was held at Livingstone. Brother Hardin presided admirably. At the close of the quarterly conference, I baptized the infant son of J. A. Bennett, and received into the Church Willie Bennett, and Sarah Mann, daughter of W. E. Mann of Mansdale. At the close of my meeting at Flora I assisted Rev. R. E. Rutledge in a meeting at Wesleyanna Church, the home church of Rev. Daniel Loflin. Here I met his people, the Prices, Ainsworths, Harpers, Singleterys, and others, all good people. We had a very good meeting. Brother Rutledge is a fine preacher to help in a meeting. I had the pleasure of spending a few hours in the parsonage at Florence. Brother Rutledge has a very excellent family, all religious church workers.

From there I went to Oak Ridge, in Copiah County, to help Brother J. H. Grice in a meeting. Here our meeting was beyond the ordinary in the number of accessions to the Church and the number of infants baptized.

I begin my meeting tomorrow at Bentonia, assisted by Rev. Rolfe Hunt. Everything looks good up this way. The people are interested in Church matters, their crops are very fine, and everybody is cheerful.—M. L. White.

SUNDAY SCHOOL NOTES.

By Mr. R. A. Maddox.

The Field Secretary has just completed a campaign for better Sunday schools on Rev. W. J. Dawson's charge. We found that Brother Dawson is doing some good work, considering the conditions. We think his Sunday schools will be much improved, as all seemed to enjoy and appreciate the work of the Field Secretary.

At New Augusta, and Sumrall, with Brothers Dominick and Alford, we were able to do some successful work. The New Augusta people, are planning to do more in their Sunday school. At Sumrall, they have the best equipped church building for Sunday school work I have seen in some time; everything is up to date, including the superintendent. The young pastor, Rev. R. E. Selby, was just entering upon his duties at Sumrall and seems to be in the right place.

A GOAL for the Sunday school teacher; Knowledge of God plus love of Him; attention to the lesson plus love for it; regular attendance plus love of coming; acts of service plus the love of doing; knowledge of the pupil plus love of the soul.

The secretary of the Sunday school on a circuit and be of much help to the Sunday school and to the pastor, if he will write a report of the school on each Monday and mail it to the pastor, telling him just what happened in the Sunday school on Sunday. So often the pastor on the circuit is lost to the Sunday school because of his infrequent visits. It is the duty of the secretary to keep him in touch with it.

In conducting a Round Table, I was asked by the pastor, "How to get the children and young people to remain for the preaching service." After leaving the church the superintendent asked me privately, "How to get the pastor to attend the Sunday school." This seemed to be a case of, "If you help me I will help you, and if you stay with me I will stay with you." The children cannot be expected to attend the Church services if the pastor does not attend the Sunday school session.

I recently visited a Sunday school, in which I did not see a Bible. I could not help wondering what text book was used in that Sunlay school. Let every pupil who can read carry a Bible to the school and use it at least a little, that he may be so taught that he will know how to use the Book.

QUARTERLY CONFERENCE QUESTION NUMBER THREE—"AND THE PASTORAL INSTRUCTION OF CHILDREN?"

Perhaps no question in all our Church proceedings receives as many different answers as the one mentioned above, and which is called at every quarterly conference. Indeed the answers made are almost as varied as the personnel of men in the pastorate. With the direct question before him, the pastor seeks to make an honest and intelligible report, and yet, how often that report is unsatisfactory to himself! The impossibility of reaching the children in the homes and the consciousness that he had very little personal contact with them on the streets, suggested to this pastor early in his ministry the advisability of a few minntes talk—a sermonette of five minntes—at the close of the Sunday school. There is no more important feature of any Church's life than that of the care and instruction of its children; yet this question with its indefinite answer has become so formal as to have lost largely its great significance.

When reading Dr. W. P. Harrison's most excellent book, "The Gospel Among the Slaves," some years ago, I was led to ask that, if in the methods used by the missionaries to the plantations in their instruction to the children, we could not discover the true meaning of this question? From the reports of these pioneers we have statements like these: "It was the regular custom to catechise the children on these plantations every Monday morning about 11 o'clock." Speaking of this CUSTOM another says: "I commenced and carried the children through the questions, and the little fellows were really beyond themselves; their answers were prompt, distinct, and correct." The Rev. Sam'l. Leard, of the South Carolina Conference, makes the following statement: "We had a large colored society, and a still larger number of little negroes under catechetical instruction. The children were catechised during the week at their plantation homes and generally made fine progress." He tells of catechising a class of fifty or sixty under a large oak which stood in front of old St. Mark's. Another, in writing of the work, speaks of it as a duty, saying: "Another duty of the missionary, in addition to catechising the children and preaching to the adults, was to visit the sick and aged in their cabins."

Some years ago I had within my pastorate a brother who was reared in the Dutch Reformed Church in Holland; on inquiry as to the methods of that body, he said the pastor's study was on the same campus with the day school and that every other day in the week, from 3 to 4 o'clock in the afternoon the pastor would instruct the children, and that no child was excused from attending these classes three times in the week, except in cases of sickness. An intelligent, God-fearing, enthusiastic Sunday school teacher, I can not forget with what emphasis he concluded this conversation by saying, "This I consider pastoral instruction to children."

In the Sunday School Magazines of January, February, and March of this year there appeared contributions from Rev. Irving McCann which throw mnch light upon the origin and meaning of this most important question. These articles are in the nature of a review of Mr. Wesley's methods of dealing with the problem of the pastoral oversight of the young. The communications are too long to find place in this article, bnt I shall make from them one or two brief quotations: "Our general method is before school in the morning and after school in the evening to catechise the lowest class, etc. In a reference to the work of instructing the children we have this language: 'Having set apart an hour weekly for that purpose I met the children of our four schools together;' day schools are referred to. Mr. Wesley gave instructions to his preachers. 'To give the children the Instructions for Children, and encourage them to get them by heart, and wherever there could be gotten ten children in a society, to meet them at least an hour every week." From these articles of Mr. McCann it is evident that in the earlier days the instruction of children was more systematic than it is in this day, and furnished an opportunity for a more intelligent report than is now possible with us.

Again, we are led to the conclusion that the Snnday school is largely the development of this idea of our earier days for the care of the children; and probably the loss of force in that part of Question Three, which refers to the pastoral instruction to children, has resulted in part, at least, therefrom.

It would be well indeed for the children if we could inaugurate some plan whereby, with the co-operation of the parents, the pastor could come into closer touch with them and instruct them in religious matters; but until some such arrangement has been effected, this part of "Question Three" must continue to have a significant vagueness and must occupy a place in the Discipline simply because of an honored past.

Port Gibson, Miss. T. B. HOLLOMAN.

THANKS.

I thank Thee, Lord, for cloudy weather,
We soon would tire of blue;
I thank Thee, Lord, for Pain, our brother,
Whose rude care holds ns true.

I thank Thee for the weary morrow,
That makes the Past more sweet;
I thank Thee for our sister, Sorrow,
Who leads us to Thy feet.

—Frederick Lawrence Knowles.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 61—No. 35. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3053.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 27, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

ONE FAITH FOR PREACHERS AND PEOPLE.

A correspondent of the British Weekly says: "Prof. George Adam Smith once said it was a good thing to wash one's face, but not to leave any soap on it! The vast majority of young preachers frankly accept the critical position. I believe it is possible to give the results of criticism without treading on the toes of your people. I believe a minister's first duty is to conserve his church and do not think Biblical criticism need ever interfere with the preaching of the Gospel."

We have often seen such statements as this, but we have scant patience with them. If higher criticism is a good thing for a minister, if it strengthens his faith and enriches his spiritual life, why is it not a good thing for his people also? We do not believe in one creed for the clergy and another for the laity. Such a putting on of clerical airs is too much like the Roman Catholic view that the priests alone can understand the higher things of the Scriptures and that the membership of the Church must have the Divine Revelation interpreted for them. An honest man in the pulpit must preach his real convictions, whatever they may be; and if they are such that he cannot do this and must hide them out of sight, the only decent course for him to pursue is to quit preaching at all or to find another forum where he can freely advocate the truth as he conceives it. A puzzled ministry, setting forth in public only a part of the faith that it cherishes in private, would be nothing more nor less than a species of hypocrisy. Such a procedure would be a disgrace to the Christian Church. It should be remembered that the great inspired Apostle declared that there is "one Lord, one faith, one baptism." The true attitude of the Divinely-called pastor toward his flock is that expressed by the familiar lines of Charles Wesley:

"What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible."

OUR SCHOOLS.

The time is rapidly approaching when all the schools in our patronizing territory will open for another session, and if we had the space at our disposal we should like to write an editorial specifically commending each of them. We believe that all the institutions maintained by our Church in Louisiana and Mississippi are deserving of the patronage of our people, and we sincerely hope that every one of them will have a large attendance. As we see it, there is little excuse for Methodist parents in this section to send their sons and daughters to distant States to be educated. It is worth much to a boy or girl to attend college in the commonwealth in which he, or she, expects to live and work. The friends made there are apt to be near-by in one's after life and not infrequently their influence contributes largely to one's success.

We will repeat again what we have already affirmed in the Advocate more than once, namely, that every young man and young woman who can, should by all means go to college. Not to do so if the way is open is, in most cases, to make an irretrievable mistake. Scarcely any sacrifice should be counted too great to obtain an education. The odds in this age are largely against the unprepared man, and are becoming increasingly so, for the reason that competition is growing fiercer in every field of human effort. It takes a better lawyer, or preacher, or physician to succeed now than it did in former decades. Ignorance is on the retreat everywhere, and the self-taught and self-made man who achieves large things is not so easy to find as in the days agone, because, as we have said, it now takes an ampler equipment to win in the race of life.

It is to be hoped that our people will not allow the financial depression consequent upon the great European war to interfere with the patronage of our schools to any greater extent than is absolutely necessary. We think that the education of their children is one of the very few things that parents are justifiable in going in debt to secure. It is wiser to practice economy at almost any other point than this. Let us do our duty, as we see it, to the best of our ability, and trust in God, and doubtless the outlook will soon grow brighter. The world has its dark days, but the sunshiny ones are far more numerous.

THE BRETHREN IN CUBA AND OUR NEW UNIVERSITY.

The missionaries and native preachers in Cuba hold annually a Preachers Institute at which they study their work and the books in the Course of Study. These occasions are seasons of great spiritual power also.

The meeting this year has just been held in Havana, and it is reported as one of unusual interest. Among other notable incidents was a joint donation from the brethren of $100 for our new university in Atlanta. Such generous action in one of our mission fields ought to provoke thousands of our people to make liberal gifts to the university. Surely it will.

In every part of the Church the people are profoundly interested in the University; but nothing nobler than the gift of the brethren of the Cuban Mission has been done. Nothing can be finer than this unsolicited manifestation of generosity.

SABBATH DESECRATION IN LOUISIANA.

We have been noticing with regret for some years that the desecration of the Sabbath in Louisiana is more open and flagrant than it is in most of the other Southern States. In New Orleans, for instance, the real estate men publicly advertise that they will do business on Sunday and seem to consider it an excellent time for effecting sales and making leases. As further evidence of the slight regard that many of the people have for the obligation to observe the sanctity of the Lord's day, we take from the New Orleans States of Saturday, August 22, the two following announcements appearing near each other upon the same page:

"Plaquemine, La., Aug. 22.—A big mass meeting of the Parishes of St. James, Iberville, Ascension, and Assumption, under the auspices of the South Louisiana Immigration Association, will be held at the Court-house here Sunday at 11 a.m. The meeting is for the purpose of bringing about consecrated and systematic efforts at tick eradication, and also to urge the selection of the Oakley farm on the west bank of the river, at St. Gabriel, as the site for the national demonstration farm."

"Aroused to action by the advance made by the militant Lafourche Democrats, the Progressives of that parish have arranged for a mass meeting to be held at Thibodaux on Sunday. All of the Congressional candidates will be brought here to entertain the crowd."

Such business and political rallies on the Sabbath are a positive reproach to our citizenship and ought to be forbidden by public sentiment, if not by law. There are few communities in the South where such gatherings on the Lord's day would be tolerated. We have never known any of our leaders in national politics to engage in Sunday campaigning. They dare not do so, because they know it would cost them hundreds of thousands of votes.

We are aware that this condition of affairs in Louisiana is largely due to the presence of a considerable foreign population and to the influence of the Roman Catholic Church, which seems to care little for a right observance of the Sabbath. But this does not make the situation any less deplorable, or the challenge to the Protestants of the State to remedy it any less imperative. Obviously, the redemption of Louisiana from the reign of the saloon is not the only reform that we need. We must have a day for rest and worship that is safeguarded by law and respected by our population before we can develop a Christian civilization that measures up to a high standard. Let our preachers and people in every part of the State stand up resolutely for this cause and seek to make their influence strongly felt in its behalf. It is a matter of vast importance.

WANTED—BIG MEN.

Mr. W. M. Thayer relates how Agassiz learned that Cuvier was preparing a work on the same plan as his own, and he knew that if Cuvier's was given to the public there would be no sale for his. While he was lamenting the misfortune to himself if Cuvier should publish his work, the latter sent for him and showed the material which he had collected for his book.

"I have examined your material," he said, "since you placed it in my hands, and it is so excellent and your work so much further advanced than mine, that I deem it more than right to put my material at your disposal, hoping that you will be eminently successful in your efforts."

That is the sort of men the world needs—big men, big inside, big above the shoulder blades.—Christian Intelligencer.

HEAVEN.

Life changes all our thoughts of heaven,
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place:
A home unhurt by sighs or tears,
Where waiteth many a well known face.
With passing months it comes more near,
It grows more real day by day:
Not strange or cold, but very clear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.
—Southern Churchman.

BEGIN NOW.

Do something for God and man. Take up some form of Christian work, however lowly. Do not wait to be asked—begin now; offer yourself. Do something, even if it be a cross to you. Do not be daunted by difficulties. It is more than possible, it is highly probable, that God has a great career in store for some of you, but it will not come to you to begin with, neither should you seek it. God will lead you to it through the faithful performance of obscure tasks.—Rev. Charles Brown.

THE NEW WESLEYAN PRESIDENT'S ADDRESS.

(We give below an extract from the report made to the Methodist Times of the address of Dr. Dinsdale T. Young to the recent session of the British Wesleyan Conference, following his assumption of the office of President, to which he had been elected. Dr. Young will be remembered by some of our readers as the brilliant fraternal messenger to the General Conference of our Church which met in Birmingham in 1906.)

The Methodist Inheritance.

He was sometimes anxious as to whether they were denominationally loyal and ardent, as once they were. He was old-fashioned, and he would view with great deprecation any suppression of the Methodist name anywhere. They were not ashamed of the old colors. It would ill become them to shuffle out of the great name of Wesleyan Methodist. He wanted their Church always to maintain its denominational character. They must be careful of the type. They must see to it that they could not be charged with abandoning so splendid a type. Did they value their magnificent connectional system? It was the envy of all other Churches. Even their itinerancy, which some of them found so oppressive—(laughter)—was viewed with wistful jealousy by almost every other Church. Dr. Rigg used to say that in Methodism it was by their peculiarities they had flourished. It was individuality that counted amongst men. It was not how much they were like everybody else that counted, but how much they were unlike other people—especially some other people. (Laughter.) God save them from marring their own inheritance. Were they as proud as they might be of their magnificent circuit system? It was of priceless worth. He said it with all the more emphasis because he belonged to that most pathetic category of Methodist preachers—the circuit minister. But circuit Methodism, especially in country districts, was one of the problems of Methodism. How did they stand in respect to their peculiar means of grace? What about the Class Meeting? Was it played out? ("No.") He was glad to hear that resounding response. Surely it was not. If they played fast and loose with that, there were other Churches which would take it up. Where were they in respect to their fervor? Fire had always been a great characteristic of the Methodists. There was a day when if a minister of another Church preached without a manuscript and as if he had a message to declare, instead of a philosophy to expound—the highest compliment which could be paid him was to say, "Sir, you preach like a Methodist preacher." (Hear, hear.) A cold, phlegmatic Methodism would never win the victories red-hot Methodism had done in the past. Let them remember the words of Archbishop Alexander—"The Church which renounces its past renounces also its future." (Hear, hear.)

The Impregnable Bible.

How stood they in the matter of secularity? Was there not much danger of a mechanized Methodism? Were they not able more easily to win secular victories than spiritual? "You raise wonderful sums," they were told; "you have splendid buildings; you have a marvelous organization." But they were silent on these points: "The Holy Ghost sent down from heaven is among you. You are walking in the unction of the Holy One." It was the spiritual Church in the long run which won the people. How did they stand as to the great historic notes of doctrine? What was their relation as a Church to the Bible? He assured them frankly that multitudes among them— and they were not uncultured people, not the crotchety grumblers—multitudes among them were greatly concerned with that question. And if the people were concerned, it behooved them to face the matter frankly, how stood they in relation to the Bible. John Wesley's motto was: "I am a man of one Book; I defer to it in all things great and small." The presupposition of all Wesley's teaching and work was the plenary inspiration of Holy Scripture. He (the President) was not there to argue for any special theory of inspiration. He spoke not by commandment, but by permission. They would allow him, perhaps to bear his personal testimony. He held as an individual the old views concerning the inspiration of Scripture. He wished to involve no one else. But to him the Bible was from cover to cover—rightly translated and rightly interpreted—the Bible was from cover to cover, every sentence of it, not a cluster of human opinions, more or less fallible, but the sure revelation of the mind and will of God. It was only in a very subordinate sense that that Book was a human book. The rock on which the Methodist Church was built was the impregnable rock of Holy Scripture. It was only the Churches that were true to the uttermost to the plenary inspiration of the Bible, to its sovereign character as the Word of God, that could meet the needs of the age, and that would live on without a wrinkle on their radiant brows.

OUR NEW UNIVERSITY AND ITS SCHOOL OF THEOLOGY.

The establishment of the new university in Atlanta has created sincere joy, not only among our Methodist people, but also among all the true friends and patrons of Christian education. And assuredly our own people should be full of thanksgiving for the wonderful providence which has blessed them with this new institution of learning. It is, when all things are taken into consideration, the most remarkable single educational achievement that has been accomplished in the South. The readiness, the enthusiasm, the faith, the hope, and the exceptional benefactions which brought about this success even startled the public. There has never been anything in the history of education in the South like it, and all lovers of real American education have the most solid cause for their joy and thanksgiving.

The Commission wisely followed the plan, which pressing needs indicated, and established the school of theology as the first department of the university. When the General Conference adjourned, the latter part of May, our Church, unlike any other great Church in our country, had no theological school in which to train its young ministry. It was a gloomy outlook. The most hopeful leaders among us did not see how it would be possible within one or two years to provide a Methodist school for the training of Methodist preachers. However by the blessing of God, in less than two months, there was actually founded a new theological school on the largest scale ever undertaken by our Church.

Our young preachers are to be heartily congratulated upon having such exceptional opportunities as this institution will furnish to prepare them for high service in their sacred calling. And every young man who expects to enter the ministry in our Church should avail himself of this rare opportunity to secure special theological training.

There are many distinct advantages which this school offers and I write this article to bring some of them to the attention of the Church, and particularly to the attention of our young preachers. The location of it is one of the largest assets. Atlanta is recognized in all parts of our country as the leading city of the South. Its growth in industries and commerce has given it the most commanding influence of all our Southern cities. But in matters of education and religion Atlanta holds a foremost place, and our own school is stronger there than it would have been in any other Southern city. Students in the theological school in Atlanta will come in contact with the larger activities of our modern life, wider varieties of all kinds of enterprises, more phases of church work, a larger number of national leaders in all professions and callings, a fuller expression of our American civilization, and will have a better chance to observe all the best methods of dealing with the tasks of our modern world than they would anywhere else within the territory of our Church. The city is a laboratory of study of all phases of our complex conditions and activities.

The work of the School of Theology will be conducted in the great Wesley Memorial Building, and if the Commission had taken ample time and labored with care and diligence to plan a building adapted to the work of a theological school, it is exceedingly doubtful whether they would have been able to provide such an elegant and well-fitted building as the one turned over for the use of our Theological School. One can not resist the impression that in the building of this commodious and imposing structure a good providence directed, in the beginning, for this larger service it would come to render. There is not in my knowledge in the South a building so well adapted to educational work as this Wesley Memorial Building is adapted to the work of a theological school. Numerous and large lecture rooms, a complete gymnasium with good equipment, a very rare library of Methodist history, an unsurpassed collection of Wesley's works, and the most splendid auditorium of our Church in the city, make it an exceptionally splendid home for a school of theology.

The school which has been established is distinctly and positively a **Methodist school of theology.** There is no attempt to mislead in this respect. Methodism was called into being by a distinct experience and given a distinct work in the world. It is not a worldly enterprise, seeking patronage, but a branch of the Christian Church proclaiming the truth of the Gospel as it has been delivered unto our people by the Holy Ghost. We are not ashamed nor afraid of our belief; nor do we wish a ministry trained out of sympathy with it. Methodist pulpits must be filled by Methodist preachers. No other kind of theological school should have Methodist patronage. This is not narrowness, it is only moral sincerity—a virtue which a gospel ministry must possess. The time has come when schools and individuals that will not hold to Methodist belief, but desire Methodist support, should be given plainly to understand that we are opposed to such a type of brazen infidelity. And young men who expect to fill Methodist pulpits should be careful to attend a school which has the highest regard for the faith of their Church and whose known attitude leaves no cloud of suspicion on their soundness of faith. The Church to which we belong demands soundness of faith in its ministry. There may be a few, and there are,

who disregard this demand; but the true attitude of the mind of the Church, unknown to them, is very far from being one of assurance. Let our young men preparing for our ministry go to a school about which there is no question, and upon whose diploma there will be placed no interrogation point. The world needs to-day the preaching of orthodox Methodist preachers. It needs such preaching now as it needed it in the days of Asbury; and all should labor to furnish such a faithful and sound ministry to this complex age.

But the chief advantage which this new school offers our young preachers is the high type of men who have been chosen as teachers. It is very doubtful whether in all respects there has ever been brought together a company of more capable teachers in a Southern school. They are men of rare natural endowments, the best scholastic training, striking personalities, wide experience, commanding influence in their Conferences, distinguished success as pastors, and men who can preach. They are not untried men. Each of them has a record which reflects honor upon him and his Church. And if one really wishes to prepare himself for the ministry he should by all means place himself under the instruction of men who are preachers. It is the force of the preacher upon the student that makes the preacher as far as human assistance is helpful. The theological school which has in its faculty the best preachers is the first consideration to be taken into account in the selection of a school in which to study. A person who is a poor preacher may give instruction in rules and theories and doctrines, but he will scarcely stir the souls of the young men with the fire of the prophet or the faith of the apostle. The men chosen to fill the faculty of this new school are unsurpassed among Southern teachers in their scholarly attainments, and this must be given due consideration. Yet beyond these qualifications, the members of our theological faculty come to their work out of pastorates where preaching is not a theory, where it is not an art, but a real labor. They know the true meaning of the ministry. They bring to their work the deep consciousness of the pastoral duties, pulpit demands, and the world's call for a saving gospel. They are as sound in faith as they are superior in scholarly attainments. They will not experiment with youth; they will not confuse the minds of students with useless doubts; they will not inspire worldly ambitions; they will not raise unworthy aims; but they will direct their students in the ways of known truth and do all that is possible to fit them for the holy work of a gospel ministry.

This is the best chance our Church has ever offered our young preachers to secure genuine training for their work. It is a chance which should fill all of our people with joy and enthusiasm, and should be used by all our young men who are getting ready for the ministry in our Church.

Now that a good Providence has given to us, by such signal mercy, this school for the training of our young ministers, it is the bounden duty of every bishop, presiding elder, pastor, editor, and church member, who holds his faith with sacred steadfastness, to make it the largest school east of the Mississippi River, and to urge our young men to attend it. We dare not trifle with such a trust. Into it has been put more money for its maintenance and development than we ever before dreamed of putting into a theological school, and this has been made possible by the faith of a single member of our Church, whose letter accompanying his gift is a call to all of us to give the world not only an educated ministry, but a ministry profoundly imbued with the doctrines and experiences of our holy religion. Unfaithfulness to such a providential trust would forfeit the confidence of men and all our claim to divine guidance. I have good faith that our people will love and honor this school in a manner becoming them and in keeping with the Divine Providence which has given it to them.

Charlotte, N. C. JOHN C. KILGO.

A FUND FOR THE QUEEN OF BELGIUM.

(We are indebted to the Jackson (Miss.) Daily News for the following statement and letter. Should any one desire to forward money for this cause through Major Millsaps, it would perhaps be best to address him at Jackson, Miss.—Editor of the Advocate.)

Major R. W. Millsaps has received a letter from Bishop Lambuth in which he sets forth his reasons for making this appeal. Major Millsaps is now at Waynesville, N. C., and has forwarded Bishop Lambuth's letter to the Daily News.

Major Millsaps has made a contribution to Bishop Lambuth's fund and states that he will receive and forward any other contributions that may be sent him. This movement, of course, is not in conflict with the relief work of the Red Cross Society, of which Major Millsaps is treasurer for this State.

Bishop Lambuth's letter follows:

Oakdale, Cal., Aug. 8, 1914.

Major R. W. Millsaps, Jackson, Miss.

My Dear Brother: A war has broken out in Europe unparalleled in the history of man. It is a life and death grapple between opposing forces and is involving in its direful consequences the nations of the earth and their civilization. Not only is the awful tragedy being enacted on land, but the sea, in every quarter of the globe, is claiming its grim share, and the air itself is not exempt from the fratricidal strife.

I need not call upon you and every true Christian for sympathy and prayer. But prayer is of little avail with God, and sympathy is a mere mockery in the ears of dying men, if we fail to back up prayer and sympathy with deeds. If ever there was a time in our lives, yours and mine, when supreme obligation demanded immediate action, that hour has struck. We will not discuss the merits of the conflict now raging. That is out of place. The other powers are strong, but little Belgium is struggling against over-mastering odds. Hundreds on both sides have fallen in the three days' fight before Liege, and thousands more will go their way before the terrible conflict has ended.

King Albert has gone to the front. His palace has been turned into a Red Cross hospital. The Queen has taken her place among the nurses. It is this king who reversed the policies of "red rubber" in the Congo, checked the atrocities, and refused the revenues of the Royal African domain; thus making amends for the acts of his predecessor. It is this Queen who, out of her own purse met the expense of travel of scores of wives of Belgian officers to the Congo, that they might make homes for their husbands and advance Christian civilization in that benighted land. It is these officers who extended protection and kindness to me in the remote interior of Africa and to our missionaries at Wembo Niama. It is to Belgium that we are indebted, as a Church, for large grants of land which have made our Congo mission possible.

I desire to raise at least $1,000 at once and to have it presented to her Majesty, the Queen of Belgium, to be applied by her to the care of sick and wounded soldiers. I pledge $25 to start this fund. May I not count on you for $10, or more if you feel able, to be sent me by return mail at Oakdale, Stanislaus County, California?

These gifts, while through our Church, are not missionary. Yours in the interest of humanity,

W. R. LAMBUTH.

THE EDUCATIONAL CONFERENCE AT JUNALUSKA.

The Educational Conference which met at Junaluska, August 4-7, pursuant to the call of the Secretary of Education and the Superintendent of the Department of Ministerial Supply and Training, was in every way a delightful and profitable gathering.

Representatives of schools and educational boards from almost every Conference in the South were in attendance, and for three days the one theme—Developing a Ministry—was the subject of their most earnest thought and consideration.

The first day, Tuesday, was devoted to a consideration of The Need of Men—the number and kind of men needed, and the sources from which the men must be obtained.

The fact of a divine call to the ministry—heard in the heart of the man, and specific—was recognized as a cardinal fact; but the environment surrounding the man, in the home, the church, the school, was recognized as also of tremendous significance in enabling him to hear and respond to the call, or deafening his ear to such concerns.

That the Church should, through all her agencies and ministries, contribute to the effectiveness of the call of God to men, was affirmed to be her part in the bringing of the needed men into the field.

The second day's sessions, Wednesday, were devoted to a consideration of the subject, The Need for Training in Developing a Ministry. The present educational status of the ministry and the demands of our day for trained men were discussed. And then the parts which the conference examining committees, the Correspondence School, the Church college, and the theological seminary should play in training effectively the ministry were emphasized.

Attention was called to the new standards of admission to Conference, and upon the examining committee on admissions it was recognized, will rest largely the duty of enforcing these standards, with due regard to the general welfare of the Church and of the men considered.

It was urged that, as never before, the Committees, Conference Boards of Education, and Presiding Elders, should assist young men in obtaining the needed preparation; and that for lack of training no young man should be turned away; but rather, assistance in meeting the requirements should be freely provided.

On Thursday, the last day of the Conference, the discussion centered around the subject, The Need of Financial Assistance in the developing of an efficient ministry; the extent and need of this assistance; how to help without hurting; what other Churches are doing; the importance of a general loan fund; and how to build up and administer a loan fund, were all considered.

The need of financial assistance was abundantly shown; but the danger and injustice of burdening our young men with debts, even to the Church, which they have scant prospects of paying on account of inadequate salaries, was recognized. The plan of providing the needed assistance, subject to cancellation of the obligation, provided so many years service be rendered the Church, or provided the salary is beneath a specified limit, and in case of death, was generally felt to be more just as well as generous, than to require iron-clad notes, payable regardless of circumstances. The policy of the Presbyterian Church, U. S. A., met, it appeared, with most general approval. In view of modern demands, advanced standards, and what other Churches are doing, a decided movement in the way of more general and generous assistance rendered to men preparing for the ministry, was recognized as imperative. Southern Methodism, it appears, is far behind in this.

As to the personnel of the Conference, most of those on the program were present and handled effectively the subjects assigned. The new man at the Conference was Rev. H. C. Howard, D.D., professor-elect of Systematic Theology in our theological seminary at Atlanta. Thoughtful in mien and vigorous in speech, he made a most favorable impression. The absence of Rev. J. L. Cuninggim, on account of illness, who had shared jointly with Dr. Anderson in the preparation of the program, was deplored.

As to Junaluska, all that has been said of it is true. The grandeur and beauty of the lake and mountains surpass anything that we have seen.

Surely no other Chatauqua Assembly is so fortunate as to location, and the possibilities at Junaluska for Methodism are great.

THOS. H. LIPSCOMB, Secretary.

Church News

The General Board of Education of the M. E. Church, South, will meet in Atlanta, Ga., on Sept. 16, 1914.

• • •

The Canadian Methodists raised for missions during the past ecclesiastical year $681,340.99, a gain over the contributions of the preceding year of $2,162.29.

• • •

Bishop E. E. Hoss was recently in New York to attend a meeting of the Executive Committee of the Western Section of the Methodist Ecumenical Conference.

• • •

The old Bascom Chapel near Annapolis, Md., has been moved into the town and rebuilt upon a well-located lot, giving the Southern Methodists a neat house of worship at that widely known place.

• • •

Rev. S. F. Collier, the retiring president of the British Wesleyan Conference, was elected to bear fraternal greetings from his Church to the Australian Methodists when they celebrate their centenary in August, 1915.

• • •

Bishop A. W. Wilson has lately been spending some time in Canada. His daughter, Miss Nina Wilson, states that the report that he was some weeks ago contemplating a trip to Europe was without foundation.

• • •

An episcopal residence is being constructed in Charlotte, N. C., for Bishop J. C. Kilgo. This is right. The Church should take good care of a servant who toils as faithfully to extend her borders as this brilliant chief pastor does.

• • •

At the recent session of the British Wesleyan Conference (which was the 171st session), at Leeds, England, a whole day was devoted to considering the state of the Church. The next session of the Conference will be held in the great Central (Methodist) Hall in Birmingham.

• • •

Batesville, Ark., will have the honor of entertaining in the splendid new Methodist Church just erected there the first session of the North Arkansas Conference. The host of the Conference will be Rev. T. Y. Ramsey, who spent a considerable portion of his ministry in North Mississippi.

• • •

It has been arranged by the English National Council of the Young Men's Christian Association to have Dr. G. Campbell Morgan to make a tour of India in the interest of religious work among educated young men. He will leave London on this mission, which will cover a period of several months, next October.

• • •

Sixteen Roman Catholic priests and seven brothers of a missionary order of that denomination who had been banished from Mexico, arrived in New Orleans last week. All the priests in the party were Spaniards, and none of them could speak English. It seems to be the purpose of the Constitutionalists to destroy the power of the Romish Church in Mexico.

• • •

Pope Pius X died at the Vatican in Rome, Italy, on August 20. He was born at Riese, in the Venetian provinces, on June 2, 1835. He was elected a Cardinal in 1893, and to the Papacy in 1903. He seems to have been a man of kindly disposition, but did not possess commanding ability. It has been announced that a conclave to elect his successor will probably be held in Rome on Sept. 3.

• • •

The Educational Association of Japan recently conferred upon Miss Nannie B. Gains, principal of the Hiroshima Girls' School, and one of the best known of our missionaries in the Far East, its medal and certificate of honor, in recognition of her long and meritorious work as an educator in that country. This is said to be a distinction that has been awarded to very few foreigners.

• • •

Rev. A. D. Betts, D.D., of the North Carolina Conference, celebrated his 82d birthday on Aug. 25. He is yet a frequent contributor to the church press, and, what is more worth noting, his communications are brief and to the point. This shows that longevity and prolixity are not necessarily "one and inseparable." On the eve of his birthday Dr. Betts, in writing the Raleigh Christian Advocate, said: "I want to make a new start to try to help souls toward heaven."

• • •

According to the Raleigh Christian Advocate, Mr. H. A. Hayes, formerly Superintendent of the Children's Home at Winston-Salem, N. C., after being arrested in the Northwest and brought back, pleaded guilty to the charge of embezzling $5500 from that institution, and has been sentenced to ten years in the State prison. Mr. Hayes was at one time principal of the city schools at West Point, Miss., and was widely known as an Epworth League worker. We regret very much to learn of this phase of his career. He was a man of uncommon gifts who might have exerted a wide influence for good.

THE NAME FOR OUR NEW UNIVERSITY.

Mr. Editor:

I believe, with Dr. John L. Weber, that honors should not be delayed, therefore I suggest that Candler University be the name given our new school in Atlanta, and that some hall of the buildings be named for Bishop Coke. A splendid statue and fountain on the grounds would be a suitable memorial to him.

The fact that Bishop Candler has done such long and efficient service for Christian education, and the fact that his brother, Mr. Asa G. Candler, has given so munificently to the same cause, should be considered in selecting a name for our new school. JOHN SIEBE JOHNSTON.

Centenary College, Shreveport, La.

TO WHITWORTH GIRLS.

Whitworth College, August 20, 1914.

Dear Whitworth Girls: How delightful it is to find one's self on the dear old campus, where once in the days gone by I, as a merry school girl, lived and played and worked! I am sitting in a swing within the compound and the sunlight filtering through the trees makes such lacey patterns on my paper that I can scarce restrain from stopping this scribble and tracing the lovely designs. But I must not, for I want the Whitworth girls of the past, present, and future to know what glorious changes have taken place and are being wrought in this, my beloved Alma Mater.

First, the old Calisthenics Hall is gone, and the President's Home, a dignified house of a conservative type, is in its place. Don't you remember, classmates, how we used to decorate and decorate for public affairs? It was hard to make the stage pretty, and I have no regrets, but I know mother will be sorry to hear that the hall was torn down two years ago, for in the seventies when their beloved Dr. Johnson was here, they actually had recitation rooms (and nice ones, too, I am told) in the basement. In lieu of this relic is a truly beautiful building, "The Mary Jane Lampton Auditorium." I wish each of you could see it. It is on the east campus, quite near the dreaded line of trees that we were told was the border line of danger and must not be passed in our evening strolls lest perchance something naughty might be done. The seating capacity of the hall is 800 and, girls, it is up-to-date in every detail, and so artistic!

Another surprise for you: The Brown House is no more. In its stead a magnificent brick dormitory is being built. As I write, I can see workmen scurrying to and fro like so many mice, and the noise they make is enough to send my poor wits wool-gathering. The basement is to be used for the gymnasium and the newly-established School of Domestic Science. (How glad I am that our girls are to be given training for home-making!) The other two floors will have dormitory rooms for fifty students, parlors, a Y. M. C. A. room, and offices for the President and Dean. Each room is to have its own lavatory, and of course there are commodious baths.

The other dormitories are getting their share, too. Margaret Hall is being re-calcimined throughout, and heavy mats are being placed through the corridors and down the stairs. Whitworth Hall, you would hardly recognize. The old parlor and the rooms to the rear of it are being thrown into one big comfortable dining room. The kitchen is to be just back of it, while the infirmary comes out of its "Retreat" and occupies the rooms on the right of the hall as one enters. Nicest of all, a perfect heating system is being installed throughout, including the new dining room and infirmary, and the College has its own sewerage system.

I am told that these improvements will approximate a cost of $50,000. There are many things I haven't mentioned: The new covered walk for the protection of the girls in the mad rush to breakfast, two attractive pavillions, and the elegant pianos, all new and in good condition (twenty Haynes practice pianos, two Knabe Grands, and one or two of other makes, such as Mason and Hamlin's).

I do hope that all the old girls will talk of this Greater Whitworth and swell the number of Whitworth-bound girls on September 23. The opening has been postponed on account of the improvements from September 16 to September 24, but this means the home-coming must take place on September 23, so that each girl will be in time for work the next day. This is a fine school, with the scholarly atmosphere which only age gives, yet with the alertness which comes only from modern improvement.

"Here's to old Whitworth! Drink it down."

Lovingly yours for Whitworth,

AN ALUMNA.

EMORY COLLEGE AND THE NEW UNIVERSITY.

(The relation of Emory College to the new Methodist university in Atlanta is a matter of general interest. We take the following authoritative statement from the Wesleyan Christian Advocate.)

It seems some people do not quite understand the relation of Emory College to the University, which has been recently established by the Educational Commision of the Methodist Episcopal Church, South.

Emory College, with its high standards and inspiring traditions is to be preserved intact and will be the collegiate department of the university. It will not do less work or different work than it has done in all its glorious past; but its courses will be enriched and its work greatly improved. Its relation to the university will be just as Harvard College is related to Harvard University. It will help the new university and the new university will help it.

Emory College has an able faculty and is well equipped with libraries, apparatus, etc., to do all the work of a first-class college. Its plant and endowment are together worth about $700,000. It is in easy reach of Atlanta by convenient railway schedules of the Georgia Railroad, and at an early day it is quite probable there will be also connection by interurban trolley lines. Between Atlanta and Oxford there are also finely graded roads, over which an automobile can go in a little more than an hour. It is evident that all these things will make the connection of Emory College with the university most advantageous to the work in both Atlanta and Oxford. The organization of the faculty in Oxford, under the presidency of Dr. James E. Dickey, will go on with its work just as heretofore; and students looking to future work in the university will find there the best possible preparation for professional and post-graduate courses in the university at Atlanta. When the work at Emory College is described as "The Academic Department of the University," it is not meant that Emory College is reduced to an academy; but what is implied is that all the work leading to the bachelor degrees will be done by Emory College.

Recently there has been completed a magnificent dormitory at Oxford, equipped with the best modern equipment, and capable of housing more than one hundred students. My own son has occupied a room in this building during the past year, and he will return to Oxford and occupy the same room during the coming year. I know of no better place for him, or for the son of any other man, to do purely collegiate work.

In making this statement I may add further, that every day brings me additional subscriptions for the founding and equipment of the university. In my morning mail I have a letter from a generous friend, sending me his check for one thousand dollars and his note for fifteen hundred dollars more. On the day before, I received other subscriptions from liberal men in Georgia, Florida and South Carolina.

This is as it should be. All our people, rich and poor alike, must have a part in this great work.

I believe our Church is entering upon a new and nobler era in its educational history. If all our people will unite at once in carrying to success this movement, the entire South and our whole country will be blessed by it. Let none of us fall short of doing our duty with the utmost zeal and fidelity. W. A. CANDLER.

TO OUR PREACHERS

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1914. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

Secular News and Comment

The floating of loans in the United States for the warring European nations will not be allowed.

* * *

The final figures show that the estate of Mrs. Eddy, the founder of Christian Science, amounts to $2,709,214.

* * *

The council of the Bad River tribe of the Chippewa Indians, which assembled in Wisconsin last week, unanimously voted in favor of woman suffrage.

* * *

Field Marshal Kitchener, who has been made Great Britain's Secretary of State for War, is regarded as perhaps the most efficient man in the world in the work of organizing troops.

* * *

The Panama Canal was officially opened on Saturday, August 15, and a dispatch from there on the 17th inst. announced that the collection of tolls up to that time had amounted to $100,000.

* * *

Mrs. Henry Newman, of New Orleans, has given $25,000 to the Board of Managers of the Touro Infirmary to be used for the construction of a maternity hospital. It will be named for her deceased husband.

* * *

It is claimed that in the police courts of London last year more than 6000 persons were identified by their finger prints. Thus it seems that as the facilities for criminals to escape multiply, as the airship and automobile, for instance, the means of detecting them likewise improve.

* * *

The Hon. Hoke Smith was last week nominated by the Georgians for another term in the United States Senate, and Col. N. E. Harris was nominated for Governor. Col. Harris was one of the attorneys for the Church in the Vanderbilt litigation and was a member of our last General Conference.

* * *

On August 18 President Woodrow Wilson issued a formal address to the people of the United States, advising them against partisanship and extreme expressions concerning the European war. In view of the fact that our population has been drawn very largely from the nations involved in the present great conflict, Mr. Wilson's admonition was needed and timely.

* * *

In the State Democratic primary held in Mississippi on August 18, six of the present Congressmen were renominated, the other two, having no opposition, had already been declared the Democratic nominees in their districts. This means, of course, that there will be no change in the delegation, since to be nominated by the Democratic party is equivalent to election in Mississippi.

* * *

The aggregate net incomes of the railroads of the United States for the fiscal year ending June 30, 1914, was $643,600,000, against $729,300,000 for the year preceding, a decrease of about 12 per cent. The gross earnings of the two years were much nearer together than these figures would seem to indicate, but the expense of operating the roads was considerably larger during the latter twelve months.

* * *

At the first meeting of the American Women's War Relief Society in London, $80,000 was subscribed. Among those present were the Duchess of Marlborough, Lady Churchill, Lady Paget, Mrs. John Astor, Mrs. Lewis Harcourt, the Duchess of Roxburghe, the Countess of Granard, and the Countess of Essex. One of the addresses of the occasion was delivered by the Hon. Chauncey M. Depew, of New York.

* * *

Up to the present there have been in New Orleans about 20 cases of the bubonic plague, and between 50 and 60 infected rats have been discovered. Rats are still being trapped at the rate of approximately a thousand a day, and altogether, between 70,000 and 80,000 have been killed. The work of making the buildings of the city rat proof is steadily going forward and the outlook for speedily stamping out the plague is considered encouraging.

* * *

The President has nominated Attorney General McReynolds for the place on the Supreme Bench of the United States made vacant by the death of Judge H. H. Lurton. There has prevailed to some extent a feeling that Mr. McReynolds was not a brilliant success as the chief legal adviser of the government, and this sentiment has found expression in some of the leading dailies that are supporting the present administration, notably in the New York World. It is possible that Mr. Wilson's cabinet will be more favorably regarded by the country at large with Mr. McReynolds out of it. Mr. T. W. Gregory, of Austin, Texas, has been named as the new Attorney General. He was born in East Mississippi in 1861, and was reared at West Point, being a son of Dr. F. R. Gregory, who was captain of the 35th Mississippi Regiment during the Civil War. Mr. Gregory is said to have quite a fine record as a prosecutor of trusts and illegal corporations.

* * *

A press dispatch from Baton Rouge states that the entire $50,000 appropriated by the last legislature to aid in the consolidation of rural schools will be applied to the erection and improvement of school buildings, the State giving about one-third of the amount invested in these structures for the use of united schools, provided they do not cost over $3000 each. The committee directing this work is composed of Mr. Harris, the State Superintendent of Education, Gov. Hall, Mr. T. J. Butler and Mr. C. A. Ives.

RUSTON DISTRICT CONFERENCE.

Haughton, July 28-30.

The three notable features of the Ruston District Conference were:

1. The large attendance. One of the "Connectional officers" said in his address that it nearly gave him stage fright to speak to such a large Conference. He said he had attended several Conferences this year and that there were more people present at the Ruston District Conference than at two or three of the others combined. There was a large number of delegates present, and the good people of Haughton not only entertained the Conference in a most splendid way, but attended the sessions.

2. The report of many additions to the Church. More than 400 were reported as having been received into the Church this year, and far the larger part the revivals have not yet been held. At the present rate of increase, the District will probably be able to report a thousand added to the Church this year. The presiding elder, Rev. C. B. Carter, has sounded the evangelistic note throughout the bounds of the district. He puts tremendous emphasis on "good living, good bookkeeping and hard work" with reference to his preachers.

3. The beginning of a gracious revival. The sermons during the Conference were preached by A. G. Shankle, R. W. Vaughan, J. O. Bennett, and T. J. Warlick. The meeting was continued with Brother Warlick doing the preaching. Twenty-one were added to the Church on profession of faith, and the whole town was deeply stirred.

The Conference committees were as follows:

License to Preach—J. O. Bennett, T. J. Warlick, S. S. Bogan, R. Roberts, and W. C. Barnett.

License to Preach in Interim of Annual Conference—J. W. Faulk, J. O. Bennett, J. M. Brown, and W. W. Holmes.

Quarterly Conference Records—J. G. Sloane, W. C. Barnett, W. J. Johnston, H. L. Noble, and L. G. Smith. Willis Fordham was licensed to preach. The names of local preachers, in orders, were called: W. L. Hamill, J. M. Manley, H. M. Banks, E. C. Bott, T. M. Wafer, W. W. Nicholson, and their characters were passed.

The Conference voted a passage of character and renewal of license to J. L. Lay, M. W. Moncrief, J. E. Napper, and S. P. Moss.

The following were elected as delegates to the Annual Conference: W. C. Barnett, C. H. Henry, W. J. Johnston, and J. L. Lay. Alternates: R. T. McClendon, R. Roberts, J. W. Caldwell, and L. G. Smith.

Plain Dealing triumphed over Bernice in the contest for the District Conference next year. The vote for Plain Dealing was made unanimous. Our connectional interests were well represented: Centenary College by R. H. Wynn and P. M. Brown; Mansfield College by R. E. Bobbitt; our Orphanage by R. W. Vaughan, and the Laymen's Movement in the district by R. T. McClendon.

A few days prior to the meeting of the Conference one of the delegates, a man of God, a true friend to the Church, passed to his eternal reward. He was missed in the Conference. R. W. Vaughan, T. J. Warlick, and R. T. McClendon introduced the following resolution, which was unanimously adopted:

"Whereas, in the Providence of our all-wise Heavenly Father, he has called to his reward our beloved brother, James T. Otts, of the Homer Charge, be it resolved by the Ruston District Conference:

1. That we hereby express our keen sense of the loss of a most devoted, loyal, and consecrated member of the Methodist Church, a delegate to this Conference, a faithful attendant on all the services of the Church, and a loyal supporter of all its institutions.

2. That we extend our heartfelt sympathy to the Homer congregation and to the members of his bereft family.

3. That we are grateful to God for the noble life and splendid service of Brother Otts."

After adopting unanimously a vote of thanks to J. M. Brown, the "young old man" of the Conference, the pastor of the Haughton Church, and to the people for their generous hospitality, the Conference adjourned—the revival continuing.

W. W. HOLMES, Secretary.

WESLEY'S SERMONS.

From 53 to 44.

A curious historical question has been occupying the attention of the Committee on Methodist Law and will form the subject of a recommendation to the Conference at Leeds. As is well-known, the Model Deed prescribes, as the condition of ministry in Wesleyan Churches under the deed, the acceptance of the doctrine and practice "contained in certain Notes on the New Testament, commonly reputed to be the Notes of the said John Wesley, and in the first four volumes of sermons commonly reputed to be written and published by him." For many years it has been held that the first four volumes of Wesley's Sermons comprehended the fifty-three sermons contained in the first four volumes of the edition generally accepted as the standard edition. Recent historical investigation, however, has brought to light the fact that in John Wesley's lifetime several editions of his sermons were published, the first four volumes in some cases containing only forty-four sermons. The Committee on Methodist Law, after carefully examining the evidence, has come to the conclusion that the edition to which the Model Deed makes reference is that containing only forty-four sermons. Counsel's opinion has been obtained, and in a detailed opinion Mr. Owen Thompson, of Lincoln's Inn, pronounces for the eight-volume edition of 1787-8, the first four volumes of which contain only forty-four sermons.

The Conference is recommended to place on record an interpretation of the historic phrase in accordance with this opinion. It should be added, that no modification of doctrinal standards is involved by the omission of the nine sermons.—The Methodist Times.

POSITION WANTED.

A graduate of Whitworth College, Brookhaven, Miss., with five years' instruction in music at the same institution, desires a position as governess or private teacher. Best of references furnished. Address Miss Mary Lee Parker, Wiggins, Miss.

A TRIBUTE TO MRS. WILSON

An address delivered by Rev. A. Hugh Tevis at a memorial service held in Danville, La., August 9. It was forwarded to us for publication in request of a committee representing all the religious communities of the town.

My friends and fellow citizens: We are assembled here not so much to pronounce a eulogy over the distinguished dead as to weep with those who weep and mourn with those who mourn. Today we mingle our tears with the tears of the entire nation—yea, of the civilized world in mourning the loss of the wife and companion of our beloved President—Woodrow Wilson. In mourning the sacred dead we mingle our sorrows and our sympathy in turning aside from our daily tasks and in assembling here in worship we are paying a deserved tribute to the memory of a most remarkable woman. The greatest nation on earth has lost one of its noblest citizens, the cause of Christ one of its most devoted followers, the benevolences of the poor and orphan one of their most tireless workers and fearless champions, a husband has lost as true a wife as ever made a happy home, and the children have lost a mother of the type of self-sacrificing a mother as ever lived.

Coming from the best Scotch-Irish ancestry, born and reared in the cultured and religious atmosphere of a Presbyterian manse, trained and nurtured by the noblest parentage, converted and consecrated in the Church of the living God, it is no wonder that she lived a great and useful life. For want of sufficient data and for lack of time I must omit the details and vital facts concerning her noble career.

The life of Mrs. Wilson possesses none of the glittering glamour, none of the spectacular scenes, none of the endless social functions that have characterized the career of some of the "Mistresses of the White House." Her valuable time was not frittered away in endless society duties for herself and her daughters. Her death was not due, as some say, to overexertion and the excitement of public and private functions, dinner parties and sumptuous dinings. For years she has been a silent sufferer from the disease that took her from us. Slowly but surely it was making its inroads on her system. While she was not a society devotee, she was by no means a recluse or hermit. She always found time to attend to the necessary public functions without neglecting her domestic duties. One who knew her well has styled her both the "servant" and the "queen" of the home. In the truest sense of that term, she was a "home-maker." She was never too tired or too busy to see to the endless details of home-keeping. One of her greatest joys was to delight her husband with a favorite dish at breakfast, prepared with her own hands. Moreover, her taste in keeping the home was marked by extreme simplicity coupled with artistic beauty.

Of her love and devotion to her husband I must not speak at length. To invade the sacred shrine of their domestic bliss would be vandalism. Who knows but what our great and good President would have long since been crushed under the severe strain of his public duties had it not been for her constant and vigilant care over him? What human mind could endure such mental torture and awful burdens, if it did not have a surcease from them at the close of each day in a happy home? What matters how heavy the load or how fierce rage the battle, or how keen the pain in the daily tasks of men, if there is a haven of rest at eventide; if there is an earthly Paradise awaiting them at home; if there is a loving hand to sooth their troubled brows and a smile and a kiss of genuine conjugal love and affection to cheer their discouraged hearts? All this and much more was Mrs. Wilson to her noble husband.

One single incident will suffice to tell of her sufferings for President Wilson. The last day of her life, when suffering untold pain, she exclaimed in almost a death whisper to her physician, Dr. Grayson, "Promise me, promise me, that if I go away you will take good care of my husband." Every morning and evening during her last illness she would caution her physician not to tell the President if she were suffering. She was determined not to worry him with the sad news of the approaching end.

But Mrs. Wilson was more than a home-maker. Her tastes were other than those of the domestic life. She was an expert landscape gardener and an artist of no mean ability and skill. Early in her childhood days she manifested a fondness for the beautiful and the sublime, and was never more happy than when she was listening to the precious secrets of nature. She numbered among her best friends the singing birds, the humming bees and the blooming flowers. Some of her finest paintings are landscape scenes from the red hills of Georgia, near her childhood home. Many of her pictures have taken the prizes in competition with the masterpieces, and two of them to-day grace and classic walls of the Corcoran Art Gallery only two squares from the White House.

But as much as she loved nature and all the loved God's masterpiece—man, woman, and little children—more instead of spending her time with brush and palette putting on canvas the exquisite scenes of nature, she chose to emulate the example of her Lord and Master, and put her mental brain, her good-heart and unselfish courage. Hence her chief delight was not in nature but in living human beings. The one question which seemed to be uppermost in her mind was "How can I help these poor working girls and these poor tired mothers and neglected children of Washington?"

When she went "slumming" it was not from the curiosity but with a yearning desire to improve better homes for the poor. Much of her best efforts and most altruistic work was never known to others, for she still fully exploded newspaper publicity and never gave interviews to reporters. She preached and practiced social service because she felt very keenly the wrongs and needs of the poor. To her they were like the multitudes that Jesus had compassion on, and like sheep without a shepherd. What greater interest could she manifest, or what greater need of praise could she claim to leave behind the humane sentiment of the law passed by Congress favoring the poor of Washington City, making their homes more sanitary. Only a mile from a dying woman and Congress by a unanimous vote is glad to gratify her last wish by helping those she loved best in her own family.

Mrs. Wilson believed in living the simple life. To her extravagance was not only a sin of bad breeding, but a positive sin. In her private and public life she was a model of economy, thrift and frugality. In an address before the Federation of Women's Clubs, some time ago, she affirmed that every woman should live within her husband's income no matter how small, and that $1,000 a year was sufficient for any sensible woman to spend. Simplicity and economy were always practiced in all the public functions at the White House. No revelling feasts were indulged in. No pomp and show of royalty were manifested.

But as great as was Mrs. Wilson in the above-mentioned capacities, she was infinitely greater as a Christian. To her Jesus was not only the Son of God, but her personal Friend. To her Christ was not only the Messiah, but her young Savior. Her aim was to perform humble deeds as the Master did in going about doing good. To her religion was not a mere profession, but a glorious possession. No matter how pressing the duties of the White House, she was always found in her pew at the Presidential Church on the Sabbath. She counted church-going not merely a duty but a positive delight. Her heart feasted on the fundamentals of the faith and the glorious truths of the everlasting Gospel were the sheet anchor of her soul.

Were I called upon to sum up in one sentence the many womanly traits of her noble character, I should say they were: simple faith in God; sanctified common sense; a refined sense of humor; a yearning desire to help others and a passion to serve her husband and daughters in the lofty capacity of wife and mother. From such a life as this we may learn many helpful and happy lessons.

Her passing away at this critical time in the life of our beloved President makes it doubly sad and trying for him. Weighed down by the onerous burden of our great nation and the European wars, keenly missing the cheer and comfort of the two daughters he has given in marriage, and mourning the loss of his faithful companion, our beloved President deserves our tenderest sympathy and fervent prayers.

As we are here assembled, our minds turn to the city of Rome, Ga., where the sacred dust of Mrs. Wilson is now being deposited in the family tomb by the side of her parents and her girlhood friends. We count it a privilege and an honor to weep with our President and to share his burden of grief to-day. But we sorrow not as those who have no hope, for "hope springs eternal in the human breast." "Weeping may endure for a night but joy cometh with the morning." "Precious in the sight of the Lord is the death of his saints."

THE WOMAN'S EDITION OF THE ADVOCATE.

I have been reading with much interest the edition of the Advocate, written up, edited, and gotten out by our missionary women. The articles written show that our sisters are not only facile with the pen, good writers, but that they are well informed on the various phases of woman's work. I have read a number of these articles, and find them very interesting and instructive.

But our godly women, had, long before this issue of the New Orleans Advocate appeared, shown that they were capable publishers and editors in the marvelous success of the "Woman's Missionary Advocate" and "Our Home," published in the interest of our two great mission societies.

Would that the Woman's Edition of the Advocate could be read by all the women of the Church, and that a great multitude of them, now in the ranks, might be induced to join the forces of our zealous missionary women.

Some of the articles in this issue of the Advocate might be read with profit at the regular meetings of the auxiliary missionary societies. The entire issue is worthy of preservation for reference and information.

I heard a devout Christian woman, some years ago, say: "Yes, this is woman's day," or words to that effect. This is a true witness. "Woman is coming into her own." She is, even now, a potent and potent factor in spreading the glad tidings of the Gospel throughout the world.

T. C. Watt.

Starville, Miss.

LIFTING THE BASE LINE

Rev. W. W. Pierson, D.D.

To lift anything you must lift its base line. We want to lift the work of the world's evangelization. To do this we must lift the base line of its support. That is the assessment.

No Need to Argue.

That the assessment is small, inadequate, necessary, that it is the humiliating measure of the missionary liberality of multitudes of the church members, and that only 85 per cent of it was paid last year is unpleasant reading. That the cause languishes and the fields call and the missionaries plead in vain, while we must split a penny to get anything small enough to represent our weekly contribution, is an old story. We will not enlarge on these things. Our shame and confusion should be sufficient enough.

The Crisis.

This is a great hour. It has been called "a dangerous hour." It is certainly a crucial hour. The Church is being tested by the opportunity of the centuries.

In this hour of destiny we are weak and hesitating. We cannot go forward. We can barely stand still. We face the danger of even going backward. All for the lack of a few paltry dollars.

The Appeal.

Forgive the unworthiness of it. Its necessity is our justification for pleading with a great Church to do a small thing for Christ's sake.

It is that we shall PAY THE MISSIONARY ASSESSMENT IN FULL FOR 1914. We are increasing our income from other sources except the assessment. This is our weak point. Shall we not strengthen it? Are we not equal to an increase of 5½ cents a member? Can we not add the 15 per cent of the assessment which was lacking last year? Who dare say we cannot? "We can do it if we will."

England voted a billion dollars for a war budget. All Europe is pouring out her treasures to kill and destroy. Shall we grudge a few pennies to the Prince of Peace? Of all times this is the time for us to rally to the cause that will make war impossible. A decrease at this time for any reason would be a crime. A deficit now of all times would be a tragedy.

The loyalty of our people will forbid it. They will rally in this hour to the cause and Kingdom of Christ. They will heed the call of their missionaries, they will follow the lead of their pastors, and for once "lift the base line" to the level of FULL COLLECTIONS.

The Home Circle

IN VACATION TIME.

Sometimes in my vacation days,
Before it is September,
I peep into my books to see
How much I can remember.
To me it is astonishing
How I've forgotten everything.
The maps are full of foreign lands,
The copy-book seems crazy,
The grammar's Greek no tongue can speak,
The history is hazy.
It even seems absurd to me
That nine times seven are sixty-three.
The holidays do surely change
Old things from what they were,
And make familiar people strange—
Why, now, if Christopher
Columbus met me at the door
I'd hardly know him any more!
—The Youth's Companion.

A CHILD'S QUESTION.

Two little girls were coming home from Sunday school, and during their walk they talked of what their teacher had said. It was about "coming to Jesus." The more they talked the more perplexed they became, but on reaching their home they at once went to their mother, and this is a part of the conversation which took place:

"Mamma, our teacher told us to-day that we must come to Jesus if we want to be saved. But how can I come to him if I cannot see him?"

"Did you ask me to get you a drink of water last night?" replied the mother.

"Yes, mamma."

"Did you see me when you asked me?"

"No; but I knew that you would hear me and get it for me."

"Well, that is just the way to come to Jesus. We cannot see him, but we know that he is near us and hears every word we say, and that he will get us what we need."—United Presbyterian.

THE RAIN FAIRIES.

Around the corner of the house Willy Wind came whistling a merry tune and the lively little rain drops began to dance and chatter and patter on the window pane.

"Whew-ew-ew!" whistled Willy.

"Patter, patter, patter," sang the rain-drops as they joined hands and ran down the glass so fast that you could not tell one from another. They were having a fine, jolly dance on the outside of the window, but inside, a little girl sat with her head buried in the sofa cushions and cried.

"Oh, dear!" she sobbed. "Mother won't let me go out and play in the rain, and I wish it would never, never, rain again!"

And just as she said this she heard a soft, whispering sound and looking up she saw a row of tiny fairies hopping about on the window sill.

"Isn't that too bad!" said the first little fairy with a great big sigh.

"Isn't that too bad!" said the second little fairy with a still bigger sigh.

"Isn't that too bad!" said the third fairy, and then they all sighed at once.

"What is too bad?" asked the little girl.

"It is too bad that you do not like us," answered the fairies.

"But I never saw you before," said the child, "so of course I don't dislike you."

"Never saw us before! Why, we are the rain-drops and you were just wishing that you might never see us again." The tiny creatures looked very sad as they said this.

"I am sorry if I have hurt your feelings," returned the child, "but you see, you always come just when I want to go out to play."

"That is what all the children say!" cried the rain-drops, shaking their round glittering heads. "None of them like us in spite of the good things we do."

"What good things do you do?" asked the little girl.

"We give drink to all of the flowers and plants and trees," said the first fairy."

"And we wash their faces, too," said the second little rain-drop.

"And in the cities where the streets are paved the rain cools them in the hot summer time," cried the third fairy.

"And we—"

"Hush!" whispered the first fairy. "We haven't time to tell her any more; she must find out the rest for herself. We must go now and dance for Willy Wind. Just hear how hard he is whistling!"

So off skipped the rain fairies with a lively gurgling and splashing and the little girl sprang up and ran to the window to watch them.

Out in the garden path they had made a puddle and seemed to think it great fun to jump in and out of it again to the tune the wind was whistling. And as she watched them dance the flowers in the two long beds beside the path all bent their heads and leaned to one side just the way brother Tom did when mother washed his face.

"Oh, they are having their faces washed by the rain!" she cried. "And here come the sunbeams to dry them off."

Willy Wind gave one last whistle when he saw the sunbeams coming and blew away to another town carrying the fairies with him. But on every plant and tree and flower they had left little trembling raindrops and as the sunbeams crept through the garden and kissed each one they turned into sparkling jewels, and the modest mignonette, the tall and stately golden-rod and the leaves of the sturdy apple tree all wore diamonds more beautiful than a queen's.

Now a robin came and took a drink from the puddle in the path, hopped in and had a bath and then flew up to the rosebush by the window and chirped a happy song.

"I love the rain," he seemed to say.

"And so do I," said the little girl.—Elizabeth Gale in The Child's Hour.

PRAYER THAT MADE A BISHOP.

Dr. Louis Albert Banks tells us that "when Frank W. Warne, Bishop, was about fourteen years of age he was given some special work one evening by his father. It happened that just then some boys came to play, and instead of doing what he was told Frank went off to play with them. A little later he met his father, who inquired, 'Have you done what I told you?' The boy answered, 'Yes.' The father knew that he had told an untruth, but said nothing. The boy felt rather badly about it, but nevertheless soon fell asleep, on going to bed, and slept soundly.

"Next afternoon his mother said to him, 'Your father slept none last night.' Frank knew that his father was well, and said, 'Why didn't he sleep?' His mother said, 'He spent the whole night praying for you.'

"The last sentence was like a bell ringing in Frank Warne's ears, and like an arrow in his heart. He was convicted of sin, and knew no rest until he knew it in the consciousness of pardoned sin.

"Bishop Warne attributed his decision to become a Christian to that night in which his father kept vigil all night, praying for his boy who had proved untrue; and he said, 'I can never be sufficiently grateful to him for that night of prayer.' Surely," said Dr. Banks, "there is in that sentence a suggestion for many an anxious parent, and a fact many a young fellow might lay to heart."—Central Christian Advocate.

A GREAT MAN'S ADVICE.

Governor Charles E. Hughes, when chief executive of New York, gave this advice to the boys of Troy one Sabbath afternoon: "Put a little more into the measure than you need to. Give a good basketful of fruit and don't simply have a little display on top. Give a little more work than you are asked to give, and it will show on the one hand that you are unpurchasable, and on the other hand that you esteem it an honor to give more than is required at your hands." Boys, try the above advice.—Methodist Recorder.

LET CHILDREN WRITE.

Perhaps many a poor penman would have written a more creditable hand if in childhood he had had a desk of his own, in a suitable place, provided with materials for writing at such times as he chose. It would have seemed an art more worth cultivating under such conditions than when he had to write on his knees or on a littered table.

Every child's room should have a private desk or table where he may write. Here he should have a stock of pens, penholders, pencils, pads and writing paper, and he should be trained to use these materials frequently, says The Mother's Magazine.

Such a bit of property helps him to cultivate neatness and order. If he evidences slovenliness at first, the mother should urge him to orderliness and inspect his desk until he has attained neatness.

It should be impressed upon him that this is part of his training, that as a man he will always need to keep his papers in place and in order, and that if he is to be in the employ of others, it will be to his advantage to have formed good habits in such matters.

The child will take pride in possessing his own desk and pens, and this will lead him to the cultivation of the use of pen and ink.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

DR. WATKINSON ON PUBLIC PRAYER.

Of all the British Wesleyan preachers, Dr. W. L. Watkinson is perhaps the most widely read and admired on this side of the Atlantic; therefore, what he has to say on any subject is a matter of general interest in this part of the Methodist world. For this reason we give our readers the following reference to a recent article from his pen on public prayer, which we take from the Methodist Times (London):

"That public prayer is largely a gift is the opinion expressed by Dr. Watkinson in an interview reported in the Homiletic Review by Denis Crane. The veteran preacher declared to his interviewer that a sense of music is in all of us, but there is a wide difference between the great composer and the tom-tom beater. So in prayer some men have a genius for it. 'Simplicity,' added Dr. Watkinson, 'is the first law of public prayer—simplicity combined with brevity. We do not need to go into particulars with Heaven....nor should we spin fine phrases in adoration of the Deity. This is nauseous.' Dr. Watkinson also expresses the view that the liturgy in public worship is often of untold value."

"AN ANCIENT PARALLEL."

With Japan having joined her enemies and Italy apparently about to do so, we can see no prospect for the success of German arms in the great war now raging. With England controlling the seas, it would seem that the German troops must ultimately be starved out, if they can be conquered in no other way. But while this is true, it is not likely that the Kaiser's forces will be easily subdued, or that they will fail to win many victories and to inflict terrible punishment upon their foes. The numerous dispatches appearing in the public prints announcing their invariable defeat and wholesale losses at this stage of the war may well be viewed with some incredulity. Discussing this question in its issue of August 19, the Nashville Banner makes the following interesting comment:

"The Roman historian Tacitus after recounting the valor of the Germans through a long period of time, says:

"'Then followed peace; until profiting by our factions and by our Civil War, they stormed the winter quarters of our troops, put Gaul in jeopardy, and although they were repulsed in that undertaking, lose, to this day, more battles in our dispatches than in the field.'

"As to putting 'Gaul in jeopardy,' history is assuredly repeating itself and there are very good reasons to believe that the Germans of to-day, like their ancient forbears, 'lose more battles in the dispatches than in the field.'

"The New York Herald reported in 1870 a victory for the French at Sedan, when the truth was the French had surrendered and their Emperor, Napoleon III, was a prisoner. It was not the Herald's fault. The dispatches then, as now, came from French sources.

"Without regard to how our sympathies may be in the pending conflict, it is well to take the news now received as possibly of the kind that Rome got from the front in the days of Tacitus. The Germans are good soldiers and their army is the most compact and efficient fighting machine the world ever knew."

MILLSAPS COLLEGE.

While passing up the Illinois Central Railroad some days ago, we were pleased to see the new Main Building at Millsaps College taking on proportions and giving evidence of steady progress toward completion. This new structure will be much superior in every way to the old edifice which it will replace, and we are informed that the work of construction will have gone sufficiently forward by the opening of the college on September 16 to relieve the crowding and inconveniences under which the work had to be done for several months before the last term closed.

In Durant, Miss., it was our pleasure to meet Dr. M. W. Swartz, Professor of Ancient Languages at Millsaps, who was out canvassing for pupils, and we were highly gratified to hear him say that the outlook is propitious for a good attendance upon this excellent institution this fall. President Watkins, Dr. J. M. Sullivan, and others have also kept quite busy during the vacation season visiting various communities and presenting to the public the claims of the college for patronage. They are to be highly commended for their activity in the field, and should have the hearty co-operation of our pastors and people in this important and urgently needed work of securing pupils.

The next session will be the twenty-third in the history of this splendid educational institution. Its work from the start has been of a most superior order and no school in Mississippi now surpasses it in the modernness and thoroughness of the courses of study which it offers. It is surrounded by wholesome moral and religious influences, and the students who have gone forth from its halls have taken high rank in all the walks of life. We have no hesitancy in commending it to the Methodists of the Magnolia State as pre-eminently the place for the instruction and training of their sons. The Preparatory Department, the College proper, and Law School may all be depended upon to render a grade of service that measures up to a high standard. Nothing shoddy in the way of tutorage is tolerated.

It should be gratifying to the Methodists of Mississippi to know that the equipment and endowment of Millsaps College continue steadily to increase. The statistics given in the August number of the Bulletin of the Board of Education show that it now has an endowment of $472,397 (of this $173,000 is yet unproductive), an equipment worth $20,000, and a campus and buildings valued at $182,500, making the total resources of the institution, at a low valuation, nearly $700,000. The day is not far distant when, with proper management, the holdings of the college will amount to a round million; indeed, it already stands next to Trinity College (North Carolina) in the amount of endowment that it has actually in hand—this, too, when it is one of the youngest institutions in the Church.

And, best of all, Millsaps College is owned and controlled by the Methodists of Mississippi. Our two Conferences in that State elect all of the trustees without even having them nominated by the Board of Trust. Bishop Galloway, Major Millsaps, and the other worthy men who laid the foundations of this institution were obviously not afraid to trust the rank and file of our people in the commonwealth in which it is situated to manage, foster, and maintain it. The school is ours—ours to govern, to patronize, and to enlarge and make greater. Let us see that we do not fail in the execution of this sacred trust. Every member of our Church in Mississippi should lend a helping hand in this great undertaking. The future of our denomination in the State is largely bound up in Millsaps College. It is is our largest asset, and when we strengthen it, we make stronger every other department of our work.

We can render our youth no better service than to influence them to attend their own college. When its doors shall open next month, there ought to be on hand at least three hundred students waiting to matriculate. Let every Methodist preacher and layman (including also the women) in Mississippi do what he can to have it so. There is no telling what united and aggressive effort in this direction might accomplish.

WEALTH OF THE NATIONS.

The World Almanac of 1914 estimates the wealth of the leading nations as follows: United States, $130,000,000,000; Great Britain, $80,000,000,000; France, $65,000,000,000; Germany, $60,000,000,000; Russia, $40,000,000,000; Austria-Hungary, $25,000,000,000; Italy, $20,000,000,000; Belgium, $9,000,000,000; Spain, $5,400,000,000; the Netherlands, $5,000,000,000; Portugal, $2,500,000,000; Switzerland, $2,400,000,000. The figures for the Oriental nations and countries other than our own in the western hemisphere are not given.

Somewhat different in some particulars are recent estimates made by the Editor of the London Statist, who places the wealth of the United States at $150,000,000,000, against $1,750,000,000 a hundred years ago. He sets down the annual income of our people at $35,000,000,000, and the yearly increase of the nation's wealth at $7,000,000,000, and calls attention to the fact that within the last century our population has grown from 8,000,000 to 98,000,000. He affirms that the citizenship of the United States has an income greater than that of Great Britain, Germany, and France combined.

He declares that during the same period the wealth of Great Britain has increased from $12,500,000,000 to $85,000,000,000, and the annual income of her people from $1,500,000,000 to $12,000,000,000. In France within the last century he affirms that the wealth of the population has advanced from $10,000,000,000 to more than $65,000,000,000, and their yearly income from $1,250,000,000 to $6,000,000,000. He gives Germany third place among the nations in the amount of her material possessions, lifting her above France. He says: "One hundred years ago Germany's wealth—Germany then consisted of a lot of little States and Principalities—was probably less than that of France, but to-day it is placed at nearly $50,000,000,000, with an income of $10,000,000,000." In view of the fact that a number of these nations are now engaged in a death struggle with one another, the question of their financial resources is one of not a little interest.

OUR ATLANTA SCHOOL OF THEOLOGY.

As will be noted by our readers, we are carrying an advertisement of the Theological School of our new University at Atlanta, which will open on Wednesday, September 23, 1914. We desire to call special attention to the fact that Chancellor Candler has announced that "**scholarships are now available for worthy men who need such assistance.**" There is no necessity for our young preachers who may need help going elsewhere to obtain it; and if they have partially completed their courses of study at other institutions and now desire to enter our own Theological School, we feel sure that full credit will be given them for the work that they have done. Board in Atlanta will doubtless be found to be quite as reasonable as it is in the other cities of the South.

In this connection, we wish to say that if there are young ministers with the requisite qualifications in this section of the Church who would like to enter our new School of Theology this fall and who need more assistance than the scholarships offered will furnish them, we should be pleased to hear from them on the subject. We wish also to urge our readers not to overlook what Bishop Kilgo has to say about the advantages offered by our Atlanta seminary in this issue of the Advocate.

FROM THE AMERICAN NATIONAL RED CROSS.

(The statement appearing below is of such importance that we give it a place on our editorial page. President Woodrow Wilson is the official head of this organization, and Miss Mabel Boardman, from whom this appeal comes, is a member of its Executive Committee. It will be remembered that she was a special friend of President Taft's family, and that for a number of years she has been widely known for her good works. The Advocate will gladly report in its columns and forward any funds that may be sent to it for this worthy cause.)

To the Editor: The American Red Cross is greatly in need of funds for the war relief work. It is planning to send a ship to Europe with some of its corps of surgeons and trained nurses and surgical equipment and hospital supplies. We have appeals coming to us from there for all this aid, that is so greatly needed. There are thousands of sick and wounded men and there soon will be tens of thousands—perhaps hundreds of thousands—in this terrible war. The part that America will play in it will be the part of human brotherhood—to save, and not to destroy.

I hope your readers may aid in this great work for humanity. All contributions may be sent to the American Red Cross, Washington, D. C., or to local Red Cross Treasurers. Donors may designate, if they so desire, the country for which they wish their contributions used. The Red Cross appeals for the aid of all. Every dollar will mitigate the suffering of some poor man.

Yours sincerely,

MABEL T. BOARDMAN.

Washington, D. C., Aug. 18, 1914.

PERSONAL AND OTHER NOTES.

Rev. C. A. Battle is in Plaquemine, La., this week, assisting Rev. George P. White, our pastor at that place, in a series of revival services.

Rev. J. W. Dorman, presiding elder of the Sardis District, in sending in his appointments for the fourth round, says: "Matters are going along smoothly in these parts. I hope that we shall have a good rounding out of the year's work."

The pulpit of the First Methodist Episcopal Church, South, of Shreveport, was ably filled on August 23 by Dr. R. H. Wynn, who preached both at the morning and evening hours. Dr. George S. Sexton is away on his annual vacation.

The Rapides (La.) Camp Meeting began on Saturday night, August 23. Rev. A. S. J. Neil, under whose supervision it is being held, has our thanks for an invitation to attend, of which we would gladly avail ourself if it were possible.

Now is the time to push the circulation of the Advocate. With new trial subscriptions of six months offered for 50 cents, it ought to be placed in thousands of Methodist homes in Louisiana and Mississippi. Why not give us a club from your charge, brother pastor?

We are informed that Rev. W. W. Drake, pastor of our First Church in Baton Rouge, La., will in the near future be assisted in a revival meeting by Evangelist Price, of Arkansas. Mr. Price conducted quite a successful meeting in our Capital City about three years ago.

Rev. Hilary Westbrook, of Waynesboro, Miss., writes as follows: "On the morning of Tuesday, August 18, 1914, a fine boy was born to Rev. and Mrs. J. Loyd Decell. The little one and his mother are getting along nicely." We extend hearty congratulations to the happy parents.

Rev. W. W. Holmes, of Ruston, La., has lately returned from Lake Junaluska, North Carolina, where he attended the Missionary Conference recently held there. We are pleased to state to our readers that he has promised us for the Advocate in the near future some notes concerning that interesting gathering.

Fellow-pastors, have you read the "General Rules" to each of your congregations, as the law of the Church requires? According to the Discipline, it is expected that this shall be done before the third quarterly conference, but if you have neglected this duty, it is well to remember that "it is better late than never."

Dr. I. W. Cooper, the President, requests us to state that the opening of Whitworth College has been changed from September 16 to September 24. The sermon on this interesting occasion will be preached by Rev. M. B. Sharbrough, of Columbia, Miss. We are gratified to know that this historic institution has the promise of a fine attendance at the next session.

Some time ago Rev. J. O. Bennett, the faithful pastor of the Gibbsland (La.) charge, had the misfortune to lose his horse. But the brethren were determined that he should not buy another; so they made him a present of a splendid young harness horse. This was indeed a generous and kindly act, and we dare say that throughout all the years of his ministry Brother Bennett will keep it in grateful recollection.

Rev. E. L. Whiddon, writing from Walker, La., says: "I have recently been in a week's meeting on the Denham Springs (La.) charge with Brother J. W. Harper. The congregations were very large and there were 12 additions to our Church. I have some spare time at my disposal, and I should be glad to preach or lecture for any of the Louisiana brethren who may desire my services."

The Young Men's Bible Class of the First Methodist Church of Corinth, Miss., of which Miss Elizabeth Kilpatrick is the efficient teacher, had an interesting social meeting on the evening of August 21, when delightful refreshments were served. Each gentleman was accorded the privilege of bringing a lady with him. The invitation cards to this gathering were unique and very suggestive.

We understand that Rev. W. W. Holmes, the pastor of Trinity Church, at Ruston, La., is soon to begin a series of meetings. We have not learned whether or not Brother Holmes will do his own preaching, but if he should do so, it will be well done. This pastor preaches to one of the largest congregations in Louisiana.

A letter from Bishop Hoss, written from Nashville, a few days since, contained the following statement: "Next Sunday, August 23, I am to dedicate a church at Franklin, Ky., after which I hope to go to Galbraith Springs and take the rest that I ought to have taken this summer." With the constant demands that the brethren are making upon him, it is exceedingly difficult for this willing worker to put off the harness even for a brief season.

A card received from Rev. C. C. Selecman, of Los Angeles, Calif., informs us that the magnificent institutional church which our Trinity congregation of that city (of which he is pastor) is erecting at a cost of more than half a million dollars, will be opened on September 20. Brother Selecman also states that Bishops Mouzon and Waterhouse were guests of honor at a banquet of the Trinity official board on August 4.

We are informed that Bishop Murrah expects soon to change the place of his residence to Memphis, Tenn. We shall regret to see him leave Mississippi, but we are pleased to know that he is not going far away and that he will continue to be in touch with Millsaps College and our work in that State. The Bluff City should count itself most fortunate in securing two such additions to its citizenship as Bishop and Mrs. Murrah.

Major R. W. Millsaps, of Jackson, Miss., is spending his summer vacation at Waynesville, N. C.

In forwarding some subscriptions to the Advocate, Rev. W. W. Perry, of Haynesville, who is one of the most efficient young ministers in the Louisiana Conference, adds a footnote which shows that he is having his usual success in the work. He says: "We are in the midst of our meetings, which have been helpful and fruitful. About 46 have been received into the Church on this charge this year, and we yet have two revivals to hold."

A correspondent informs us that Dr. R. H. Wynn, the popular President of Centenary College, has lately been doing some strenuous campaigning for pupils in North Louisiana, and that his efforts have been rewarded by the promise of a number of students. To accomplish the largest results in the way of influencing our young people to attend our institutions of learning, it is best to have both the local pastor and the school-man to touch them.

The Wesleyan Christian Advocate of August 14 stated that Dr. W. H. LaPrade, our pastor at Hazlehurst, Miss., who for some weeks has been in a poor state of health and who some time since underwent a surgical operation at Jackson, Miss., was in Atlanta as a guest of his son, Rev. W. H. LaPrade, Jr., and that he was doing well physically. We sincerely hope that Dr. LaPrade will soon entirely recover from his afflictions and be able to resume the work of his pastorate.

We make grateful acknowledgment to Rev. A. R. Beasley, pastor of the Lexington (Miss.) Circuit, for several subscriptions sent in from his charge a few days since. In his letter to our office, Brother Beasley adds the following note: "My work is moving along nicely. Three of my protracted meetings have been held and I am glad to state that our labors have not been in vain. I am doing what I can for the Advocate, which is not as generally read by our people as it should be."

Under date of August 18, Rev. Robert Randle, of Eros, La., says: "We have just closed a successful meeting at Indian Village, an appointment on the Eros charge. Twelve persons were received into the Church, and there are some others to be taken in at a future appointment. Great good was done in the church and community. Rev. C. M. Morris did most of the preaching and the greater part of the leading in the singing. Brother Bamburg preached two sermons. My daughter, Mrs. Root, led the music at the organ."

From a recent issue of The South (Holly Springs, Miss.), we take the following: "Mrs. Mary Megginson Stone, a former Marshall County girl, now of Belen, Miss., recently won a Delineator prize for an article in a contest for the best answer to the question, 'If you found your marriage headed wrong, what would you do to make it successful?' She received a check and a complimentary letter from the Editor. Mrs. Stone is to be congratulated upon her success in contributing to the fame of Marshall County as a literary center."

On the Sunday School page of this issue of the Advocate there is printed a clipping from the Shreveport Times which tells of the furnishing of the rooms used by the lower grades of the Sunday school of the First M. E. Church, South, by Mr. Blair of that city. We are indebted for this item to Mrs. S. L. Williams, of Shreveport, who in forwarding it, says: "I am the successor of Mrs. G. E. Cameron in the department referred to in the article. I wish that you could see the home of this department since it has been so beautifully furnished by Mr. Blair."

A Gulfport (Miss.) dispatch to the New Orleans States on August 20 reads as follows: "Fifty boys from the Destitute Boys' Orphans' Home of New Orleans are spending a month's vacation at Mississippi City, under the supervision of Rev. J. L. Sutton, manager of the Home and pastor of the Louisiana Avenue Methodist Church. The boys hold a religious service every night at the Mississippi City Methodist Church and their singing is attracting crowds. Several days ago five owners of automobiles from Gulfport delighted the boys with a long ride along the coast."

Rev. H. M. Ellis, Field Agent for the Memphis Methodist Hospital, in referring to the magnificent property recently acquired by the trustees of that projected institution, says: "Nothing that we have yet done has so inspired and assured our people. Congratulations are coming from all quarters. At least a dozen of our subscribers have sent me felicitations along with authority to double their subscriptions, and three of these had subscribed $500 each. That is eloquent." So it is. Brother Ellis had a right to be hopeful and happy. He has certainly wrought well. We confidently expect to see this long and urgently needed institution open its doors for service next January.

Rev. W. E. Thomas, pastor of the Second Methodist Church of New Orleans, is at Baker, La., this week, assisting Rev. S. D. Howard in a revival meeting.

We acknowledge ourselves greatly indebted to Rev. J. J. Smylie, our pastor at Louisville, Miss., for a club of 33 subscribers, forwarded on August 17. Brother Smylie, in referring to his charge, says: "Our work is moving along nicely. We hope to build a new church before Conference." Mrs. W. S. Shipman, of Durant, whom the Master so suddenly called home a few days since, was a sister of Brother Smylie, and he is in deep sorrow over her unexpected departure. May the Heavenly Father continue to have him, along with the other stricken loved ones of this ascended worker, in his gracious keeping!

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions sent in within the past few days: Rev. M. B. Sharbrough, Columbia, Miss., 10; Rev. R. E. Rutledge, Florence, Miss., 5; Rev. J. L. Decell, Waynesboro, Miss., 7; Rev. M. L. White, Flora, Miss., 5; Rev. E. S. Lewis, Oxford, Miss., 5; Rev. J. H. Jolly, Meridian, Miss. (Suqulena charge), 5; Brother J. J. Davidson, Lafayette, La., 3; Rev. B. F. Lewis, Crystal Springs, Miss., 4; Rev. H. N. Brown, Lake Arthur, La., 5; Rev. S. H. Frazier, Bernice, La., 6; Rev. J. H. Grice, Glancy, Miss., 27.

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, after 18 months of work in other sections of the State, expects to spend some time in New Orleans during the month of September in the interest of the important cause committed to his hands. He should have the hearty co-operation of all our pastors and people, as well as of the Christian people generally, while he is in the city. The moral people of the State have devolving upon them no more imperative duty than that of suppressing the liquor traffic and they need to get their minds and hearts firmly set upon this difficult task.

Rev. T. H. Morris, of Mansfield, La., who has been resting for a brief season at Auxvasse, Mo., but who expects to return home in a few days, has issued to his congregation at Mansfield the following letter: "On Sunday, September 6, the pastor will have returned from his vacation, ready to take up all departments of the work of the Church. He hopes to meet every member at the 11 o'clock service when, in addition to the holy communion, he will discuss the "Junior Congregation," outlining a new phase of work for the children of the church. Let all parents come, and also see that their children are present at that service."

The opening sermon of Mansfield College will be preached in the Methodist Church at Mansfield, La., on Sunday, Sept. 13, at 11 a. m., by Rev. A. Inman Townsley, of Rayville. On the same day at the evening hour Brother Townsley will deliver a sermon to the Young People's Societies of the Church and College. We are especially pleased to know that all the indications point to a record-breaking attendance at Mansfield this fall. As the head of this historic school, President Bobbitt has demonstrated beyond question that he is the right man in the right place, and parents sending their daughters to this splendidly conducted institution may feel assured that they will have the best of care and instruction.

Rev. H. M. Ellis, of Memphis, Tenn., writes: "My wife is just home from a ten days' stay in the Baptist Hospital of this city, where she underwent a serious operation to remove a tumor from the left side of her neck. The operation was apparently a success, and, though she is still unable to talk with comfort, we believe that she is on the way to a satisfactory recovery. One day while Mrs. Ellis was in the Baptist Hospital four of our preachers met in the office of that institution, each being on the way to see his wife who was undergoing treatment there. Rev. Burke Culpepper, the evangelist, was also there for treatment at the same time. Last month 67 Methodist and but 61 Baptist patients were treated at this institution."

OUR HIGH CALLING.

The Apostle Paul wrote the Christians at Rome that they were **"called to be saints."** So is every disciple. The noblest feeling that ever stirred a human breast is the aspiration for purity and holiness. But the pathway to perfection is not a smooth and easy one. It requires intelligent, patient, and persistent personal effort, reenforced by the power of God, for one to climb the spiritual heights and stand serene upon their glory-wreathed summits. "Ever upward," is the only fitting motto for the followers of the sinless Christ who ascended into the heavens and who now sits at the right hand of the eternal Father.

YOUR BOY'S TRAINING.

A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, principal of the Morgan School, Fayetteville, Tennessee.

During the past twenty-five years, Mr. Morgan has built up this training school for boys, around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being, and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with this one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bellbuckle, Tenn., and of Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who come under his care. His close, personal relation with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a $15,000 building as an addition to his school.

A request to Mr. L. I. Mills, Secretary of Morgan School, Tenn., will bring a catalogue and full information of this school.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

DAVID NEEDHAM MORROW was born on March 24, 1864, and died on June 24, 1914. Brother Morrow was converted ten years ago and joined the M. E. Church, South, under the ministry of Brother T. D. Harper, who at that time was presiding elder of the Alexander District. Brother Morrow lived the most of his life here in Allen Parish, the place of his birth. He was a model young man, and after his conversion, he was a consistent Christian and died rejoicing in the fact that he was saved and ready to go. He leaves a father, a mother, and a large number of other relatives to mourn his untimely death. His remains were interred in Hopewell cemetery in the presence of a large number of relatives and friends, after funeral services conducted by his pastor. We pray God's blessings on the bereaved.

P. A. SWANN.

Mr. C. L. WHITTEN was born on Nov. 23, 1869, and died on Aug. 17, 1914. His death was caused by a kick from a mule, the result of which was so serious that he was carried to Shreveport, La., for the necessary operation, which was performed on the night of July 17, but without avail, and on that night his spirit went home to God. He was a loving husband and father. He asked his children to meet him in heaven, and said he knew that his wife would meet him there as she had given herself entirely into the hands of the Lord to do as seemeth best to Him. He was buried in the old home cemetery at Ruston, La. He leaves a sorrowing wife, two sons and two daughters, besides a host of friends to mourn their loss. May the time speedily come when we shall meet him and the other loved ones gone on before, within the beautiful gates of heaven. His loving wife.

Mrs. C. L. WHITTEN.

Little PAULINE MARLAR, daughter of Brother R. J. and Sister Josie Marlar, was born in Eros, La., on March 7, and died on July 31, 1914, aged 4 months and 24 days. I had an especial tie for the little transient bud, just coming into life to pass into eternal glory—only to kiss us and to depart. Sister Marlar had known my wife several years ago and had a warm tie for and a very high application of her, and had named the little angel for her. The babe was a very frail little flower, and the short time that she stayed with us demanded special attention and care, and thus increased the ties growing out of natural claims. May God's smile and care attend the bereft parents, sisters and brother till we meet her again. What a comfort: **Meet again!** Though with us but a few days, she will be with Jesus forever and we shall be gathered with her at the throne of God. She is not too small to claim his attention and his salvation. Her loving pastor, ROBERT RANDLE.

Near Forrest, La., on Aug. 8, 1914, Mrs. M. O. LAY was called to her heavenly home. After reading her Bible, she retired in perfect health; went to sleep on earth, and awoke in glory. She was born in Jackson County, Georgia, March 19, 1845. She married Mr. W. H. Lay, who preceded her to the better world about thirty years ago. After his departure, she lived solely for her Lord and her children, and was successful in rearing a large family who are highly respected, and are true Christians. One son, Rev. J. L. Lay is a local preacher, supplying a work in the Louisiana Conference. She was happily converted when a girl, joined the M. E. Church, South, and for more than fifty years lived a consecrated Christian life. From her life has gone out an influence that is a benediction not only to her family, but to all with whom she was associated. Her body was laid to rest in the Land Cemetery near Forrest, La., on Aug. 9, in the presence of a host of friends and loved ones, who sorrow not as those without hope, knowing that she waits for them in the home prepared for the blessed.

G. D. PURCELL, P. C.

FROM BROTHER MORRIS.

Dear Advocate: Through the generosity of the Mansfield congregation I have been at this place since August 1, recuperating. I will return in a short time now, as I expect to reach Mansfield about Sept. 1.

I am at the home of my daughter, who was reared and educated in Kentucky and Texas, having graduated at "Kidd-Key" and taught in Texas a couple of years before her marriage. This, geographically, is Callaway County, in Central Missouri, just north of the Missouri River; politically, it is in Champ Clark's Congressional empire—the 9th Missouri; ecclesiastically, it is within the bounds of the Missouri Conference. I have preached a few times at Auvrasse: once in our church, and once at a union service, and twice on the adjoining circuit. The brethren and people have been very kind, and seem to like the Southern way of doing things. The Annual Conference is but two weeks off. The reports, so far as I can learn, will be in full, notwithstanding the fact that a considerable drouth has prevailed over this part of the State.

I like Missouri and her people, and am enjoying and profiting by my stay; but I shall be glad when the time comes to resume my work where the magnolias bloom, the cotton grows, and the cool, gulf breezes fan the cheek. I am very sorry that my situation was such that I could not help the brethren in their battles among the pines, as it has been my custom to do. Fraternally.

THOMAS H. MORRIS.

SUGGESTIONS.

Turn boiling water over apples and they will peel much quicker.

All fish except salmon should be placed in warm (not hot) water when put on to boil.

Put a thimble over the end of the curtain rod and the curtain can be easily run on to it.

Yellow dock, root or leaves, steeped in vinegar, will cure the worst case of ring-worm.

Rub the kitchen faucets with lemon peel. Polish with soft cloth and they will be beautifully bright.

Chops and steaks should be seasoned with pepper, salt and a little olive oil one hour before being cooked.

Where screws are driven into soft wood and subjected to considerable strain, they are very likely to work loose, and it is often very difficult to make them hold. In such cases the use of glue is profitable. Make the glue thick; immerse a stick about half the size of the screw, and put into the hole; then put in the screw and drive it home as quickly as possible.

To ascertain the freshness of an egg without breaking, hold it before a strong light and look directly through the shell. If the yolk appears round, and the white surrounding it clear, the chances are that the egg is fresh. Or drop it into water; if the egg sinks quickly and remains at the bottom it is in all probability fresh, but if it stands on end it is doubtful, and quite bad if it floats. The shell of a fresh egg looks dull, while that of a stale one is glossy.—Methodist Recorder.

CITY PREACHERS' DIRECTORY.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 493.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5830 Prytania St.; phone, Uptown 329.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1135 Fern St.; phone, Walnut 1388.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4373.

Tidings From the Field

Konawa, Okla.

Dear Dr. Meek: We have just closed a successful meeting at our Church at Konawa. Rev. J. H. Ingram, of Schlater, Miss., did the preaching. His sermons were messages of love, spoken with the power and demonstration of the Spirit. We had 10 additions to the church and the church was greatly revived. We have a very pleasant charge and everything goes well with us in our new field of labor.—W. L. Broome.

Homewood, Miss.

We have held two of our protracted meetings, which we think resulted in great good. Rev. J. S. Purcell, president of Montrose College, did the preaching, and he did it well. Brother Purcell is a fine, unique, original, logical, Biblical, expository preacher. While he is fearless in his manner of preaching, he is persuasive and enthusiastic, having zeal as well as knowledge. Perhaps knowledge without zeal is worse than zeal without knowledge. If he puts the zeal and knowledge into Montrose College that he puts into his preaching, I feel confident that he will succeed admirably. —J. C. Ellis.

Tylertown, Miss.

Dear Dr. Meek: Our regular annual "protracted meeting" began at the old historic China Grove Church, on the fourth Sunday in July, and ran five days. Brother J. A. Wells, of the Topisaw circuit, did the preaching, and did it well, too. My people were all pleased with his work, and he endeared himself to the people of all faiths. The Church was revived spiritually, and we had 8 members added to the membership. The work on the Tylertown charge is in good condition, and we are expecting to go to Conference with a full report, notwithstanding the awful war and the ravages of the boll weevil. The interests of the Advocate are receiving our attention. You are giving us a good paper, and all the preachers in the patronizing Conferences should feel under obligation to increase its circulation.—T. B. Cottrell.

Cockrum, Miss.

Dear Editor: Please allow me space to tell of the glorious meeting just closed at Green Leaf Church. Our pastor, Rev. R. I. Collins, did some good preaching and earnest praying. He had the very efficient help of Brother Miller in his work. Many souls were made happy. Great crowds attended and the Holy Spirit was there in power. It was good to be there and see both the old and young stand up and testify for Christ. Pray that we, the members of dear old Green Leaf Church, may be faithful unto the end; then what a gathering there will be!——Now let me say a few words in behalf of our good pastor. This is his fourth year on this charge, and through his patient labor and earnest prayers much good has been accomplished, for he is truly a good man, and faithful in visiting the poor, the sick, and the suffering. We would like to keep him always but we have to abide by the law of the Church. We feel, however, that our loss will be the gain of others. May God's richest blessings rest upon him wherever he may go, and I trust that He may see fit to send him back to us some day. Long live the dear old Advocate, and may God's blessings rest upon it.—Mrs. Sam D. Powers.

Baker, La.

My third quarterly conference was held on July 18 and 19 at Blackwater. We had a very good conference, and our presiding elder, Brother H. W. Bowman, not only presided with ability, but preached three fine sermons at Blackwater and one at Baker. The kind women of Blackwater spread a fine dinner on the day of the quarterly conference, and it was highly appreciated by all present.——On Monday, July 20, I left Baker to go to North Louisiana to assist Rev. G. D. Anders in a revival meeting. I reached Campti on July 21, where I was met by Brother Boyd and conducted to the church at Davis Springs. There I preached day and night until Sunday night, when the meeting came to a close. We had a splendid meeting with quite a number of conversions and 13 additions to the Church. It was my pleasure to meet many of my old friends, including some who were converted and joined the Church under my ministry years ago. Brother Anders is the same big-hearted, congenial preacher that he was in the years gone by. He is doing a good work on his circuit.——We have had sadness in Baker recently. Mr. C. A. Williams was killed instantly while driving cattle to the dipping vat. His horse fell on him. He was a member of my church and it was my sad duty to attend his funeral. His death was a great shock to the whole community. Just about a week later, Miss Em Carney, one of my leading members, passed away after two months of illness. I also attended her funeral. Just after her death, Brother N. B. Brown, one of my members and stewards, was caused to mourn the death of his only brother, so you see that our town and church have been made to mourn. On August 8, my meeting began at Deerford. Rev. C. A. Battle, of New Orleans, did the preaching and did it well. We had a splendid meeting. There were several conversions and 10 accessions to the Church.——Our meeting will begin here on Thursday, August 20. Rev. W. E. Thomas, of New Orleans, will do the preaching.—S. D. Howard.

A BUSY YEAR.

Rev. Walt Holcomb, the Nashville evangelist, closed his spring and summer engagements last Sunday (August 16), preaching at the Great Bay View Assembly in Michigan. This was Mr. Holcomb's sixth appearance there, and he was engaged again for next year. Mr. Holcomb says this has been one of his busiest and best years. He has held successful meetings in Virginia, Mississippi, Missouri, Georgia, and appeared at Chautauquas in Florida and the Central West.

Mr. Holcomb is now taking a two weeks' vacation at Catoosa Springs, Ga., and while there will conduct a union tent meeting for the pastors at Ringgold. He is already making up his slate for the fall and may be addressed at Nashville, Tenn.

CAMP MEETINGS AND ELSE

I spent four days at the Bentonia Camp near Crystal Springs, during the meeting held there the past week. The campground is about forty years old. The preaching was done principally by Dr. Andrews, and was fine. The attendance was large.

I have been going to this camp meeting for nearly forty years. The campground has nearly overshadowed the camp meeting. Methodist families as a rule do not go to the Chautauqua, take it all in, then move out and go home when the camp meeting opens. Is this right?

From Crystal Springs I went to Sharon, ten miles east of Summit, and stayed five days. The camp meeting numbered more than seventy years ago. John Felder, John Sullivan, Christian Hoover, Sardis Thompson, Davey Winters, Axel McEvin, N. McEvin, and others were the organizers. Others among the early settlers were Frank Bridges, Amos Yancey Bridges, James Johnson, Ike Harvey Winters, Walter Lancaster, Dr. J. O. Magee, and others.

An old negro, Joe Adams, 71 years old, told me he had been at every camp meeting that has been there for the past 63 years. His business has been to look after the preachers and their comforts. He said Brother John Felder had a place at the rear of a certain tree. There he was nearly every day seventy years ago or more, and sometimes would tell God in prayer for an hour or more at a time, praying for his descendants and others. Results? The Felder family is one of the largest, most religious, well-educated families in all that region. Fourteen families of Felders moved there this year, and four others who married Felders.

An old negro shoemaker told me some years ago that he never knew a mean Felder. Not one of Uncle John's descendants by the name of Felder has ever been indicted by the courts.

Uncle Robert Felder, now in his 90th year, can work all day (I was told could plow all day) and rest well at night.

Aunt Elijah Rawls, who died near Gainesville some years ago in her 90th year, was a sister of Brother John Felder. Just before she died, she told her pastor that she joined the Church when she was five years old, and had never knowingly broken one of the Church's rules.

This is indeed a remarkable family. I have been acquainted with the family for sixty years. Most of them are farmers, and manage "to pay as they go"—keep out of debt.

Jackson, Miss. H. P. LEWIS.

REVIVAL AT SHARON, MISS.

Dear Dr. Meek: We have just closed one of the best meetings we have ever had at Sharon, so say our people. Some of the visible results were seven additions to the Church on profession of faith, and the church was quickened into a deeper spiritual life. The preaching was done by Rev. T. J. Norsworthy, the evangelist. He was to have held a meeting for me at Lone Pine, beginning on the 9th inst.; he came, but was called home the next day because of the extreme illness of his father. He came to Sharon on the 5th inst. and began our meeting which closed on the following Thursday night. His preaching is practical and convincing. He makes it convincing with us, and is intensely earnest. He gave every portion of the energy of his being into his sermons.

We gladly recommend Brother Norsworthy to our pastor-seeking brethren in central Mississippi. He is strictly loyal to the Church and a true friend to the pastor. One result of his visit while with us was the fact that the pastor and his family received two severe boundings which will not soon be forgotten. One of them came from our good people of Lone Pine, the other came from Sharon. Our hearts responded in gratitude to the great Giver of every good and perfect gift for these blessings, and our constant prayer is that we may use us for his glory.

R. A. BIGLEY, Jr., P. C.

JOIN THE NEW ORLEANS CHRISTIAN ADVOCATE PIANO CLUB

And save one-third the cost of a high-grade Piano or Player-Piano. By clubbing your order with those of twenty-nine other subscribers in a big wholesale Factory order, each of us gets the benefit of the big saving in price. Ten Clubs have already been formed and every member of the old Clubs is delighted. We are now forming the eleventh Club and cordially invite you to join. Write for your copy of the Club's catalogue and letters from old members enthusiastically praising the piano, the terms and the instruments. Address the Manager, Lubben & Sarah, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

CLEVELAND (MISS.) HOLINESS CAMP MEETING.

The tenth Holiness camp meeting near Cleveland closed Sunday night, Aug. 16. The continued rains kept away the crowds until Sunday, when great throngs of people attended all three services. Twenty cars full of people were present at the afternoon service, besides in buggies, wagons, or on horses, while many came on foot. Brothers McBride and Clark did not fail to declare the whole counsel of God; men and women were made to tremble with conviction for sin. About seventy came to the altar and found pardon or purity; some were saved at home between services.

We had good singing. Brother Clark not only preaches the gospel but sings it as well. His solos were very effective; the Christians were encouraged and sinners' hearts were stirred under the power of song. Miss Cynthia Lagrone presided at the organ and played to the glory of God. Uncle Doe exhorted, prayed, and shouted in the same old way, with his glowing testimony and shining face. Many hearts were brought under conviction.

Cade Williams looked after the camp, being assisted by Paul Howell, Homer O'Brien and others. Many other workers were present to help in the work. Brother W. I. Davis, Fred Williams, R. L. Beevers and wife, Mr. and Mrs. G. W. Howell, Mrs. Tucker and others, too numerous to mention, whose names appear in the Book of Life, were there to help get people into the kingdom.

Something over four hundred dollars was raised to defray the expenses of the meeting. The people of Cleveland and vicinity came nobly to our help, and we want to thank every one of them for their liberal contribution, and we pray God to prosper them a hundred fold.

Mrs. S. C. TAYLOR, Secy.-Treas.

THE EBENEZER (LA.) CAMP MEETING.

Mr. Editor: Doubtless a brief report of the Ebenezer Camp Meeting (near Montgomery, La.) will be of some interest to your readers. Brother Sam Harrison was in charge of the camp, and Brother Sam Holcomb, of Oklahoma, and Brother C. R. Crowe, of Louisville, Ky., were the leaders in dispensing the Word. Bro. S. H. Prather, also of Louisville, was the director of the song services. Under God's good providence I have been privileged to attend many holiness camp meetings (I attended those at dear old Scottsville for 22 years), but I have never witnessed better services or a deeper and more thorough work than which took place at Ebenezer under the direction of these courageous and consecrated workers. The Lord greatly blessed us in the first service and the meetings grew continuously better until they reached such a height of spirituality that we felt that God was wonderfully near us. Men and women testified that their Christian experiences were better established than ever before. There was no fanaticism or shallow work. There were five services a day, one of them being a Bible reading conducted at nine o'clock by Brother Holcomb, which was exceedingly helpful to the Christian people. He also conducted during the meeting a very impressive service for the men and also one for the women. The visitors in attendance were numerous, and it was remarked that more unconverted young people were present than had ever been at the Camp ground before. As no record was kept, I can not report definitely as to the number of conversions and sanctifications; but I feel perfectly safe in saying that, on the whole, the meeting this year was above the average in point of success. Everybody interested was delighted with the outcome and with the fine service rendered by our leaders, whom we shall not soon forget. JAMES H. WALKER.

Pollock, La.

If Christ called his chosen ones apart from the multitude, it was only that he might endow them with power and courage to go back again, if need be as lambs among wolves.—E. H. Schlueter.

FROM BROTHER CURRIE.

I am at Piedmont, S. C., holding a meeting, and God is with us in much power. Last night the whole audience was moved to tears and some shouted. I preached from the last clause of the 3d verse of the fifth chapter of 1st Thessalonians. Oh, how the Lord did bless us! Some people over here still have the old-time religion. The crops in this State are fine. W. T. CURRIE.

SLUMP IN WHISKY CONSUMPTION.

The American people drank less whisky during the past twelve months than they did the year before. Reports to the Internal Revenue Commissioner just made public show that in the first eleven months of the fiscal year there was a decrease of $3,734,857 in the income from the manufacture and sale of distilled liquors. Estimates on the June receipts indicate that the total decline in distilled liquor tax for the twelve months will probably be $4,250,000. The gain in receipts from fermented liquor, beer, ale, and the like was only about $860,000, so the net slump in receipts from all kinds of liquors will be nearly $3,500,000.—Religious Telescope.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Oak Ridge, at Bovina.....Aug. 29, 30
Fayette .....Sept. 5, 6
Nebo, at ———, Tues.....Sept. 8,
Washington, at K.....Sept. 12, 13
Jefferson Street .....Sept. 13, 14
Pearl Street .....Sept. 15,
Rolling Fork, at Cary.....Sept. 20,
Mayersville, at M.....Sept. 23,
Anguilla, at M.....Sept. 26, 27
T. W. ADAMS, P. E.

Jackson Dist.—Third Round.

Edwards .....Aug. 30, 31
Galloway Memorial .....Sept. 1,
Rankin Street .....Sept. 3,
Camden, at Thomastown..Sept. 5, 6
Capitol Street .....Sept. 8,
Millsaps Memorial .....Sept. 9,
Canton .....Sept. 13,
Sharon, at Milville .....Sept. 14,
Terry, at Forest Hill.....Sept. 18,
Florence, at Sinai.....Sept. 19, 20
P. D. HARDIN, P. E.

Hattiesburg Dist.—Third Round.

Williamsburg, at Good
Magee, at Sharon .....Aug. 30, 31
GEO. H. THOMPSON, P. E.

Meridian District—Third Round.

Daleville, at Linwood.....Aug. 29, 30
Enterprise, at Concord....Sept. 5,
Pachuta, at Pachuta .....Sept. 6, 7
Moscow, at Big Oak.....Sept. 11,
De Kalb, at Spring Hill...Sept. 12,13
Matherville, at Manassas..Sept. 19,
Buckatuna, at State Line.Sept. 20, 21
Meridian, Central .....Sept. 27, 28
Meridian, 7th Ave. .....Sept. 27, 28
Porterville, at Chapel Hill..Oct. 3,
Lauderdale, at Lauderdale.Oct. 4, 5
J. T. LEGGETT, P. E.

Brookhaven District—Third Round.

Bayou Pierre at Sweetwater
Aug. 20,
Meadville, at McCalls.....Aug. 22, 23
Brookhaven.....Aug. 23, 24
Topisaw, at Holmesville....Aug. 29, 30
Barlow, at Rehoboth.....Sept. 5, 6
Hazlehurst .....Sept. 6, 7
Pleasant Grove, at Hawkins
Chapel .....Sept. 12, 13
Tylertown, at Tylertown...Sept. 16,
Adams, at Ebenezer.....Sept. 19, 20
Scotland, at Union Church
Sept. 26, 27
ROBT. SELBY, P. E.

Seashore Dist.—Third Round.

Saucier and Howison, at
Wortham .....Aug. 29, 30
Wolf River, at Durham's..Sept. 5, 6
Lumberton, Wed. p. m....Sept. 9,
Poplarville .....Sept. 12, 13
Mentorum, at Mt. Zion....Sept. 19, 20
Coalville, at White Plains,
Monday .....Sept. 21.
Wiggins .....
Vancleave .....
W. H. HUNTLEY, P. E.

Newton Dist.—Third Round.

Forest, at Harperville.....Aug. 29, 30
Lake, at L.....Aug. 31,
Hickory and Meehan, at H.Sept. 4,
Chunky, at Kelly's C.....Sept. 5, 6
Louin, at ——— .....Sept. 8,
Rose Hill, at Read's C....Sept. 9,
Newton & Montrose, at M.Sept. 10,
Homewood, at High Hill..Sept. 11,
Shiloh, at Clear Creek....Sept. 13, 14
Laurel, 2nd Ave.....Sept. 20,
Decatur & Union, at U....Sept. 26, 27
Forkville, at F.....Sept. 29,
H. WALTER FEATHERSTUN, P. E.

NORTH MISSISSIPPI CONFERENCE

Durant District—Third Round.

Sidon and Tchula, at Cruger
Aug. 30, 31
Kosciusko Circuit, at Ethel
Sept. 12, 13
Black Hawk, at Shute's School
house .....Sept. 19, 20
Vaiden, at Vaiden.....Sept. 26, 27
W. S. SHIPMAN, P. E.

Corinth District—Third Round.

Tishomingo City, at Paradise
Belmont, at New Hope.....Aug. 22, 23
J. H. MITCHELL, P. E.

Holly Springs District—Third Round.

Coffeeville, at Bethelhem..Aug. 1, 2
Mt. Pleasant, at Marshall Ins
.Aug. 7,
Byhalia, at Emory.....Aug. 8, 9
Cambridge, at Midway.....Aug. 15, 16
Taylor, at Burgess.....Aug. 17,
Lamar, at Harris Chapel...Aug. 21,
Ashland, at Wesley.....Aug. 22, 23
Toccopola, at Salem.....Aug. 28,
Randolph, at Washington..Aug. 29, 30
R. A. TUCKER, P. E.

Greenville District—Third Round.

Clarksdale.....Aug. 23, 24
Lula and Dubbs, at Birdie.Aug. 30, 31
Friar's Point.....Sept. 6, 7
Boyle, at New Salem.....Sept. 13, 14
H. S. SPRAGINS, P. E.

Winona Dist.—Third Round.

Schlater, at Schlater.....Aug. 29, 30
BEN P. JACO, P. E.

Columbus Dist.—Third Round.

Macon Circuit, at Soule
Chapel .....Aug. 29, 30
Longview, at Pugh's Mill..Sept. 2,
W. W. WOOLLARD, P. E.

Aberdeen District—Fourth Round.

Calhoun City, at Pleasant Hill
Sept. 12, 13
Houston.....Sept. 20, 21
Okolona .....Sept. 27,
Shannon, at Troy.....Oct. 3, 4
Houlka, at Van Vleet.....Oct. 10, 11
Houston Ct., at Palestine..Oct. 17, 18
Pontotoc .....Oct. 18, 19
Fulton, at New Salem.....Oct. 24, 25
Smithville .....Oct. 31, Nov. 1
Nettleton, at Shiloh.....Nov. 7, 8
Amory and Nettleton, at Amory
Nov. 8, 9
Tremont, at Tremont, Tuesday
Nov. 10.
Greenwood Springs, at New
Hope, Thursday .....Nov. 12.
Verona .....Nov. 14, 15
Tupelo .....Nov. 15, 16
Vardaman, at Ellzey .....Nov. 18,
Montpelier .....Nov. 20,
Bueno Vista, at Pleasant Grove
Nov. 21, 22
Okolona Ct. .....Nov. 24,
Aberdeen .....Nov. 26,
Prairie .....Nov. 28, 29
JNO. W. BELL, P. E.

Sardis District—Fourth Round.

Como .....Sept. 13, 14
Sardis Ct., at Davis Ct....Sept. 19, 20
Sardis .....Sept. 20, 21
Batesville .....Sept. 27, 28
Hernando .....Oct. 3, 4
Wall Hill, at———.....Oct. 9,
Tyro, at Free Springs.....Oct. 10, 11
Pleasant Hill, at Pleasant Hill
Oct. 16,
Olive Branch, at Mineral Wells
Oct. 17, 18
Arkabutla, at Brooks Chapel
Oct. 24, 25
Senatobia .....Oct. 25, 26
Cockrum, at Greenleaf ....Nov. 1, 2
Coldwater, at Love .....Nov. 7, 8
Longtown, at Longtown....Oct. 14, 15
Crenshaw, at Crenshaw....Oct. 15, 16
Lake Cormorant, at———..Oct. 16,
Eureka.....Oct. 21, 22
Courtland .....Oct. 24.
Charleston.....Oct. 27,
Oakland.....Oct. 28, 29
J. W. DORMAN, P. E.

LOUISIANA CONFERENCE.

Lafayette Dist.—Third Round.

Evangeline, Miss., at Bethel,
Fri. .....Aug. 28,
Patterson .....Aug. 30,
Bell City .....Sept. 5, 6
Lake Arthur .....Sept. 6, 7
Jennings .....Sept. 12, 13
Jeanerette .....Sept. 19, 20
St. Martinville .....Sept. 20, 21
Indian Bayou .....Sept. 26, 27
JAMES I. HOFFPAUIR, P. E.

Ruston District—Third Round.

Ruston.....Aug. 27,
Sibley, at Pine Grove.....Aug. 29,
Minden.....Aug. 30,
BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.

Hammond .....Aug. 30,
Kentwood .....Aug. 31,
Amite .....Sept. 1,
St. Helena, at Center.....Sept. 5, 6
Baton Rouge .....Sept. 7,

Let all pastors be prepared to answer questions relative to education and ministerial supply.

H. W. BOWMAN, P. E.

Shreveport District—Third Round.

Logansport, at Bell Bower..Aug. 29, 30
Vivian, at Vivian.....Sept. 6, 7
Mooringsport.....Sept. 13, 14
First Church, Shreveport..Sept. 20, 21
J. S. Noel, Jr., Memorial...Sept. 20-23
Wm. H. COLEMAN, P. E.

Monroe District—Third Round.

Magnolia.....Aug. 30,
Clayton, Tuesday.....Sept. 1,
Girard, 10 a. m.....Sept. 3,
Rayville.....Sept. 6,
Monroe, p. m.....Sept. 6,
Bastrop.....Sept. 13,
WM. SCHUHLE, P. E.

NO DANGER OF TOO MUCH LOVE.

When Jesus comes between true friends he does not separate, but he unites them. Some tell us that we must not love our dear ones too much, lest we make God jealous and he take them away. This is only pagan teaching. The man who had the best right to speak on this subject had a very different idea. He said if you can not love your fellows on earth, how can you love your Father in heaven? The Master always stands between real friends, but ever to bring them closer. Formerly the ocean separated the continents; now it connects them. As we get to know more of the purpose of the Lord in our lives, we see that he alone makes great and abiding affection possible.—Sunday School Times.

PAST THE DEAD-LINE.

John Wesley, the preacher, lived to be eighty-eight years old. Arnauld, the theologian and sage, translated Josephus in his eightieth year. Dryden, in his sixty-eighth year, commenced the translation of the Iliad. Dr. Carey, the founder of missions, acquired many of the dialects of India after he was quite advanced in life. Michael Angelo was still painting his giant canvasses at eighty-nine years of age; Titian, at ninety, painted with the vigor of youth, and kept on painting until he was ninety-nine. Franklin did not commence his philosophical pursuits until he was fifty. Newton, at eighty-three, worked as hard as he did in middle life. Verily, it would seem that there is now no age at which a man—or woman—may retire!—The Presbyterian.

OBSERVATIONS.

"True Christianity is enthusiasm for the living Christ. Enthusiasm is the spiritual test of the individual's interest in eternal things as they are in Christ Jesus, our Lord."

* * *

Every minister of the gospel ought to oppose the liquor traffic, because the liquor traffic interferes with his business.—Methodist Recorder.

* * *

When we try to understand what has been the secret of unusual success in the men and women who have been conspicuous as the instruments and channels of a strength and a goodness greater than their own, we invariably discover that the explanation is to be found in the fact of their single-minded, whole-hearted devotion. They have given themselves and consecrated their lives.—Arthur W. Robinson.

* * *

Mrs. Youngbride (to butcher): "I want two pounds of beefsteak, and have it rare, please."—Boston Transcript.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

HALF THE WORLD.

Remember that half the world has never yet heard of Christ. That is the half that is poor to-day. The average income through India, China, and the poorer nations of Asia is not over ten cents per day per capita. Half the world is without any medical knowledge worthy of the name. Roughly speaking, about half the world to-day is without education and cannot read or write in any language. Half the world is without the social rights of manhood, womanhood, or childhood. Compare your life with the life of this other half.

MESSAGE FROM THE THIRD VICE-PRESIDENT OF THE MISSISSIPPI CONFERENCE MISSIONARY SOCIETY.

I am writing this little message just after having sent in my report for the second quarter of the year. Just one year ago this month I came to the work of the third vice president. As I look back over the year's work, I realize that while we have much for which to be thankful, on the other hand, there is yet much to be done. Of course, the summer months are upon us now, and many of the circles are disbanded. Yet now is the time to begin to plan the work for the fall. Let us begin to get ready for the mission study campaign in October. Let every woman who reads this remember that we cannot, we must not, rest satisfied until every auxiliary has its study circle. Then, too, we need more women who are doing systematic Bible study. We can never be truly "workmen fit for the Master's use" until we have a thorough knowledge of his will concerning us. This we can find in no other place save in his revealed will—the Bible. If time cannot be found to come together as a circle much good study can be done as individuals.

Just a word, now, in regard to the Prayer Circles. This does not necessarily mean a coming together of the women for prayer, but rather each woman pledging herself to pray daily in her own home for some special phase of the work. Surely we can all do this. Yet I report only six prayer circles in the Conference. Let us study and give and pray earnestly, and may God bless the work this year. Mrs. W. D. DAVIS.

RECEIPTS FOR SECOND QUARTER—WOMAN'S MISSIONARY SOCIETY OF THE LOUISIANA CONFERENCE.

Home Department: Adult dues, $386.96; Young People's dues, $5.60; Junior dues, $11.39; Baby Roll dues, $0.25; Adult pledge, $288.71; Young People's pledge, $2.25; Junior pledge and mite boxes, $5.23; Baby mite box, $2.03; Relief fund, $4.70; Scarritt fund, $4.80; Special for Houma, $95; Conference expense, $30.44. Total cash, $837.36; reported by voucher, $3143.77. Grand total, $3981.13.

Foreign Department: Adult dues, $250.26; Young People's dues, $5.60; Junior dues, $11.50; Baby Roll dues, $0.25; Adult pledge, $349.60; Young People's pledge, $2.25; Junior pledge and mite box, $7.82; Baby mite box, $3.02; Relief fund, $8.45; Scarritt fund, $7.10; Jubilee, $5; Scholarships, $110; Day school (China), $1.50; Bible school (Korea), $50; Conference expense, $22.49. Total, $983.34.

MISSIONS: A DEBT.

The following extracts are taken from a leaflet published by permission of the Executive Committee of Foreign Missions, Presbyterian Church, U. S. A. "I am debtor both to the Greeks and to the Barbarians. ....So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. (Rom. I. 14, 15). In these forceful words the apostle expressed his own personal conviction and resolve. He confessed himself the heathen's debtor. He owed them the gospel. Although he had already done more along this line than any dozen other men of his time, he laid no claim to merit, nor considered that he was conferring any favor on the Romans in making an added effort to take them the gospel. It was his duty, his debt, and he was only seeking as an honest man to discharge it. But if it was for Paul a debt, can it be something less for the rest of us? Yet the majority of professing Christians regard missions with utter indifference, a missionary as an enigma, and his task as self-imposed. They wonder by what strange freak of nature certain pious people choose to go and live among yellow or black folks rather than stay at home. Has your conscience been convicted of a debt you owe the heathen, or have only your emotions been stirred at times with a feeling of pity?

We OWE the heathen the gospel. We are their DEBTORS—

Out of gratitude for our own salvation, since only "by the grace of God I am what I am."

Out of layalty to Christ, who commissioned us to go into all the world and preach the gospel to every creature.

Out of compassion for heathen suffering and sorrow, and, finally

Out of the realization that in the gospel we have the remedy for their temporal ills and the only answer to their souls' eternal needs.

May God convict his children of their debts and make them "ready as much as in them is" to meet them!

Then at last there will be no lack of missionaries to go, or intercessors to pray, or money to send. **May this conviction begin with YOU!**

A DELAYED MARRIAGE.

Under the above caption we read a delightful little story in one of our religious papers quite recently, and we repeat it here, hoping that some of our young people may see it and profit thereby:

A young Korean woman came to this country in company with a returning missionary and his wife. Her purpose in coming was to wed a Korean man who had preceded her some months before. Upon the arrival of the vessel, the young man, true to his promise, met her. Miss Inul had a long talk with her fiance that day and then announced to the missionary that she would not marry him, at least not just then. This placed the missionary in quite an embarrassing position, for in Korea, if a Christian woman breaks her engagement she is suspended from Church membership. Their laws are more stringent than ours along such lines. The missionary and young man entreated Miss Inul to reconsider her decision, but to no avail. She continued to remain firm. Some days later the young man returned again, and the missionary, going to call Miss Inul, found her praying to God, and asking him to help the missionary to see that she was acting as she thought right. The missionary, who had been rather impatient previous to this time, dealt more gently with her and finally prevailed upon her to tell him and his wife the whole situation. The sum and substance of it was that in her first conversation with her fiance she found that he was not placing God first in his thoughts. Since coming to America his energies had been spent in making money, and she felt that to marry him until he changed would be disastrous to their future happiness. She was carrying out to the letter the Bible injunction, "Be ye not unequally yoked." Would it not be refreshing if our young women insisted upon God being first in the minds and hearts of the young men into whose hands they give the keeping of their lives?

Needless to say that this young Korean took the money which he had saved up to buy finery for his bride and entered a Bible school, where he is to remain a year, at the end of which time, if he has learned his Bible and become a better Christian, he will win the hand of this staunch little Christian from over the seas.

Sunday School

LOUISIANA NOTES.

By Mr. W. W. Williams.

At the request of Brother A. A. Phillips, a number of the workers of the Pineville school have planned to go with him on a visit to his congregation of Indians near Forest Hill and organize a Sunday school, and also go to another tribe near Oakdale and do the same three or four weeks later. This work has long been in readiness, ripe and waiting for us. Great difficulty will possibly be experienced in organizing this work on account of most of these Indians being unable to read or write; but a plan is being arranged to overcome this. In one place an Indian will have to superintend the school, but he is a little better educated than the others. It is intended to organize them in such a way that they will stay organized.

Several other schools have been organized and the efficiency of many schools in Rapides Parish is greatly improved. Statistics from all over the parish show this. Several new Teacher-training classes have been organized and are doing fine work. A Teacher-training class is being organized and conducted by the Epworth League of First Church, Alexandria. They are also studying "Daybreak in Darkest Africa," a volume in the Mission Study Course. The League interest seems to have reached its maximum. They are also giving liberally to Sunday school work and have pledged $120 to Africa. There is a good Teacher-training class at Boyce. A number of schools are to begin to use the graded literature on October 1. The school at Tioga is said to be improving. Several workers from Pineville are practically acting as voluntary field workers in this parish, visiting schools at Ball, Tioga, and other places nearly every week.

Mrs. A. C. Lyons of Meeker and several teachers from other parts of the parish visited the Chicago Convention, at which Dr. Hamill was elected President.

The Parish Interdenominational Sunday School Convention was held at Cheneyville on August 13 and 14. A large number of preachers were present and took quite a lively interest in the proceedings. The whole religious sentiment of this parish seems to have been wonderfully toned up within the last two years or more. One earnest worker was heard to say that the most talented field secretary and all the money needed could carry the work as far as the pastor and superintendent of the local school desire it to go, but no further.

Rev. J. F. Dring, of the Pineville-Tioga charge, who is serving his first year is insisting upon having Teacher-training classes in all his schools and is taking an active interest in Sunday school work, although he has been away much of the time on account of sickness.

Presiding Elder H. W. May is insisting on Children's Day being observed everywhere in his district.

Alexandria, La.

SOME SPARKS FROM THE CONFERENCE OF PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS AT JUNALUSKA.

By Rev. B. F. Lewis.

At Elan, Fla., during a portion of the Sunday school hour, the pastor is in his study at the church. All boys and girls under sixteen years of age who do not belong to the Church, are sent to the pastor for special instruction. They go by classes.

In Atlanta, Georgia, at one Church, the pastor preaches to the children each second Sabbath.

In Asheville, N. C., each third Sabbath is "Children's Day," during which the children of the Sunday school have the right of way, the pastor preaching to them.

In Memphis, Tenn., one Church devotes from fifteen to twenty minutes of each Sunday school hour to a short sermon to the children.

In Mississippi, one pastor, with the co-operation of the elementary force of the Sunday school, devotes from ten to fifteen minutes of each eleven o'clock hour to the children.

FURNISHES SUNDAY SCHOOL.

The elementary department of the First Methodist Sunday school has recently been equipped with the necessary, and, at the same time very beautiful furnishings, all the gift of Mr. C. W. Blair.

In this department there are four divisions—Cradle Roll, Beginners' Primary and Junior classes—each now having its full complement of tables, chairs, charts, maps, and other supplies. Mr. Blair, in making the gift, said that his first interest in the work began when he witnessed a program planned by Mrs. G. E. Cameron, who was in charge of this department of the Sunday school prior to Rev. G. E. Cameron's transfer to Alexandria, and that he made the gift in recognition of the splendid work done by Rev. and Mrs. Cameron during their three years' residence in Shreveport.

The new furniture has greatly stimulated the work of the Sunday school, and plans are already under way for the rally day celebration to be held in October.—Shreveport Times.

GREATLY IMPORTANT.

"Every man is needed—but only a little," said some thoughtful individual. But by all the indications it must be true that the office of the Methodist steward is exceedingly important, and that he is a much needed man. The Bishops pass for a large item and should do so. the same is true of connectional men and others. But when you eliminate the Steward the Church enterprises go slowly; revivals decline to flourish; mission claims so badly, and the angels of Church prosperity takes his flight. The Holy Spirit even must cease to support in the great work of advancing the Kingdom of Christ, and failure must be written upon the altars of the greatest institution that is known to the world.

Bishop McTyeire, in visiting a cemetery, came upon a marble shaft at the bottom of which were the words: "A Methodist steward for 40 years." The distinguished churchman took off his hat and bowed low before the inscription in recognition of the fact that the dust of a great character slept in that tomb—a Christian hero had been crowned in heaven.

The work of a steward is vital. The whole land was cursed of God in the time of the Prophet Malachi, and all for the reason that the contributions had been withdrawn from the Church. The collectors had declined the service expected at their hands.

In a sermon by Dr. James A. Anderson from the text, "What is man?" he proceeded to say, as he approached the climax of his quarterly meeting discourse: "By all these indications man is evidently great, and grades as first among the intelligences of universal creation. Suns may perish and constellations may fade from the heavens, but man in the image of God must exist forever. But amazement takes the form of profoundest astonishment when we discover the smallness to which some specimens of the human race may descend, when they have paid the pastor in spoil't hams and sour sorghum." This steward of 40 years reported 100 per cent once per quarter and no "sorghum."

The membership of the Church is educated in Christian giving principally by the stewards. The pastor may preach on the subject of ministerial pay when he is prepared to "move on," and so may the presiding elder; and they should do so if the conditions appear to demand it. However, the steward is the "key man" in handling the Church's expenses and many times must travel his thankless beat, "doing service unto God and not to men." Happy is the membership and the pastor who appreciate his important office, and the infinite valne of the work which he is doing as the years go by! "Collections full," says the pastor at the Conference, "and 40 additions to the Church;" bnt without the promptness and fidelity of his "official board" these fine results must have failed to appear. Preachers, from the smallest even unto the Bishops, are supposed to "lift up the voice like a trumpet," as the prophet suggests and as duty may indicate. Proper sowing is in order, without special temerity as to the reaping. The sowing of a church also bears fruit many times, just the same as the sowing of the minister. Short pay from the church when spelled out to its last analysis results frequently in a short preacher for the pulpit. A 25-cent salary and a 25-cent preacher have an affinity one for the other, and sooner or later, must appear at the same place and more often sooner than later.

The Methodist pastors are most carefully selected and sent up to the Conferences by the laymen of the Church, but they differ very much and should do so. A precise duplicate of even a great preacher would be difficult to use and the same might be said of a distinguished church. Imitations are never at a premium. The power of the Wesleyan movement was much in the fact that it declined to "conform." Mntual admiration and sentimental suggestions are nice enough things, but when the Captain of our salvation appeared, he rebuked the Pharisees and proceeded by methods peculiar to himself. Great churches, however, develop many times from smallest beginnings, and the novice of the pulpit to-day may find it possible to be a "son of thunder" tomorrow. Grundy Mission and the coming Bishop Marvin found each other for the reason that each was counted ordinary at the time; but the man and the opportunity had met. The future Bishop was greater for all the years to come as a consequence of his experience at Grundy; and the secluded pastoral charge became known among the angels, for there was "joy in heaven" because of the many who were brought to Christ. A good church is the world's greatest benediction, and the fact remains true that "no nation survives the loss of its religion." The real philanthropist and man of true greatness is always a supporter and friend of the Church.

At the final day great surprises must constantly astonish the multitudes of the assembled universe as they witness proceedings at the judgment seat. Lazarus assumes a throne and Dives takes his place in the domain of darkness; and "according as his works shall be," so also shall be the reward of every member of the militant kingdom of the Divine Christ. At such a time must appear in royal splendor the finer specimens of the Methodist steward, and it shall be said of him, "Be thou over ten cities."

Shannon, Miss. A. H. WILLIAMS.

AGAINST A HIGHER LIQUOR TAX.

The Temperance Society of the Methodist Episcopal Church is strongly opposed to increasing the Federal tax on liquors. In a recent public appeal issued against such a movement, the officers of the Society made the following declaration: "Any extension of this iniquitous participation by the Government in a vicious and inherently criminal trade will be fought to the last ditch by church members who realize its shameful nature." It was also asserted "that doubling the tax on liquors would quadruple the difficulties now facing the Hobson-Shepherd prohibition amendment pending before Congress"; and the opinion was expressed that but for the Federal liquor act of 1863 authorizing the liquor traffic, it would have been abolished long ago.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3054.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 3, 1914. CHAS. O. CHALMERS, Publisher

Editorial

"Enlarge my heart to make Thee room;
Enter and ever in me stay;
The crooked then shall straight become,
The darkness shall be lost in day."

* * *

All men make mistakes, but a wise man does not keep on falling into the same errors. There is such a thing as rising upon the steps of previous failures to worthier work and loftier achievements.

* * *

Build your library around the Word of God. The Bible is a lifetime study, and even if you do your best to master it, death is sure to find you with the task far from finished. For aught we know, this glorious Volume may be one of the text-books of the Christian in eternity.

* * *

We hold to the Biblical and Wesleyan doctrine of "sin in believers." Oh, the pride, the selfishness, the envy, the unbelief, the uncharitableness, and the love of the world that exist even among persons that are regenerate! To say that this is not true, is to say that there are scarcely any Christians on earth. Here is largely the explanation of the weakness and meager spiritual achievements of Zion in this day. Regardless of how it is to be attained, are we as ministers holding up before our congregations the standard of a pure and holy life as we should? This is a question well worth prayerfully considering.

* * *

The New York World stated a few days ago that the United States Senate had dispensed with daily prayers in order to expedite trust legislation. We think that the Senate is to be commended for getting in a hurry, but we are of the opinion that if the Senators were really to try, they could find some better way of gaining time than this. We have heard of some great Christian workers who when they realized that a strenuous time was ahead tarried longer than usual at the throne of grace. But doubtless they had a more profound conviction as to the efficacy and value of prayer than most of the Solons at Washington.

* * *

There is an old saying that men engaged in a calling seldom invoke their skill in behalf of themselves; that carpenters generally live in inferior houses; that cobblers usually wear poor shoes; that tailors, as a rule, dress shabbily; that lawyers rarely litigate, and that physicians do not often take their own medicines. This may do very well for men engaged in secular vocations, but it will not do for ministers and other Christian workers. They must practice what they preach and feed upon Christ themselves before they can feed others upon him. Perhaps the reason that our labors as servants of the Master have been so fruitless is that in our concern for those about us we have forgotten to deepen by meditation and prayer our own spiritual lives. "Be ye followers of me, even as I also am of Christ," was Paul's exhortation to the people to whom he ministered.

"HOISTED ON THEIR OWN PETARD."

One of the proud boasts of the present-day new school of theologians is that they are keeping step with the march of progress—that they are up-to-date. They have a way of sneering at persons who do not agree with them and styling them mossbacks and old fogies. We have heard some of them even charge some of our ablest Bishops who do not take to higher criticism as having ceased to read the latest books and as not keeping up theologically with the times. A point upon which many of these fancied pioneers in the field of religious thought particularly delight to dwell is the extent to which the Copernican system of astronomy has played havoc with the cosmogony of Moses and the teachings of the Scriptures generally as to the Universe.

But are these scholarly gentlemen as progressive as they imagine themselves to be? There are some students and writers of no mean order of ability who do not think so. In the July number of The Contemporary Review, in a most interesting article entitled, "Theology—Ptolemaic or Copernican?" Mr. E. Griffith-Jones, after calling attention to the fact that Paul anticipated Copernicus and placed the center of his theology in the heavenly world and not within any earthly circle, openly charges the present modern theologians with adopting the contrary view and of making the earth and man the center of their teachings, thus going back to the old Ptolemaic system. He says:

"This old antithesis in Astronomy—whether the earth is the center of the cosmos, or that the center is away in the "illimitable Universe"—is one which has re-appeared in theology throughout the ages; and it is scarcely an exaggeration to say that it is the burning question for all religious thinkers to-day. **The liberal movement of thought during the last century in many of its aspects was a movement backward from the Copernican to the Ptolemaic point of view—from Ontology to pyschology, from Supernaturalism to Naturalism, from Theism to Pantheism, from an objective religion to a subjective religiosity.** In striking contrast to the immense enlargement of the Physical Universe to our vision, has been the steady contraction of the spiritual Universe to our faith. The center of emphasis has been removed from God as the source of religion, to man as its subject, and the world-wide manifestations of the spiritual instinct have been found more interesting than the vast background of mystery out of which it has emerged, and of which it is the expression. This concentration of attention on what is around, beneath, and within us, has had beneficent results for science, but it has evolved serious issues for faith. It has not only contracted its scope, but it has lessened its intensity. By making man the measure of all things, it has dethroned God from his central place in human thought, emptied the Universe of its divinest meanings, and tended to inhibit at their source the spiritual forces that periodically renew the race. **The splendid impulses and revivals of faith which have periodically revitalized Christianity have always flowed from a renewed realization of its heavenly origins;** and the theology which finds its center in any conception of the Godhead other than as free, personal, and transcendent, is barren of converting power whether over individuals or communities."

Having made this impressive general statement, Mr. Griffith-Jones proceeds to particulars. First, he shows that these modernists have carried the Ptolemaic view into religious philosophy. He points out that they stress God's immanence in his material works about them, to the obscuration of his transcendence over nature; that the center about which they would have all their philosophizing revolve is God in nature, while they revolt at the truth that he also is above nature; and that he antedated it, created it, and may vary it at will. The latter he declares was Christ's view. Upon this point he says: "Thus it is that Christianity, while affirming the immanence of God, subordinates that aspect of him to his transcendence. If we go back to the fountain-head we shall find that Jesus, though delicately sensitive to the immanental aspect of the divine activity, habitually speaks of God as his "Father" who is "in heaven," and is immeasurably more interested in the spiritual, supersenuous, "heavenly" order, than in the physical, or even the human. His interest in men is as possible citizens of this heavenly order; his one aim and passion is to bring the earthly disorder into harmony with that heavenly (transcendent) order, and so to influence and inspire them, that his Father's will may be done on earth as it is "in heaven."

Following this, the writer shows that the Ptolemaic view is carried by the new school of thinkers into Christology, turning away, as they do, from the Eternal, Divine Son as the chief factor in the great work of redemption, to Christ the man, dwelling and operating upon earth; and from his atonement as finding its basis "in the ethical necessities of a spiritual Universe and a holy God," to a sort of subjective influence designed to appeal to the human mind and conscience here on earth—in other words, that there was no necessity for it outside of its effect upon man himself. And so in the conversion of the soul, the divine agent of the Holy Spirit, coming from above, is pushed aside to make way for cultural theories and the development of innate potentialities.

The lack of space will not permit us to give more of the reasoning of this remarkably brilliant writer. The fragmentary quotations that we have made can give no adequate conception of the impressive manner in which he points us how Ptolemaic in their theological processes these gentlemen who prate so loudly of the influence of the teachings of Copernicus upon the Bible really are. Instead of being forward-looking theologians, according to Mr. Griffith-Jones, they have turned their faces backward, and while chanting of progress, are merely re-treading error's well-beaten and long-forsaken paths. A more striking instance of a school of intellectual boasters being "hoisted on their own petard" we do not remember ever to have seen.

THE BATTLE OF BLENHEIM.

(This fine old poem is so pertinent in its suggestions that, following the example of the Western Christian Advocate, of Cincinnati, we have decided to reprint it. It will doubtless recall the early school days of many of our readers.—Editor New Orleans Advocate.)

It was a summer evening—
Old Kaspar's work was done,
And he before his cottage door
was sitting in the sun;
And by him sported on the green
His little grandchild, Wilhelmine.

She saw her brother Peterkin
Roll something large and round,
Which he beside the rivulet,
In playing there, had found;
He came to ask what he had found
That was so large and smooth and round.

Old Kaspar took it from the boy,
Who stood expectant by;
And then the old man shook his head,
And, with a natural sigh—
"'Tis some poor fellows skull," said he,
"Who fell in the great victory.

"I find them in the garden,
For there's many hereabout;
And often, when I go to plow,
The plowshare turns them out;
For many thousand men," said he,
"Were slain in the great victory."

"Now tell us what 'twas all about,"
Young Peterkin he cries;
And little Wilhelmine looks up
With wonder-waiting eyes—
"Now tell us all about the war,
And what they fought each other for."

"It was the English," Kaspar cried,
"Who put the French to rout;
But what they fought each other for
I could not well make out;
But everybody said," quoth he,
"That 'twas a famous victory.

"My father lived at Blenheim then,
Yon little stream hard by;
They burnt his dwellings to the ground,
And he was forced to fly;
So with his wife and child he fled,
Nor had he where to rest his head.

"With fire and sword the country round
Was wasted far and wide;
And many a childing mother there
And new-born baby died;
But things like that you know, must be
At every famous victory.

"They say it was a shocking sight
After the field was won—
For many thousand bodies here
Lay rotting in the sun;
But things like that you know must be
After a famous victory.

"Great praise the Duke of Marlborough won,
And our good Prince Eugene."
"Why, 'twas a very wicked thing!"
Said little Wilhelmine.
"Nay, nay, my little girl!" quoth he,
"It was a famous victory.

"And everybody praised the Duke
Who this great fight did win."
"But what good came of it at last?"
Quoth little Peterkin.
"Why, that I cannot tell," said he;
"But 'twas a famous victory."

—Robert Southey.

WELL-SPENT SABBATHS.

Who can compute the wealth of the well-spent Sabbaths, fifty-two golden opportunities right from the hand of God, each year? What shall we do with them? Can we be trusted with them? Can we be trusted with such untold wealth? Would we spoil, or waste, or mar them? Both in the house of God and in the quiet of our families, or rooms, we may learn of God, may build up the physical, mental, and spiritual, and go forth into the new week, girded anew for the task, the trial, and the temptation. These heavenly gifts are ours to lift us up toward that which is holiest and best. Dare we seek less for ourselves than God would in his love and wisdom plan for us?

Best of all, each well-spent Sabbath, as well as every well-spent day, strengthens our love and taste both for the sacred day and for the things that are lovely, true and inspiring. Such a day is an invigorating mental and moral bath.

"Smiles and kisses are all I remember," said a Christian mother yesterday, as she spoke of her children, now grown. What a blessing that no scars were left upon the memory. Too often the memories of home are preserved only in family jars that were never known to preserve anything good, which are never able to keep anything worth while.—W. H. Jordan, in Christian Intelligencer.

A DANGEROUS COMBINATION IF NOT A DESIGNED CONSPIRACY.

It is a cheering sign of the times that many thoughtful people are awakening to the danger to our institutions arising from the methods of the Rockefeller and Carnegie boards, which are deliberately undertaking to determine the character of education in America.

At the meeting of the National Educational Association held recently in St. Paul, Minn., the following resolution was adopted unanimously:

"Resolved, That we view with alarm the activity of the Carnegie and Rockefeller foundations, agencies not in any way responsible to the people, in their efforts to control the policies of our State educational institutions; to fashion them after their own conceptions; to standardize our courses of study; and to surround the institutions wth conditions which menace true academic freedom and defeat the primary purpose inviolable in our common schools, normal schools, and universities."

The danger which these educators perceive so clearly was pointed out several years ago by that ably conducted newspaper, the New Orleans "Times-Democrat," in these words:

"Every college which shares in the largess poses as a suppliant, in a sense. Not only is its policy partially directed by the board, but it is additionally influenced, wittingly or unwittingly, by the desires of the benefactors. The atmosphere of class room and campus is dangerously subject to taint; the habits of thought of its students may with comparative ease be given a twist not easily corrected. Whether the powerful engine thus created is now put to sinister uses or not, the temptation to employ it is ever present, and must inevitably grow stronger as the system gathers strength and force.

"Here in the South the temptation of the colleges to seek these conditional gratitudes is great because the funds available for education are small, and the need of more abundant educational facilities is pressing. In struggling schools, where the problem of maintenance is difficult, the offer of aid in philanthropic guise is naturally attractive. But no college that is worthy to live can afford to surrender its independence nor submit its policies to the guidance of any oligarchy which draws its authority and owes its existence to a few excessively rich men who have, after all, a very heavy and very practical stake in the venture. If through this agency the American Colleges, or the Southern Colleges can be drawn under the control or rendered subject to the influence of the rich men who support the General Education Board, it will be only a question of time when that influence will be perverted to the deep and lasting injury of the American people."

The time which the "Times-Democrat" predicted has now come, and the members of the National Educational Association, who adopted the resolutions at St. Paul, Minn., show what deep and lasting injury has already been done by the Carnegie and Rockefeller boards.

Both these boards are injurious, but "the Carnegie Foundation" is especially injurious. It is seeking to fix the terms of admission to American Colleges and to determine all educational standards in America. No one objects to proper standards in collegiate work; but it is a grave assumption of power when the agents of the Carnegie Foundation undertake to dictate the educational standards of a continent. They do not undertake this supreme task by any legal authorization, but by the imperious power of money. The Committees of the Federal Congress, who deal with coinage, weights and measures, do not begin to affect the country by their conclusions so seriously as do these self-constituted standardizers of the educational institutions of the United States.

They have been directing their attention especially to medical colleges in recent years, and have black-listed and put out of business a number of worthy institutions. That there were medical schools of an unworthy character among the number destroyed is beyond question; but the agents of the Carnegie Foundation can not be trusted to kill and make alive medical colleges or any other educational institutons. That they have been able to draw very skillfully the American Medical Association into their scheme does not make the matter less serious, but rather more dangerous.

In a recent address the dean of the Medical Department of the University of Vermont affirms that there is nothing less than a conspiracy against the smaller colleges. He says:

"I am very much inclined to believe that there is a conspiracy, and I say it advisedly after much thought that there is conspiracy on the part of several organizations and on the part of schools, to put the smaller medical colleges out of business. It stands to reason that if the smaller colleges close, the students will have to go to Columbia, Yale, New York colleges, or elsewhere. Dartmouth has gone through this same experience and the octopus has practically squeezed out the existence of the Hanover Medical School in the past two years. I believe that this organization, the fundamental principle of which is the Carnegie Foundation, is trying to put the University of Vermont out of business. When they release stories to the Sunday papers of New York, and, as I have learned, Springfield and other cities, and furnish them with identical cuts, there must be something behind it. When they sent out the cuts of the University of Vermont, they sent a picture of the old medical building, now used as a lodging house, and the worst building connected with the University. They felt they ought to have two buildings and they chose the next smallest, a good one and a new one, but small—the agricultural building. I should like to know what noble-minded spirit must have inspired somebody to send out these cuts when we have such good buildings as you know there are on the campus."

Whether there is, or is not, a conspiracy formed to crush out the small colleges in the interest of a few larger institutions, it is certainly true that this whole system of "Carnegie Units" is a pernicious scheme which must work evil. This fact was conclusively shown by President Lawrence of Harvard University in an address delivered in Chicago last February. With reference to these procrustean methods of requiring an applicant for admission to a medical college to have swallowed so many "Carnegie Units," President Lowell said:

"We are to ask not what a man knows, but whether he has at any time taken a course with a fixed number of hours of lectures and laboratory work. In short you are requiring not a result but a process: you are ascertaining not whether a man has a proper preparation for the study of medicine, but whether he has gone through a regime of training which may in ordinary cases secure the result desired, but which is sometimes not necessary for the purpose, and often inadequate. You are using a rough mecanical test which is inaccurate on both sides, instead of a personal test which would be far more accurate."

But if the personal test for which President Lowell contends were used on applicants for entrance into medical colleges instead of the "rough mechanical test," the machine power of the "Carnegie Units" would be at an end, and these machine men of the "Carnegie Foundation" could no longer be able to say who shall and who shall not enter upon the study of medicine in the United States.

Inevitably this whole scheme will exclude some of the brightest men in the country from becoming physicians. It will in the end put almost insuperable barriers before young men of small means, who may desire to enter the profession; for it will shut them up to acquiring medical education at distant and expensive schools after long and costly courses of study. It will close many colleges, and put in the hands of an oligarchy the control of the medical education in the United States. It will not improve the quality of the medical profession, or raise the standard of medical practice.—Wesleyan Christian Advocate.

AN OPEN LETTER TO DR. GROSS ALEXANDER, EDITOR OF THE QUARTERLY REVIEW.

My Dear Doctor: I address you this open letter because I look upon you as chief of the staff of editors, whose duty it is to mold and guide the thought of the Methodist Episcopal Church, South, and especially of its ministry in Biblical, theological and literary study. Then, too, I am not unmindful of the accuracy of your scholarship and your influence among the men in our Church who claim scholarship, whatever their real acquirements may be. You are aware, no doubt, that it is no uncommon thing to hear the charge made that many who pose as higher critics are simply parroting out in America the thought of the Rationalists of Germany. However this may be, I am emboldened to call your attention to and ask information of you concerning a certain article which appeared in the July number of the Quarterly Review.

The statement, which I confess was a surprise to me, occurred in a critique of a book by Dr. Arthur S. Peake. The critic was no less a person than Dr. J. H. Stevenson of Vanderbilt University. The first assertion that arrested my attention was a quotation from Dr. Peake's book—"The Bible, its Origin, Significance, and Abiding Worth." A presumptous assertion is embraced in quotation marks, and I think therefore is quoted and given as the purpose of Dr. Peake's book. Here is the statement: "THE BIBLE HAS IRRETRIEVABLY LOST THE PLACE ONCE ACCORDED TO IT BY THE CONSENT OF CHRISTENDOM, AND THIS IS COMING TO BE REALIZED BY AN INCREASING NUMBER." The enemies mentioned by the critic as leading the rebellion for the dethronement of the Bible are "The Copernican Theory, Geology, Higher Criticism, Fragmentary Systems Found in the Old Testament, the Moabite Stone; the Tell El Amarna; the Hammurabi Code, History, Geography, Anthropology," etc. In my humble judgment, the Doctor failed to mention the chief enemy in the rebellion against the infallibility of the Word of God, namely, the presumed infallibility of modern scholarship. Homer may sometimes nod, the Word of God may be fallible, but modern scholarship, if the Doctor shall be believed, is always infallible. The word of God may fail, but not the word of the university professors. Dr. Stevenson says: "We can no longer defend the view which found the Gospel throughout the Old Testament." May I remind you, Dr. Alexander, that the Sixth Article of our Church reads: "The Old Testament is not contrary to the New, for both in the Old and the New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old Fathers did look only for transitory promises."

Will Dr. Alexander kindly inform the young ministers of the Church whether this Sixth Article of the Church is still the expression of the Church's teaching concerning the Old Testament? Another statement, which borders on (well, shall I say it?) blasphemy, at least thrusts one from the school of the Trintarians into that of the Deists, is as follows: "Sometimes it is said that Christ's references to the Old Testament determined the question of authorship. They were not intended to do so. His knowledge probably did not embrace these matters. The incarnation was in itself a limitation of knowledge, and some of his temptations were impossible to Omniscience." Here we have at last reached the mecca toward which the eyes of modern scholars of the higher critical school are ever turning—a fallible Christ, but infallible scholarship. Christ's quotations of Old Testament writers did not settle the question of authorship; they were not intended to do so, says the presumed infallible scholar. **His knowledge probably did not embrace these matters.** That can mean nothing less than a fallible Christ. Will Dr. Alexander tell the young ministers of the Church if the Second Article of our Faith is still in force? The older ministers still believe, higher critics to the contrary notwithstanding, "that Christ was very God and very man." Dr. Stevenson says again: "We must be prepared to admit the well established findings of criticism."

I am appalled at the disloyalty in high places to Methodism and the sympathy with and tolerance for any heresy that may be suggested. I trust that these infidelistic statements crept into the Review without your knowledge. However, I am forced to ask you that if such stuff is published with your consent, how you can harmonize this with your ordination vow, "To banish and drive away all erroneous and strange doctrine contrary to God's word?" May I further ask, Is not the Methodist Review published by the Church for the propagation and defense of her faith? In allowing thrusts at the inerrancy of the Scriptures, are you giving to the Review the character it was established to maintain? Some of us are really asking: "Has the Review been turned over to the enemy as a floodgate through which disintegrating heresies may pour in upon us?"

Now in all candor, Doctor, I inquire, do you allow these statements to define the attitude of the Methodist Episcopal Church, South, toward the Holy Scriptures? You must know, Doctor, that if a Roman Catholic prelate or a minister of the Unitarian Church should seek to state the position of the Methodist Church, South, upon any question of doctrine, he would quote from the Quarterly Review, the official periodical of our Church, to establish any statement he might make concerning our teaching. Shall ministers of those denominations or anybody else quote the above statements as the authorized view of our Church concerning the Holy Bible?

If they or anybody else might do so, then am I not correct in saying that such statements ought not to appear in our official journal? If you reply that you allow it only that our young ministers shall be able to know something of the vagaries of modern university infidelistic scholarship, my answer is, the sooner you change your purpose the better for our young ministers. You cannot feed them upon poisonous heresies without destroying their faith in the truth.

In the absence of a disclaimer from you, I feel that I have the right as one of the rank and file of the ministry to earnestly request of you certain things:

1. That you publish fully and clearly to the Church the tenets of the school of higher critics that are well established. I had not heard that they had established anything definitely among themselves, save the pride of their own reason and egotism.

2. That you give the names of the books of the Canon whose authorship is unauthentic and the names of the authentic authors who are to displace those "about which there has never been any doubt in the Church." I ask this, because you have allowed Dr. Stevenson to say: "Higher criticism has swept away traditional views of authorship."

3. I request again that you collate for us the doubtful history of the Bible. This I ask because Dr. Stevenson is permitted to say: "Historical criticism has thrown doubt on many historical statements of the Bible."

4. Again, I shall request you to point out definitely and distinctly the scientific statements that are false in the Word of God. This I ask because you have allowed Dr. Stevenson to say: "The Copernican theory has exploded views of the stability and flatness of the earth which were accepted by the Old Testament writers." The time has passed for unauthorized assertion and if requests like these which I now make shall go unheeded, will not the ministers of our Church have a right to believe that the admission of such statements into the Review allies your sympathy with the men whose flagrant disloyalty to the authority of the Church and whose disintegrating heresies are bringing such sore distress to our beloved Zion?

Yazoo City, Miss. NOLAN B. HARMON.

"METHODISTS RUINING THIS COUNTRY."

Rev. Martin T. Haw, of St. Louis, in the St. Louis Christian Advocate, says:

The treasurer of my board of stewards went to the Northwest the other day as the representative of a syndicate to buy orchards to the extent of hundreds of thousands of dollars. When he got into the city which was the center of the orchard region a banquet was given him by the Commercial Club of that city. He sat by a man who said:

"Do you know the Methodists are ruining this country? They are doing more harm here than the Mormons."

"How is that?"

"They are driving the saloons out of this country."

My friend said: "My dear sir, I am a Methodist myself, and while I am a German and therefore am inclined to be conservative, I cannot help rejoicing in the fact that when the Methodists take hold of anything it has to go."

CONCERNING MANSFIELD COLLEGE.

Dear Advocate: I have at last succeeded in getting the necessary amount subscribed to secure the old Methodist church property in Mansfield for Mansfield Female College, and the money is now being collected. Already more than half the money has been paid in. I hope all the subscribers to the fund will promptly remit.

I am delighted at the result, as it increases the property holdings of the College by at least $2500, and makes it forever impossible to mutilate the beautiful campus. The old church has already been removed, and President Bobbitt is pushing the work of beautifying the campus.

The outlook for the opening of the College was never so bright as it is to-day. Indications point to an attendance fully equal to the capacity of the institution. And, if the boarding department is full this year, by next year we will double the capacity. THOMAS H. MORRIS.

Mansfield, La., Aug. 31, 1914.

POSITION WANTED.

A graduate of Whitworth College, Brookhaven, Miss., with five years' instruction in music at the same institution, desires a position as governess or private teacher. Best of references furnished. Address Miss Mary Lee Parker, Wiggins, Miss.

Church News

According to report, during the year 1913 the Roman Catholics of the United States gave Pope Pius X $400,000 for church work.

* * *

Bishop W. B. Murrah will dedicate a new church at Goshen, Tenn., one of the appointments on the West Murray Circuit, on October 4.

* * *

It is stated that by order of the Holy Synod priests all over Russia are preaching a holy war against Germany, and that their efforts are thoroughly arousing the people.

* * *

Bishop Collins Denny recently spent some time at the White Oak Camp Meeting in Georgia, where he preached to the delight and profit of large congregations.

* * *

Sunday, Sept. 6, will be "Labor Sunday" this year. Scarcely any Sabbath designated for a special purpose is so generally observed by the churches of the United States as this.

* * *

The Florida Christian Advocate has begun the publication of a series of "Gospel Talks" by Bishop H. C. Morrison. The one which has appeared was certainly stimulating and helpful.

* * *

A campaign is under way in Texas to raise $300,000 for the Southwestern University at Georgetown. Bishop J. H. McCoy will devote a week, beginning on Sept. 21, to campaigning in the interest of this cause.

* * *

The Chicago Y. M. C. A. has recently received a bequest of $813,000 in the will of the late Mr. Thomas Murdock. This Association is said to be the richest in the world, having property holdings valued at between three and four million dollars.

* * *

Bishop McIntyre, of the Methodist Episcopal Church, whose episcopal residence is at Oklahoma City, is at the Wesley Memorial Hospital of Chicago, where he is suffering from a severe attack of carbuncles. Bishop Henderson will hold the Nebraska and Northwest-Nebraska Conferences, so that his stricken colleague may have several weeks for rest and recuperation.

* * *

Bishop John C. Kilgo has lately been making some vigorous and telling speeches in behalf of the State-wide prohibition cause in Virginia. Our North Carolina Bishop is a man of remarkable versatility and there is no kind of Christian or reformatory work in which he does not give a good account of himself. The people of the Old Dominion will vote on the saloon question on Sept. 22.

* * *

Dr. Hugh H. Harris has been elected to the Chair of Psychology and Sunday School Pedagogy in the new School of Theology of the Methodist Episcopal Church, South. Dr. Harris has been in charge of the institutional work of the Wesley Memorial Church of Atlanta for several months. He is a graduate of Wesleyan University (Middletown, Conn.), and is reported to be admirably qualified for the professorship to which he has been chosen.

* * *

A Persian church is about to be organized in San Francisco under the leadership of a Persian graduate of Shedd College in Urumia, Persia. The Mizpah Presbyterian Church has been conducting mission work in a community composed of about 700 Syrians, 200 Armenians, and 100 Persians. The latter in particular have responded most cordially to the Gospel message. The new church will have about 50 adherents.—Central Christian Advocate.

* * *

We glean the following from the British Weekly: The Wesleyan Methodists are doing their share in the war. At many places church buildings have been given up for hospitals or other uses by soldiers. Sir R. W. Perks has loaned his home at Kensington Palace-gardens as a hospital, and the men of the East Ham Brotherhood are giving their rooms to the war office for any use that may be best. Four chaplains have gone to the front and twenty-eight others are preparing to go.

WORK AMONG LEPERS.

Situated at Carville, La., about 75 miles from New Orleans is a State institution for the care and treatment of lepers. It is one of two such institutions in all the eastern part of the United States, the other being located near Boston.

There are in the Louisiana Home some 93 inmates, and the number has been increasing year by year, as patients from all over the country are admitted.

Only recently, through the co-operation of W. M. Danner, secretary of the American branch of the Mission to Lepers, the Protestant Ministers' Association of New Orleans has begun holding religious services for the Protestant inmates. The institution is in charge of the Roman Catholic Sisters, in contract with the State, who faithfully minister to these suffering ones.

There is a beautifully equipped Roman Catholic Chapel, and a resident priest on the ground, but there is no adequate place for the Protestant services; the little room for visiting friends being entirely too small and unsuitable.

The Protestant Ministers' Association has charged its committee on the Leper Home Work to agitate the matter and seek to secure funds for the erection of a Protestant Chapel, where those of this belief may be the recipients of the comfort and strength and consolation of their faith.

It would indeed soften the heart if we could make you see how eagerly these neglected people look for the coming of the preacher with his message.

It is estimated that the proposed chapel will cost between $3000 and $3500. Will you help us build it? How much will you give?

Remember how Jesus Christ our Master ministered to the lepers.

Think of these sufferers, and then realize your blessings!

This Committee solicits your help in this undertaking.

Send your gifts to Rev. W. H. Brengle, Treasurer, 438 Hillary Street, New Orleans, La.

Signed: W. E. Thomas, W. H. Brengle, J. W. Caldwell, Jr., Committee Protestant Ministers' Association.

GRENADA COLLEGE.

Grenada College is owned, controlled and operated by the North Mississippi Conference in the interest of both education and religion. The property is now easily worth more than $100,000. There are five substantial buildings, the three which are used for dormitory purposes having steam heat, hot and cold water on every floor, with baths and every modern convenience. Few homes have as many comforts as are provided here for pupils. Expenditures of $17,000 have been made on the property in the past year, much of it this summer.

The faculty is larger and better equipped than ever. The interest and enthusiasm of the teachers is shown by the fact that three of their number spent the summer in graduate study in Chicago, one in the University of Wisconsin, two in Peabody College, while one has just returned from a year in the University of Leipsic, where she specialized in German and French, which she teaches. No teacher is accepted here unless it is believed that her influence and example will be soundly Christian, nor is one retained in the faculty when it is found that she is not positively religious.

The glory of a college, however, is neither in its property nor yet in its faculty. A university is not "Mark Hopkins on one end of a log and a boy on the other," nor is it a million dollars at one end of a string and a scheming wire-puller at the other. The glory and joy of a school is found in the character and ability of its students. All things scholastic—buildings, books, endowment, equipment, faculty—exist for them. If they are drones—idle, vicious, or unworthy—Socrates may teach and Croesus endow, but no glory can come of the output of the school. Of the character, the conduct, the fidelity and loyalty of Grenada College girls, I cannot speak too highly. They speak of the school as being ours, and take personal interest in its progress and prosperity. Every full graduate for the past four years has been an earnest Christian, ready for church work. Such has been the care and oversight given that the most frequent compliment paid by visitors is this: "I did not know that school could be so much like home." I confidently believe that no girl has left these halls since I have known them without improvement in mind and heart, stronger and better than when she came.

We confidently expect to open with a full attendance on Tuesday, September 16. Let all our friends help us to secure two girls for every room in the college. The school needs the girls and the girls need the school. Send them on that we may have a Greater Grenada College.

Cordially and fraternally,

J. R. COUNTISS.

TO THE FRIENDS OF THE TEMPERANCE CAUSE IN LOUISIANA.

Dear Friends: I am taking the liberty of addressing you in reference to the work and prospects of the Anti-Saloon Leagen in this State, assuming that you are interested in the purposes of the organization.

Having been more or less actively identified with the work of the League since its organization, and having had special opportunities for observing its work during the recent session of the Legislature, and the possibilities of advance that are indicated by the result of that work, I desire, acting on my own responsibility but not without consultation with the Headquarters' Committee, to lay before friends of the organization in this State the present situation as it appears to me.

The legislation secured by the League at the recent session of the General Assembly, while not all that was desired, was an advance toward better law enforcement in dry territory.

The securing of this legislation also showed two things. In the first place, it proved the efficiency of the present organization of the League and the ability of its Superintendent, who was able to secure definite advance legislation from a rather unfriendly body, and in the face of a powerful liquor lobby who fought every inch of the ground. I am not depending on my own observation and judgment alone in saying that Mr. Turner accomplished a really remarkable work in getting this legislation through. I have taken the pains to talk personally and candidly with a number of leading men in both houses of the Legislature, and the general consensus of opinion, as voiced by several of the most eminent leaders of both houses, is that his work could not have been surpassed, and that, as a result of it, the League occupies a stronger position in the State than it ever did in its history. One prominent member of the Senate, who knows the sentiment on both sides of the liquor question told me that the liquor interests recognize the fact that they are now facing the most formidable opposition they have ever had to face.

The work done in this Legislature also tested the sentiment of the body, and to a certain extent, put every man on record as to his attitude toward temperance legislation, thus opening the way for further advance in the immediate future. It showed that if any further advance is to be made, a majority of the next Legislature must be committed, before election, to wise temperance legislation. In other words, the Anti-Saloon League MUST plan a more aggressive campaign in the next two years than ever before in its history. This will mean, in addition to promoting local option campaigns in a number of parishes which are now ripe for it, a determined effort to secure the election of Senators and Representatives from at least the dry sections of the State who will rightly represent their constituency on this question—a condition which does not now exist. Thus both the opportunity and necessity of definite advance is confronting the League at this time. This means that it is very important to maintain the League, without interruption, at the highest point of efficiency.

In the face of these facts, the League is at present pressed for funds to carry on the work that is demanded if it to go forward, or even maintain itself. It seems to me that the minimum requirement demands that there should be a fund of $5000 a year for the next two years, definitely pledged by individuals, and whatever amounts might be secured by the Superintendent in the course of his work should supplement this fund, so that the work would be unhampered by lack of money.

Are there not among the friends of the League in the State, ten men who will contribute $100 a year for two years; twenty men who will give $50; forty men who will give $25; one hundred men who will give $10, and two hundred men who will give $5, to assure the continuance of the work at this most critical time? The contributions mentioned above would amount to $5000 and by putting the League on a going basis, would go far toward putting Louisiana in the dry column.

With the above facts and suggestions before you, will you not seriously consider what you can do to forward this important cause, both by your own personal contribution and by securing help from others whom you know to be in sympathy with it? NOW IS THE TIME TO ACT.

Very respectfully,

W. WINANS DRAKE,

Pastor First Methodist Church, Baton Rouge, La.

August 25, 1914.

A GREAT GAIN FOR THE METHODIST HOSPITAL.

The Methodists of Memphis are rejoicing and our Hospital Board is being congratulated by all who know the property because of the magnificent new site secured for the Methodist hospital.

After months of negotiation the location committee, consisting of J. H. Sherard, J. R. Pepper, T. K. Riddick, L. M. Stratton, and H. M. Ellis, have just closed a deal with Mr. W. B. Mallory for his commodious grounds and handsome residence, thus securing for our Methodist hospital what is considered by those who know the city to be the most convenient and beautiful hospital location in Memphis.

THE W. B. MALLORY HOME, MEMPHIS, TENN.

This property has been purchased by the Methodists of Arkansas, Mississippi, and West Tennessee for a hospital. It will be enlarged and made into one of the finest plants of its kind in the South. This picture does not show the beautiful 8½-acre grove, adorned with native forest trees, in which this splendid structure of 22 rooms is situated.

The Mallory property consists of eight and a half acres of ground, fronting 535½ feet on Lamar Boulevard (on which is one of the best street car lines of the city), with a frontage eastward on South Camilla Street of 672 feet, and a like frontage westward on South Dudley Street. Pauline Street terminates on Lamar Boulevard just in front of the gateway, making the property about equal to four city blocks. It is as convenient to the office section of the city as any other hospital, and nearer the two Union depots by several blocks.

The residence was built by Capt. Mallory 20 years ago at a cost of $75,000, has always been kept in perfect repair, and is to-day considered one of the finest homes in Memphis. It is constructed of red brick and stone, is three stories in height, and contains 22 large rooms with lofty ceiling and high artistic finish. Great, airy halls, 12 or 14 feet wide, run the full length of the building. The house is 450 feet from the front street and occupies the crest of a beautiful woodland elevation which rises in amphitheatre form from the gateway. Stately native forest trees, in which many kinds of birds rear their young and numerous squirrels play unafraid, cover this ample front between the house and the street, and the rustic beauty and quiet retreat afforded make it unequalled by any other property in the city for the purpose it is to serve.

The lot previously purchased was turned to good account, for it was given at a handsome profit in part payment on the new site, so that several thousand dollars were saved by the former transaction.

The purpose of the Hospital Board now is to install an elevator and make such other alterations and additions to the house as shall be necessary to provide 75 or 80 beds with which to begin actual hospital service as soon as possible. The need is daily growing more pressing and distressing, and it is believed that the actual service of relief will rapidly increase the friends of the cause and greatly speed its success.

The purchase of this site is the assurance that those to whom this great church enterprise has been committed have ideas that are commensurate with the magnitude of the need in this vast territory, and it is the pledge that what they shall do will be adequate and worthy of the great Church they represent. There is no thought of stopping short of a half-million-dollar plant, built in sections, as the means is secured, to the plan of a unified whole.

A $5,000 payment must be made on this property at once. Our reliance for this is in God and the good people of our Church, and we have no fear of disappointment. Our friends who have subscribed can help us greatly now by sending forward the amounts, if possible, at once, while those good people who have intended to help when there was real need have reached the very opportunity for which they were waiting. Please send remittances to H. M. Ellis, Field Secretary, 2086 Union Avenue, Memphis, Tenn.

APPRECIATION OF NEW HOSPITAL SITE BY MEMPHIS CONFERENCE PRESIDING ELDERS.

The following is the resolution adopted by the Presiding elders of the Memphis Conference at their meeting in Bells, Tenn., August 18, 1914:

We desire to express our great appreciation of the action of the Hospital Commission in the purchase of a superb site with ample room and buildings that may be used as a beginning as soon as we get possession of the property, on January 1, 1915.

We urge our people who have subscribed to promptly pay their subscriptions.

We call attention to the importance of putting at least a half-million dollars into this important institution.

Each person of our entire membership should make a subscription to this cause.

Signed: A. J. Meaders, Brownsville District; W. A. Freeman, Dyersburg District; W. J. McCoy, Jackson District; J. V. Freeman, Lexington District; H. B. Johnston, Memphis District; W. D. Jenkins, Paducah District; L. D. Hamilton, Paris District; W. C. Waters, Union City District.

A MEETING OF INTEREST.

The Executive Committee of the Ecumenical Methodist Commission of the Western Section held a meeting in New York in August, all the members of the committee being present except Bishop Hamilton, who was absent in Europe.

The General Conferences of the various Methodist bodies meeting in the United States since the Toronto Ecumenical Methodist Conference have all approved of the plan of the Ecumenical Methodist Commission and voted to give it necessary financial support. The General Conference of the Methodist Church of Canada meets in September and will have before it for its action an official communication similar to those sent to the various Methodist bodies in the United States.

The Executive Committee directed its Secretary to convey to the President of the United States its sympathy with him in his affliction, and also to express the hearty appreciation of the Executive Committee of his offer of mediation to the European nations engaged in war.

The Committee took up various matters communicated to it from the Ecumenical Methodist Commission of the Eastern Section and voted to join with the British brethren in making a protest against the exclusive use on all British passenger ships of the service of the Church of England, and to ask the Presbyterian Alliance, the Baptist World Alliance, and other similar organizations, to unite in such a protest. The co-operation of the Western Section was also requested by the British brethren in preventing the recognition of ministers who are under discipline or have been expelled without proper credentials.

It was voted as the sense of the Committee that no Methodist minister passing, or proposing to pass, from one Methodist Church to another should be allowed to do so without due authentication.

The Executive Committee approved of the arrangements that are being made for the centenary of the ratification of the Ghent treaty of peace on Sunday, February 14, 1915, and expressed the hope that all Methodist Churches, Sunday schools and Epworth Leagues would join in the proposed celebration.

Bishop Hoss called attention to the fact that in 1916 will occur the centenary of the death of Bishop Francis Asbury, the First American Methodist Bishop, and on his motion it was resolved that all Methodist Churches in the United States and Canada be requested to observe the anniversary in some suitable way.

The Executive Committee expressed its desire for a more intimate relation between the Churches of the Eastern Section and the Churches of the Western Section, and proposed an interchange of communications concerning Methodist problems, progress and events, as often as once a year at least.

It also took action in favor of securing a list of Methodist historical books, pamphlets and manuscripts, and also Methodist articles of antiquity indicating where they are to be found in the United States and Canada.

Aug. 21, 1914. H. K. CARROLL, Secty.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Won't you make a special effort on your Conference claimants' assessment within the next few days? Many of our claimants are in actual need. Won't you help us?

Yours truly,
S. A. TOMLINSON,
Treasurer Joint Board of Finance.

A STRICKEN HOUSEHOLD.

Dear Dr. Meek: I write to say that Brother J. A. Wells and wife of Topisaw have been called upon to give up their precious baby, who passed away on the morning of Thursday, August 27. The little one was ill about two weeks, and his going makes the home very lonely. The remains were carried to Newton County for interment. I am sure that the preachers will greatly sympathize with the bereaved parents in this their sorrow.

Brother W. H. Lewis, pastor at Brookhaven, was called down to Topisaw that he might minister to the hearts of this home, and his ministry was a great benefit. Very sincerely,

Brookhaven, Miss. ROBT. SELBY.

THE BRAZIL ANNUAL CONFERENCE, TRINIDAD, AND BARBADOS.

The twenty-eighth session of the Brazil Annual Conference was held in the city of Juiz de Fora, Minas Geraes, our educational center (where I attended my first Conference in Brazil in 1902), July 2-8, 1914. In the absence of Bishop Lambuth the Conference elected M. Dickie president, a choice justified by his wise and patient handling of the difficult problems solved at this session. Dr. J. W. Tarboux, just returned from the U. S. A., brought the modifications in our laws made by the last General Conference—all exactly translated by him on the voyage, which were printed, distributed and observed by the Conference.

Brazil is passing through one of the severest financial crises in her history, but notwithstanding this fact the reports were exceptionally good and the pledge for the support of our missionary in Africa ($1000) was paid in full.

Our ranks were strengthened by the return of several missionaries on furloughs and the Rev. J. W. Dawsey of South Carolina. A larger number of parochial schools was reported and more emphasis placed on personal evangelism.

The Board of Missions having given us a furlough this year, the Conference ratified this leave of absence and on July 14 we embarked on the Vandyck, Lampton and Holt Line, due to arrive in New York on the morning of July 31. Our cargo is Argentine beef in cold storage for America. The day has arrived when we as a nation must recognize South America not only as a mediator in our international quarrels, but also as a furnisher of our tables. Among the most gentlemanly passengers on the Vandyck is a group of Brazilian students en-route to American universities. Their chief is a Brazilian M. D., going to Europe via U. S. A. They do not spend their days in the smoke-room playing bridge and poker and drinking, nor their evenings in dancing tango on the deck, as do most of the representative men and women of Christian (?) America and England on board. Be it understood also that these young men do not profess to be even Protestants.

For the past three days the "Ocean Waves Wireless News" has been sold on deck, which gives us the principal news of the world, from the latest war reports from Europe and the East to the score made the day before in the professional baseball games played in America.

Trinidad.

Our first call after leaving the Brazilian coast was made at Trinidad, or Port of Spain, the principal port of this picturesque island, which was discovered by Columbus on July 31, 1498, and which was captured by the British under Sir Walter Raleigh in 1595. It is still a British possession although in its history it has been temporarily occupied by the Spanish. It has an area of 1750 square miles and a population of about 400,000; about 10 per cent of these being East Indians imported by the Government to work on the sugar and cocoa plantations. Tall, fine-looking Hindus in their picturesque native dress; small, sad-eyed women with faces half-hidden by the veil or shawl worn by all women, ornaments in their ears and nose, bracelets on their arms, rings on fingers and toes, anklets on both legs, carrying heavy burdens on their heads or working in the rich fields or threading their way through the crowds of passengers from aboard our ship or sitting meditatively in the shade of the palms—everywhere and always they are interesting and seem at home in their rarely beautiful tropical setting.

Trinidad is only sixteen miles from Venezuela, the headlands of which we could plainly see. We were told that there are 14,000 Venezuelans in Trinidad and that the unhappy Castro, who has been in hiding in Trinidad, had recently appeared on the streets.

Trinidad has a famous pitch lake, a vast deposit of bituminous matter, 114 acres in extent, from which asphalt is shipped all over the world. There is a tradition that the site of the lake was originally occupied by a tribe of Chaima Indians. These Indians offended the Good Spirit by destroying the humming birds, in which were reincarnated the souls of their deceased relations, and were therefore engulfed, they and their village entirely disappearing. Hence also the native name of the island, Iere, which signifies Land of the Humming Bird. Besides asphalt, cocoa, sugar, cocoanuts, fruits, bitters and native woods are exported.

Barbados.

A day's sail brought us to Barbados, the natural port of call between North and South America, and sometimes called "Little England." This Island, 21 miles long by 14 wide, has a population of 172,000. It was visited by the Portuguese in 1536, who called it "Barbados" (which means bearded), from the festoons of Spanish moss that they found on the trees. The English took possession in 1605; the Government buildings are very creditable. Barbados is claimed to be the most healthful of the picturesque West India Islands with a summer temperature of 75 to 84 degrees Fahrenheit and a minimum mean temperature of 65 degrees in winter. It is a charming spot and an ideal winter resort. The completion of the Panama Canal has given a perceptible impulse to trade in all the West Indian group and a great commercial future is expected.

On Tuesday, July 28, the "Ocean Wireless News" published the first rumors of the European war now in progress and on the 31st we sailed into harbor just in time to escape the excitement of being chased by German cruisers, as we sailed under the Union Jack. After an absence of more than six years, we feel grateful to be on American soil again. G. D. PARKER.

A GREAT WEEK AT PONTOTOC, MISS.

At last the hearts of our people have been made to rejoice because of the consummation of the great work started here about eight years ago—the erection and ownership of a beautiful and commodious temple of worship. No people ever worked more faithfully, and no town of this size in the State or anywhere has a more beautiful and more comfortable Methodist Church than the one which was dedicated here by Bishop Hoss on Sunday, August 16. The Bishop was at his best. His subject was the Church of Jesus Christ. Our most prominent people of all denominations do not hesitate to say that it was the greatest sermon ever delivered in the historic town of Pontotoc. The Bishop also preached a great sermon at the evening hour on the words of our Lord, "Not every one that sayeth unto me Lord, Lord, shall inherit the Kingdom of heaven, but he that doeth the will of my Father which is in heaven."

We were glad to have with us Revs. J. A. Bowen, G. W. Bachman, J. E. Lockhart, R. A. Clark, R. P. Neblett, D. R. Wasson, and M. O. Beckham. Sitting right in front of the chancel were the entire Official Board of twelve men—these are among the most prominent men of the town. It was an inspiring sight to see these men who had worked for years for this great enterprise, as with bright faces they presented the church for dedication. Brother Bowen preached in the afternoon, and three times a day during the entire week following. He won the hearts of all the people of the church and the community, not only to himself, but also to his Lord, whose gospel he preaches with wonderful tenderness and power. The congregations of eight or nine hundred people, gathering from time to time, were melted under his unctous messages from the first service to the last. My heart is happy over the conditions which prevail among us. We have an unusual town—nearly everybody belonging to the Churches. In the laarge congregations assembling there would be hardly more than a dozen persons not members of some Church. Practically the entire church membership, under the influence of the Spirit and in the most beautiful spirit, re-dedicated their lives to God. We have a great many people among us whose membership is in the country or somewhere else. We feel sure that we will receive a large increase in membership by certificate. Brother Bachman endeared himself to all of our people. He sang, prayed, and sold good books, the last service being appreciated, as well as his other work.

The pastor is glad to say that he is rapidly recovering his health and will push the work until Conference, feeling sure that we will make the best report the charge has ever made. God has been good to me. This year will finish twenty years in the active work. I have been out of my pulpit six months and yet how wonderfully the work has been carried on by a true and loyal people, the presiding elder and the brethren of the district. For nineteen years I have been in my pulpit every Sabbath with the exception of not over two Sundays a year when granted a leave of absence.

May God bless every preacher in the Conference, and help us all in the great work of nourishing the spiritual life of the Church and of saving sinners. W. D. WENDEL.

MR. BRADFIELD ON AMERICA.

(The Methodist Times gives the following account of Rev. William Bradfield's report to the British-Wesleyan Conference of his late visit to the United States, whither he came as a fraternal messenger to the recent General Conference of the M. E. Church, South.)

Mr. Bradfield said he thought some of his brethren felt very considerable sympathy with him in having to speak after Chancellor Day, but they knew him. He was a plain, blunt man. When he was appointed he was interested in the differences between the Methodist Church in this country and the Methodist Episcopal Church of the States. John Wesley in England tried to raise up extraordinary agents to stir up the ordinary clergy "to jealousy." They did not begin as a Church, though they had had to organize as such since. In America John Wesley saw a great country without a Church, and there Methodism started as a Church. That was at the bottom of the curious difference there was. Hear them pray and preach and sing, they were the same people. And the Bishops were Methodist itinerants—"General Superintendents" was one of their names. But in organization and action there was considerable difference. Then he was interested to note the difference between the Methodist Episcopal Church and the Methodist Episcopal Church, South. He realized the tremendous division which had come between those two Churches. The Negro question was one of the most tremendous God had given to the world. But what he was most struck with was, how real a unity of heart and reconciliation had come. It was one of the great things God had wrought that He had made that people one again in heart. Oklahoma City, where the Conference was held, was twenty-five years ago an Indian reservation. Now it was a smart, good and clean city of 35,000 people, as good as any American city he had seen, save one. The wonderful rise of it was what struck him. Oklahoma's constitution began by recognizing the full citizenship of the American Indian, and by barring liquor. It was a marvel for orderly settled government. He had been much impressed by the tremendous difficulties which their brethren in the States faced in the color problem. He was one of the late learners of the strength of that problem. He believed their brethren of the South, who felt the heavy judgment passed in the past of some who did not know any better, were setting themselves to face one of the greatest practical difficulties in the world with all the courage and wisdom possible. His own mission to the States had deeply convinced him that it was well worth the while of the Conference to keep up these fraternal visits. They were deeply interested in the old Church. In the South they were very largely of English blood, and their greeting was warm and cordial.

The stronger our faith the greater will be our happiness and safety, so that we can cheerfully do and suffer what God imposes upon us, and this because we know that He is merciful and full of love toward us.—Luther.

The Home Circle

NO LITTLE ONES.

Kathleen Kavanaugh.

You're glad you have no girls and boys
To fill your home with romp and noise?
Well, maybe what you say is true,
Yet, friend, somehow, I pity you.

No shoes to shine, no strings to find,
No bumps to bathe and gently bind;
No little dress nor shirt to mend,
No piles of darning to attend.

No muddy tracks across the floor,
No tiny handprints on the door;
No one to beg for tarts and pies,
To fondly tease with "whats" and "whys."

No one to hurry off to school
With tender chide to heed each rule;
No little willing wayward feet
To gladly run on errands fleet.

No pretty baby girl to get
Out of some pout or fancied fret;
No boy to tell big sister's beau
Something unique he need not know.

No wee, wee ones at night to steal
Close, close to you—no arms to feel
Around your neck, to never hear
These words come lisping to your ear:

"Sweet mother, we, we love you so,
And not a boy or girl we know
In all this town, has mother quite
As good as you—good-night, good-night."

No little ones to grow each year
More fair and tall, more wondrous dear;
Your quiet keep—I want the noise,
I want my merry girls and boys.

Eve beautiful seems most to me,
With Cain and Abel at her knee;
And Mary, virgin purest, best,
With Christ, her baby, on her breast.

LED TO CHRIST BY A CHILD.

One evening my little boy was lying on the bed, partly undressed. My wife and I were seated by the fire. She had been telling me that Theodore had not been a good boy that day, and what he had been doing, and I had reproved him for it. All was quiet, when suddenly he broke into a loud sobbing and crying, which surprised us. I went to him and asked him what was the matter.

"I don't want it there, father; I don't want it there."

"What, my child? What is it?"

"Why, father, I don't want the angels to write down in God's book all the bad I've done to-day. I don't want it; I wish he could wipe it out," and his distress greatly increased.

What could I do? I did not believe this; yet he had been taught the way. I had to console him, so I said: "Well, you need not cry. You can have it all wiped out in a minte, if you want to."

"How, father, how?"

"Why, get down on your knees and ask God, for Christ's sake, to wipe it out, and he will do it."

I did not have to speak twice. He jumped out of bed, saying: "Father, won't you come and help me?"

Now came the trial. The boy's distress was so great, and he pleaded so earnestly, that the big man, who never bowed to God in spirit and in truth, got down on his knees and asked God to "wipe out his sin," and perhaps, although my lips did not speak it, I included my own sins, too.

We got up, and he lay down on the bed again. In a few moments he said: "Father, are you sure it is all wiped out now?"

Oh, the acknowledgement grated through my unbelieving heart as the words came from my mouth: "Why, yes, my son. The Bible says so, if you ask God for Christ's sake to do it, and if you are really sorry for what you have done."

A smile of pleasure passed over his face as he quietly asked: "What did the angels wipe it out with—a sponge?"

Again was my whole soul stirred within me as I answered: "No, with the precious blood of Christ."

The fountain had at last broken forth. It could not be checked and my whole heart melted within me. I felt like a poor, guilty, ignorant sinner, and turning away, I said: "My dear wife, we must find God, if we want to show him to our children. We cannot show them the way unless we know it ourselves."

After a little time, the boy, with heaven almost looking out of his eyes, came from his bed, and leaning upon my knee, turned his face to mine, and said: "Father, are you and mother both sinners?"

"Yes, my son, we are."

"Why," said he, "have you not a Savior? Don't you love God? Why are you sinners? God doesn't love sinners."

I answered as best I could, and in the silent hours of night I bent in prayer over that dear boy and prayed, "Lord, I believe; help thou mine unbelief."

My wife would not pray with me over our boy till blessed again by God; the Lord's prayer was put into my heart, and we said it together, and prayed jointly for ourselves and for our child. And God heard our prayers and received us, as he always does those who seek him with their whole heart, for he said unto such, "They shall surely find me."—Church Advocate.

FOR THE LOVE OF GOD.

On the evening of the battle of Chickamagua an Illinois regiment that had been engaged all day was falling back under orders. The men did not know that they were retreating; they supposed, on the contrary, that they were only withdrawing for the night behind the picket lines. They were in high spirits, ready for battle again in the morning. As a matter of fact, the flank of their division had been turned; Gen. Thomas found himself obliged to change the position of his right wing.

As they passed an old straw stack, one soldier called to his comrades that here was a better bed than he had in camp, and that he was tired enough to stop. Thinking himself well within the lines and close to his own regiment, he stayed and the others passed on.

He pulled straw from the stack, and made himself a good bed, when he heard groaning. It was not yet dark, and he made his way to the place whence the groans came. There lay a Confederate soldier—shot through both hips.

"For the love of God, cover me up!" the wounded man pleaded. He had lost much blood, and was faint and cold.

Bringing straw, the Union soldier laid it round him, covered him with his blanket, and laid straw upon that.

"Have you any water," asked the Southerner.

The Union soldier's canteen was a third full; he put it to the lips of the wounded man.

"Are you a Yank?" the latter asked.

"Yes."

"And like as not the very Yank that shot me?"

"I hope not. In any case, we are friends to-night."

"What a pity we weren't always friends, Yank, have you got any more of that water?"

The terrible gun shot thirst was upon him; he drank until not a drop was left in the canteen. Then he said:

"Hit don't seem hardly right—two men that know how to be kind to one another after sundown, tryin' all day to blow daylight through each other, does it, now?"

"No, comrade, it don't. And like as not both Christians, too."

"Yes, that's so. Like as not both Christians. Well, you've done your best by me. Good night."

Returning to his straw bed, the Yankee was soon fast asleep. He was awakened some hours later by voices and a light. In sudden fear he heard his wounded acquaintance call out, excitedly:

"He's right over thar! He's right over thar!"

The next moment the light approached and he saw a man in a uniform of gray standing over him.

"Are you a Federal soldier?" he asked.

"Yes."

"I am a Confederate surgeon. We have the field, and are caring for the wounded. We are removing a wounded man to the hospital, but he refuses to go till you are safe. The picket lines are forming, and you are within them. Your camp lies over in that direction. I should advise you to move fast."

The Union soldier did move fast, but he stopped a moment to take the hand of the wounded man.

"You've saved me from capture," he said. "I want to thank you."

"Hit don't seem hardly right to let you be taken," said the Confederate. "Don't the Bible say that if you give a cup of cold water you shall not lose your reward? Good-night, Yank. Now you skedaddle."

"Good-night. God bless you!" And the Union soldier disappeared in the darkness.—The Lutheran.

GOD'S HEROES.

To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Dean Farrar.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference — Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference — Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference — Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

A NEW PHASE OF THE VANDERBILT REBELLION.

We have regretted to learn that the Vanderbilt rebellion against the authority of the Church has assumed a new phase. At first it was an effort to destroy the charter rights of the Church in the institution and to eject her from any participation of consequence in its management. This initial movement, conducted by the most unworthy and indefensible methods, has completely triumphed unless the case can be re-opened and reversed in the Federal courts. But the Church refused to accept the merely nominal role in the operation of the University that was mapped out for her, being unwilling to shelter with her name and reputation a school which has an administration wholly beyond her control. Apparently, however, the Vanderbilt men realize that they can ill afford to lose the patronage of the Church, which has chiefly supplied them with students in the past: so they are resorting to new but not less reprehensible tactics to maintain, as far as may be possible, a hold upon their former Methodist constituency.

For one thing, they are trying to run the Vanderbilt Biblical Department as a METHODIST institution and are making various presumptuous and unwarranted statements concerning it. Letters are being written and advertisements published to the effect that this school will be conducted during the coming year for the **whole and sole purpose** of educating young ministers for the ministry of the Methodist Episcopal Church, South. But they are not stopping with this. They are going further and seeking to create the impression that there is yet a probability of the Church entering into some sort of official relation with the Vanderbilt seminary. They are declaring that there is little likelihood of further litigation for the control of the University, and that **the Board of Trust will be open to negotiations** concerning the management of this department. They are also quietly giving it out that they will come to the former patronizing Conferences with a proposition that they would have them make to the Vanderbilt trustees, to take over the Theological School; and they are, furthermore, suggesting the possibility of **drawing other Annual Conferences than the original eight into this arrangement.** This propaganda is apparently designed to lead our people to believe that there yet remains a nexus between the Church and the Biblical School such as will justify them to continue to patronize it, pending further developments.

Nor is this the whole story. There is yet another string to this fiddle. Advertisements concerning the other departments of the University breathing out sentiments of love and good-will toward the dear Methodist **people** are being scattered broadcast over the land. As an illustration of this, note the following extract from a statement (that was paid for) appearing in the Memphis Commercial Appeal of Sunday, August 16:

"Notwithstanding the recent controversy that has existed between the University and **some of the leaders** of the Church, the Board of Trust has declared that no change of FORMAL or TECHNICAL TIES shall destroy the friendly attitude of the University toward the Methodist Church, or cause them to forget the history of former years. 'As we have labored, so shall we continue to labor; as we have served, so shall we continue to seek opportunity for service.'" (Italics ours.)

Having briefly set forth the scheme of these gentlemen, there are a few affirmations concerning it that we desire as briefly as possible to make:

1. There is no connection whatever between the Church and any department of Vanderbilt University as it is now held and controlled, and any statement to the contrary is utterly without foundation in fact. The Board of Trust has officially and formally declared that the Church now has no rights of any kind left in the institution, and the Church has clearly shown that she desires to have nothing to do with the University unless the present status can be changed by legal process. So far as the Theological School is concerned, she withdrew all appropriations to it, virtually pronounced it an unfit place for the training of her ministry, and ordered other schools established to do this work. This was not a strange conclusion in view of the famous parade led by the doughty Chancellor, the brilliant performance of the students in dancing "the Bishops' squirm," and the hilarious burning of "Hoss' bones" on the campus. What could the Church expect from young ministers taught in such an atmosphere and by instructors who had no word of rebuke for such conduct?

2. No man, or set of men, has a right to run an institution for Southern Methodism without her consent. Our educational work is in no such state of anarchy as that. Our Church has safeguarded herself at this very point by the enactment of wholesome laws. Unless the General Conference, our supreme law-making body, shall so order, an institution has no right to open and operate as a Methodist school without the consent of some Annual Conference and the endorsement of the Conference and General Boards of Education. To try so to run a school in advance of any permission and seek the necessary endorsement afterwards is something new under the sun. It is high-handed, illegal, and revolutionary.

3. It is a thing worth noting that the men who are doing this are the mere employees of the Vanderbilt Board of Trust, who can do nothing without their sanction. So, while these gentlemen, who are undertaking without the consent of the Church to operate a Methodist Biblical School, do not announce that they are acting for the Vanderbilt trustees, what they are attempting is manifestly by their permission. Here, then, we have the striking anomaly of the same Board of Trust which has robbed the Church and declared that she is absolutely down-and-out of the University, essaying through agents to conduct a seminary for the education of her preachers. This is what this movement is tantamount to when it is properly analyzed. Will our people give their patronage to a Biblical school which is in reality run by Dr. James H. Kirkland?

4. No one is authorized to speak for all of the eight original patronizing Conferences as to whether there will be further litigation. We are President of the Board of Education of one of them, and make this statement advisedly. The future course of our Conference will, in all probability, be determined by the legal advice that is given by the lawyers with whom we shall confer. It is a bit amusing how some of the gentlemen who at Oklahoma City were laying predicates and outlining plans for further lawsuits when that seemed the best way to influence the Church to hang on to Vanderbilt under the humiliating conditions now existing, have, since losing out there, transformed themselves into emissaries of peace and are talking in tones as gentle as those of a cooing dove.

5. It is a brilliant scheme which these gentlemen have developed, after the Church has been robbed of the whole University, to offer back to her the NOMINAL control of a single department; for let it be noted that no matter in what veiled and dressed-up form it may come, **no control can be given to the Church which is not ultimately subordinate to that of the Board of Trust.** They will be able to change it at will and discontinue it at their pleasure. The Board cannot, under the decision of the Supreme Court of Tennessee, divert any portion of its funds to a Board that is **in any true sense independent.**

6. We desire to call attention to the suggestion that Annual Conferences other than the original eight may be drawn into this arrangement. The General Conference ordered the transference of any and all remaining rights that the Church may have in Vanderbilt back to **eight** specific Conferences, and provided for the establishment of two new universities to serve the Church at large. But these gentlemen are suggesting that it is possible for Vanderbilt to reach out and take in other Conferences. If this is not proposing to set at defiance the authority of the Church, then what is it? Let the statement also be noted that the Biblical School will for THE COMING YEAR be run for the whole and sole purpose of educating young ministers for the Methodist Episcopal Church, South. Is there not here an intimation that if this venture does not succeed, the school may be run for some other purpose? Is this not an implied admission that the Church has no grip upon it that amounts to anything?

7. There are two other facts that our preachers and people need to get in their minds and keep them there: One is that at the meeting of the Vanderbilt Board of Trust last June a minority of that body submitted resolutions proposing to relate the entire University to the original eight patronizing Conferences, and that they received scant recognition, not even coming to a vote; the other is, that to maintain a theological school in connection with Vanderbilt is in effect to endorse the University as a whole—Mr. Carnegie's money and all. Does anybody think that the Vanderbilt trustees who, after kicking us out of the institution, are proposing to run a theological seminary for us, are so obtuse that they cannot see this? In our opinion, the realization of this fact is what is furnishing the chief inspiration for this movement.

8. The statement of the Vanderbilt Board of Trust that their controversy was with **some of the leaders of the Church** is quite enough to make one laugh. Why, at Asheville, where the General Conference conditionally ordered the suit, the vote was practically unanimous. One lone, shrill voice was heard against it. Not within our knowledge has the Church done anything with such remarkable unanimity as she condemned the course of the Vanderbilt trustees in this contest and sought to thwart their efforts to spoliate her property. No, no; the fight which these men had was not "with some of its leaders," but with the solidly united Southern Methodist Church.

9. It is to be hoped that no young man who is preparing for our ministry will be disloyal enough to attend the Vanderbilt Biblical School under these circumstances. The methods that are now being used to try to maintain it should alone be enough to make all our theological students go elsewhere, to say nothing of the deliberate judgment of the Church as to the unfitness of the Vanderbilt atmosphere as a training place for our young preachers. It is being claimed that there are few young ministers **who are receiving help** who will not return. This certainly does not look well. Can it be possible that a **little assistance** is sufficient to swerve the young men who are preparing to fill our pulpits from the path of loyalty and duty? We do not believe it. A bid is also being made for the patronage of persons who are training for work in our foreign mission fields. The Board of Missions ought strongly to exercise its influence against this effort. Should it not do so, it is liable to hear from the Annual Conferences and the Church press on this subject, and thus imperil by controversy the important and sacred interests committed to its hands.

THE SUPREMACY OF THE CHURCH.

We are inclined to think that the weakest point in Methodism is our failure rightly to honor and exalt the Church. If there has ever been a Christian denomination that stood the test of time and profoundly influenced the world in which the **Church** itself did not command the highest regard and the unshakable loyalty of the people connected with it, we do not know when and where it existed. Greater than the Sunday School, the Epworth League, the Missionary Society, or any other organization or institution known among men is the CHURCH that our Lord established, giving to it the promise that "the gates of hell shall not prevail against it." These other agencies may come and go, but the Church, as the custodian and dispenser of the Divine Word and aflame with a power not of earth, will abide until the end of time. Therefore, let us place her first in our affections, allegiance, and service, and duly recognize the weight of her authority when she speaks. A loose religious organization with every man claiming the right to talk and act as he pleases is no Church at all; it is simply a state of religious anarchy. Do we not need to begin to emphasize anew among our people the important truth that the Church with her holy and helpful ministries is indispensable to the sons of men?

MANSFIELD COLLEGE.

Gratifying news continues to reach us concerning the outlook for a great opening at Mansfield College on Wednesday, September 9. This is not at all surprising in view of the character of work that this historic institution is doing under the direction of President R. E. Bobbitt, who easily ranks as one of the most capable educators in the State. If the Methodist pastors and people of Louisiana will only give this resourceful leader their hearty co-operation, there is scarcely a doubt that this excellent school will move steadily forward to larger things and become one of the foremost colleges for the education of young women in this section of the South. There is no need of our Methodist girls in Louisiana going out of the State to be educated when such advantages are offered them at Mansfield. Read President Bobbitt's advertisement concerning the work of this institution which appears on page 12. It would be a fitting thing if every pastor in Louisiana would call attention to the Mansfield opening and set forth the opportunities which the college offers from his pulpit next Sunday. Let our slogan everywhere be, "A GREATER MANSFIELD."

AN APPEALING CAUSE.

We are carrying on another page in this issue of the Advocate a statement concerning the work among lepers at Carville, La., which we hope will not escape the eye of a single reader. Surely the Protestants of this section will quickly supply the modest little chapel which is asked for in order to make it possible to minister efficiently in spiritual things to these needy sufferers. Not to do so would be a lasting reproach to us. In a personal letter to the Editor, Brother W. E. Thomas, the pastor of the Second Methodist Church of this city, who is taking a deep interest in this work, says:

"Until the beginning of this year there had never been a Protestant service held in the Leper Home, which is situated 75 miles above this city. Since then, Protestant ministers have been going there regularly once a month. The little room, 8x12, in which we hold services is too small to seat more than a dozen persons at a time; besides the close contact that we are subjected to makes it almost dangerous."

Let every person who reads this appeal send Brother Thomas at once a remittance for this worthy cause. His address is 815 St. Charles Street, New Orleans, La. There is no objection to people outside of Louisiana lending a helping hand to this enterprise. Indeed, they ought to do so.

PERSONAL AND OTHER NOTES.

Rev. H. M. Ellis, agent for the Memphis Methodist Hospital, assisted Rev. J. G. Johnson in a meeting at Acona, Miss., last week.

The Bluff Creek (La.) Camp Meeting began on August 28. The preaching will be principally done by Evangelist T. J. Norsworthy, of Yazoo City, Miss.

Mrs. Senie Phillips, of Coffeeville, Miss., in renewing her subscription to the Advocate, takes time to express her appreciation of it. She states that she especially enjoyed the recent Woman's Missionary Edition.

We take the following from the St. Helena Echo (Greensburg, La.) of August 28: "Rev. R. V. Fulton left Monday for St. Francisville, La., to assist his brother, Rev. J. B. Fulton, in a series of revival services."

Rev. S. H. Frazier says: "We have just closed a successful meeting at Vienna, La. The Lord greatly blessed us." We are grateful to Brother Frazier for a club of six subscribers from his charge, with a check to correspond.

Mrs. W. N. Duncan, the accomplished wife of the pastor of our Church at Holly Springs, Miss., entertained the Woman's Missionary Society of that city in a social meeting, on Tuesday, Aug. 25. The occasion was a most interesting and enjoyable one.

In the absence of the pastor, Rev. C. A. Battle, who was in Plaquemine, La., conducting a meeting, it was the Editor's pleasure to preach at Felicity Street Church last Sunday at the morning hour. He was greeted by a good hot-weather congregation.

A correspondent says: "Rev. J. F. Dring will hold a meeting at Pineville, La., early in September. The last revival that he conducted here about doubled the number of workers in the Sunday school." Manifestly that was a meeting in which the Lord had a hand.

Rev. P. A. Sowell, our pastor at Jeanerette, La., was in New Orleans last Thursday on his way home after a visit to the Mississippi Gulf coast. He did us the kindness to brighten our sanctum with his genial presence and we greatly enjoyed our brief season of fellowship with him.

Rev. Albert S. Lutz, our pastor at New Iberia, La., says: "Mary Eleonor, a fine 8-pound baby, arrived in our parsonage home on Tuesday, Aug. 25." We extend congratulations to the happy parents, and pray that a favoring Providence may watch over the mother and little one.

Dr. S. H. Werlein delivered a most thoughtful and suggestive sermon on the significance of the European war at the First Methodist Church of this city last Sunday. As a thinker and preacher, Dr. Werlein deservedly ranks high, and, best of all, his discourses are vibrant with a deeply spiritual note.

We are pleased to state that Rev. J. V. Bennett, who has recently been ill, has sufficiently recovered to be in his pulpit again. He continues to remember the claims of the Advocate in his rounds, and our mailing files are bearing witness to the good results. Brother Bennett is one of the Conference organ's loyal and unfailing friends.

Rev. M. M. Black, of Hattiesburg, Miss., writes: "I had the pleasure recently of holding a revival meeting for Rev. T. A. Ferguson, of Williamsburg, which resulted in a goodly number of conversions and 22 additions to the Church—all except one being on profession of faith. It was good to be there. The people seemed to have the old-time religion."

We are happy to know that Mr. J. F. H. Barbee, of Memphis, Tenn., who went to Cleveland, Ohio, to consult medical specialists several weeks ago, and was there operated on for appendicitis, has returned home much improved. We trust that he will soon be entirely well in every respect, and wear again the genial air and walk with the spring of former days.

The following brethren, whose kindness has not been referred to elsewhere, have our thanks for two or more subscriptions to the Advocate, sent in within the last few days: "Rev. G. W. Bachman, Winona, Miss., 8; Rev. F. B. Ormond, McComb, Miss., 5; Rev. Francis R. Power, Shreveport, La., 5; Rev. T. V. Peters, Waldheim, La., 4; Rev. J. F. Dring, Pineville, La., 4; Rev. J. A. Poe, Sidon, Miss., 6.

Rev. B. H. Sheppard, of Oakdale, La., writes as follows: "The carpenters are at work on our nice two-story parsonage at this place, and we hope to have it finished in the near future. Our new church has been completed and every dollar due on it has been paid. We shall then have a fine property here, where we have never owned any before. We are working to have everything in good shape by Conference."

The Southern Reporter (Sardis, Miss.) of August 28 contained the following note: "Rev. L. M. Lipscomb, who has been over in Union County all the week, writes us that he has been having a fine meeting, but that he will reach home to-morrow (Saturday) and fill his pulpit on Sunday." Brother Lipscomb is one of the ablest preachers in his Conference and has been much in demand for revival work this summer.

Rev. J. T. Abney, our faithful pastor at Morton, Miss., has our hearty thanks for a club of subscribers, forwarded on August 25. His business letter contained the following item of news: "We are now in the midst of an excellent revival at Pelahatchie. Rev. L. J. Miller is doing the preaching. The congregations are large, the interest is good, and we are expecting gracious results."

Rev. T. H. Lipscomb, of Starkville, Miss., reports the death of Mrs. R. B. Neal, which occurred in that city on Sunday evening, Aug. 23. Sister Neal left a husband and eleven grown children to mourn her departure. She was a true and worthy woman. We extend sympathy to the bereaved, and pray that the Heavenly Father may have them in his gracious keeping in this trying hour.

Rev. H. T. Carley, of Centenary College, recently spent several days in New Orleans visiting former parishioners and friends. He occupied the pulpit of the Carrollton Church last Sunday at 11 a. m. and delivered a strong and impressive sermon to an appreciative congregation. While in the city Brother Carley paid the Advocate office a visit and we were delighted to look into his face and grip his hand again.

A pleasant caller at our office last week was Rev. G. D. Parker, one of our workers in Brazil. Brother Parker has been given a furlough and, together with his family, is visiting relatives in New Orleans. His address for some time will be 1036 Marengo Street, this city. On another page will be found a most interesting article from the facile pen of this highly-esteemed Louisiana missionary, whose friends are delighted to see him back home for a season.

Rev. B. W. Lewis, of Summit, Miss., passed through New Orleans last week on his way to assist Rev. J. M. Lewis, of Carriere, in a meeting, and while in the city favored the Advocate office with a brief visit. He stated that the work in the Summit charge is moving along very nicely, most of the people being in love with one another and kind to the pastor, while he and his family are happy in the Master's service.

Miss Elizabeth Kilpatrick, after meeting engagements at Epworth-by-the-Sea in Texas, and at Lake Geneva, Wn., is again at home at Corinth, Miss. Writing from there on August 28, she says: "These splendid Methodists deserve commendation for the work that they are doing. My health is much improved. The Texas Methodists are most excellent folk and are accomplishing large things for the Master. The Tent Older Girls' Conference at Lake Geneva will revolutionize and better our plans for Girls' Classes."

Mr. J. A. Gilliland, a highly-esteemed citizen of Kosciusko, Miss., died at his home at that place on August 25. Of him the Kosciusko Courier says: "Mr. Gilliland was indeed and in truth a gentleman in the best sense. As a husband and father his family had no wants that he did not satisfy: as a brother, neighbor, and friend he was as true as a needle to a magnet, and as a citizen he was honest, progressive, and loyal." We deeply sympathize with the bereaved loved ones, and earnestly pray that the Divine Arm may sustain them under the burden of their sorrow.

Bishop E. R. Hendrix, who went to Europe to attend the Peace Conference which met at Constance, Germany, on August 2, is again at home, having reached Kansas City on Wednesday, Aug. 19. Having credentials from both President Wilson and the Emperor of Germany, the Bishop had little difficulty in reaching England, where through his acquaintance with British officials he secured a second-class passage on a Canadian-Pacific liner. So many persons of wealth came over in the steerage of the same vessel that it was known on board as "Millionaires' Row."

Judge J. G. McGowan, of Water Valley, Miss., has been elected Chancellor of the Third Judicial District, over Judge I. T. Blount by a majority of 822 votes. Judge McGowan was appointed to this office by Governor Brewer before Mississippi had an elective judiciary, and the people have now recommissioned him to go on with his work. He is not only an able lawyer, but is also a Christian gentleman and an active Church worker. He was a delegate to the last General Conference, where he worthily represented North Mississippi Methodism.

Rev. B. P. Jaco, presiding elder of the Winona (Miss.) District, in sending in his appointments for the fourth round, says: "The work is moving on well in this part of the field. We are building new churches, and holding revival meetings in our houses of worship and gospel tent. I was so busy that I could not fill a recent engagement to make two addresses at Junaluska, North Carolina." It is nothing unusual for Brother Jaco to have his hands full of work. Ever since we have known him he has been distinguished for not sparing himself in the Master's service.

Truly, one never knows what one will say when he speaks through the public prints. For instance, last week we wrote: "A muzzled ministry, setting forth in public only a part of the faith that it cherished in private, would be nothing more nor less than a species of hypocrisy." When the paper appeared the word "puzzled" had been accidentally substituted for the word "muzzled." This substitute was about as far from the real meaning of the sentence as one could well be, for a "puzzled," befogged preacher is usually given to a large amount of high-sounding speculation; silence has no place in his catalogue of virtues.

Bishop W. B. Murrah writes: "I am going to Memphis for a year at least. It is the most convenient place for me at this time. I am obliged to be there a great deal trying to get somewhere else. And then our son is there. His mother needs him during my long absences from home. I have no thought of cutting loose from Mississippi. Memphis is practically a Mississippi town, anyway. Please announce that after September 1 my post office address will be 1099 Linden Avenue, Memphis, Tenn." It will be remembered by our readers that Bishop Murrah has charge of the Memphis, Tennessee, and the two Oklahoma Conferences.

Chaplain J. A. Randolph, of the United States Army, writing from El Paso, Texas, calls our attention to the fact that we were in error in surmising that, because Sister Randolph and her daughter, Mrs. McDonald, ordered their Advocate sent to Tutwiler, Miss., perhaps Dr. V. P. Randolph, who graduated at Tulane University in medicine last June, was contemplating locating in that community. Dr. Randolph holds the position of house surgeon in the Temple Sanitarium at Temple, Texas, where he is one of the assistants to Drs. Scott and White, the noted surgeons. Sister Randolph and Mrs. McDonald are spending a few weeks at Tutwiler as the guests of Mrs. Wright, another daughter of Brother and Sister J. A. Randolph, who resides there.

The corner-stone of the new Methodist Church at Moss Point, Miss., which is being erected by the Dantzler children as a memorial to their mother, Mrs. Eran Dantzler, was laid on Saturday, August 22, at 9 a. m., the exercises of the occasion being impressively conducted by the pastor, Dr. B. F. Jones. His remarks were brief, but eloquent and strikingly appropriate. The stone is of white marble, and bears the following inscription: **Moss Point M. E. Church, South—Erected in Honor of Mrs. Sarah Eran Dantzler by Her Children, A. D., 1914.**" On one face of the stone the following names are chiseled: "Rev. B. F. Jones, D. D., pastor. Building Committee: C. M. Fairley, J. N. Rape, M. D., Fritz Colmer; Wm. Drago, architect. Among the objects placed in the box in the corner-stone were a Bible, a Hymn Book, the letter of the L. N. Dantzler Company informing the trustees and stewards of their purpose to erect a new brick church, a list of the members of the Church, and copies of the Nashville and New Orleans Christian Advocates, and a copy of the Moss Point Advertiser printed on paper made at that place. This church, when completed, will be one of the most substantial and attractive in South Mississippi.

WHEN THE BOY GROWS UP.

Will he look back from the vantage point of thirty and feel that you were a wise parent in the selection of a school for him, or wiil he think that if you had given his case more careful attention, you would have placed him in a school where he would have received better training?

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, of Fayetteville, Tennessee, which has been built up around the Christian character and wholesome, inspiring personality of Mr. Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bellbuckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. You can get a catalogue of this school upon request addressed to Mr. L. I. Mills, Secretary, Morgan School, Fayetteville, Tennessee.—Adv.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. A. K. DANDRIDGE (nee Miss Addie Wilburn) was born in Covington, Ga., in October, 1839, and died at the home of her daughter, Mrs. H. W. Baker, Senatobia, Miss., on Aug. 7, 1914. She was the daughter of Col. Sanford Wilburn and was next to the eldest of 14 chiidren—11 brothers and 2 sisters—she being the iast of this illustrious family. When quite a little girl she moved with her parents to Panola County where she had lived until 17 years ago, when she came to Senatobia to make her home with her daughter. She was happily married to Dr. H. B. Dandridge in 1868 and was the mother of seven children, three of whom survive her—Mrs. H. W. Baker of Senatobia, Miss.; Miss Nannie Dandridge, of Louisviiie, Ky., and Hal Dandridge who lives in Arkansas. She aiso left 3 grandchildren, Katie, Lutie and H. W. Baker, Jr. She was reared in a Methodist home and at the early age of 11 years, united herself with that Church Fredonia, of which she remained a consecrated member to the time of her death. In a sacred spot at old Fredonia ,we laid her body away to await the resurrection morn.

A FRIEND.

Mrs. FANNIE JONES, wife of Mr. S. C. Jones, was born on April 5, 1874, and departed this life on April 15, 1914; she was converted and joined the M. E. Church, South, in her girlhood. We laid her form away in the Old White House Cemetery, surrounded by many weeping and grief-stricken relatives and friends. Sister Jones was the mother of one child, whom she loved dearly. The husband and the son both survive her. She loved her home, husband and son, with that love that makes labor sweet. She loved her Church and was punctual in attendance upon preaching days. Dear ones, weep not as those who have no hope. Your loved one is not gone forever. Though death comes as a foe and deprives us of physical life and happiness in this world, Christ comes as our friend and robs death of its sting and the grave of its victory, and He offers us eternal life; "for in His cardinal truths we have a message of hope from God to one in this life." You have only to take Christ for your personal Savior, and obey his teachings to meet your loved one in the home of the soui over there. Her pastor, HILARY S. WESTBROOK.

AUGUSTUS WATSON was born in what was then Itawamba, and is now Lee County, Miss., on Dec. 29, 1844. and was the son of Dr. William and Harriet Wilburn Watson. He served for 4 years in the Confederate Army, and was captured near the close of the war and carried to Fort Delaware, where he remained a prisoner tili the end of the war. He professed faith in Christ in prison, and on his return home he joined the Spring Hiil Cumberland Presbyterian Church and was a Sunday school superintendent for 27 years and an elder in that Church until 7 years ago, when he transferred his membership to the M. E. Church, South, at Pleasant Vailey. In 1874 he was happily married to Miss Mary Griffin and their union was blessed with 7 children—2 boys and 5 girls. One son preceded him to the better world about two years ago. He departed this life on June 24, 1914 in his home at Guntown, Miss., and was 69 years 6 months and 4 days of age. He was a good man, a splendid citizen, an obliging neighbor, an affectionate husband and loving father. He leaves behind a lonely widow, 5 noble daughters, one manly son, with other relatives and many friends to cherish his memory. Weep not as those who have no hope. We cannot bring him back but we may go to him. We bow to the will of our blessed Lord and bid our brother adieu till the resurrection morn.

Signed: W. C. Carlisie, S. A. McCarley, W. I. White and W. B. Patton, Committee.

RULES FOR GUIDANCE.

"Do not let us forget that the first condition of securing real guidance in our daily life is to ask for it, and that the next is to look for it, and that the third is to be quite willing to accept it, no matter whether the finger points down the broad road we would like to go upon, or or to some tangled path through the brushwood, which we would fain avoid. And if we fulfiii these conditions, the heavens will crumbie and the earth will melt before God wili leave his child untaught in the way he shouid go. Only let us be patient. When men precipitately press on the heels of haif disclosed providences, they are uncommonly apt to mistake the road."

CHURCH MUSIC.

To become a member of a church choir is at once a responsibility and a privilege, and every such member does, or should do, his best to feel the words that he utters with his lips, and put his heart into them, and secondly, to express them with all the skill in harmony with which God has endowed him; for the aim and object of a choir, the very reason for its existence, is—not primarily that the music may be good, but that the service may be reverent. One has heard of churches where the choir is carefuiiy trained and the singing exquisite, but where the congregation assemble and meet together to listen to the music, and not to worship God; in all such churches the choir is a failure, for music should be subordinate to worship and should never be allowed to occupy the first place in the minds of the choir or congregation,—Rev. A. E. P. Gray, in Southern Churchman.

ITEMS OF INTEREST.

There are 100,000 factory hands in the city of Tokyo alone. Many of them live in ciose, squaiid quarters that are easily productive of immorality. They are sadiy in need of Christian influences.

When Dr. and Mrs. Yates, of the Southern Baptist board, went to China in 1877 they sailed from Boston in what was known as a fast sailing vessel on April 26 and reached Shanghai on August 17. It took nearly four months. Now, any one can go in about four weeks.

The income in cash, as reported by the Treasurer of the Board of Missions of the M. E. Church, South, for the first five months of the year amounted to $148,193. This, compared with the same months for 1913, shows an increase of $25,153, or a little more than $5,000 a month on the average.

The Methodist Church press has recently contained many articies on Thomas Coke, the centenary of whose death was in May of this year. Having been ordained by Mr. Wesley, the first Methodist Bishop landed at New York City on November 3, 1774. His life was spent in carrying the gospel to people in needy fields. He died aboard a ship in the Indian Ocean on his way to India.

The last General Conference of the Methodist Episcopal Church designated the year 1914 for the celebration of their Church extension work in view of its great service in aiding more than 16,500 of their churches by loans and donations. The bishops have recommended that this semi-centennial anniversary be observed by ail the pastors and churches.

Newton Dist.—Fourth Round.

Morton & Pelahatchie, at P.	Oct. 9,
Philadelphia Station	Oct. 11,
Philadelphia Cir., at Mars Hill	Oct. 12,
McDonald, at M.	Oct. 13,
Walnut Grove, at Zion	Oct. 14,
Pearl, at High Hiii	Oct. 15,
Carthage, at Bethel	Oct. 16,
Lake, at ——	Oct. 18, 19
Choctaw Miss., at Jackson	Oct. 20,
Bay Springs, at Trinity	Oct. 23,
Trenton, at Boykin	Oct. 24, 25
Rose Hiil, at ——	Oct. 31, Nov. 1
Homewood, at ——	Nov. 5,
Laurel, 1st Church	Nov. 7, 8
Laurel, 2nd Avenue	Nov. 7, 8
Laurel, 14th Avenue	Nov. 7, 8
Hickory & Meehan, at ——	Nov. 14, 15
Decatur & Union, at U.	Nov. 17,
Forest, at ——	Nov. 19,
Chunky, at ——	Nov. 21, 22
Louin, at ——	Nov. 24,
Forkville, at ——	Nov. 26,
Suqualena, at S.	Nov. 28, 29
Shiloh, at ——	Dec. 2,
Newton & Montrose, at N.	Dec. 5, 6

The Licensing Committee wili meet at the District Parsonage in Newton, on Tuesday, Oct. 20, 7 p.m.

H. WALTER FEATHERSTUN, P. E.

"God met Jacob face to face, but after he had conquered what he had to fight, God helped him without his knowing it and unseen."

Tidings From the Field

Carpenter, Miss.

It has been said that the day of Pentecostal power has passed, but we thank our heavenly Father that we can testify that the Holy Spirit is still reigning and ruling in the hearts and lives of his people. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." For months our beloved pastor, Brother Strait and our little band of workers, have prayed that God would give us a revival at Carpenter. On the night of the first Sunday in August, when Brother Dan Kelley came to hold our meeting, we knew that through this humble, consecrated servant, God would give us the blessing we were seeking. From the first service a deep interest was manifested, which continued to grow until the close of the meeting. God is honoring Brother Kelley in making him a soul-winner. How he pleads, holding up a dying, living Savior, the best friend the aged, or the boys and girls ever had! It is so sweet to serve Jesus. One cannot long resist the Spirit's pleading to receive so dear a Friend. Seven precious souls united with our Church, 2 young men, 2 young ladies, and 3 little children. "Suffer little children to come unto me, and forbid them not." How we rejoiced to have these young people who had tasted of what the world calls pleasure, come out and take a stand for Christ. We are very grateful to Mr. Stevens, a gospel singer and a member of the Baptist Church, for leading the singing and assisting in Christian work. May God help him to be faithful in the work to which he has called him. We can not tell of all the good that was done, but we know when we shall meet around the great white throne, and see Jesus face to face, there will be some to tell of the blessing they received at Carpenter during this meeting. May God bless Brother Kelley and if it be his will send him to us again.—A Member.

Estabutchie, Miss.

We have held four of the six protracted meetings that we had planned to hold on the Estabuchie charge. While the success attendant upon these meetings has not been all that was desired or planned for, yet the results have been gratifying. In our first meeting at Pleasant Ridge, where we were assisted by Brother O'Bryant, we had five accessions to the Church. That is where I received one of the severest rebukes I ever received from the Holy Spirit during my ministry. All during the meeting I made different efforts to reach the adults and persuade them to receive Christ, but was unsuccessful. As the meeting progressed and neared the close, I began to think that we would not have any visible results from the meeting. But on the last day of the meeting five young people, three boys and two girls, offered themselves for membership; the oldest was about sixteen and the youngest eight or nine. The four youngest ranged from eight to ten years of age. As far as I know and made inquiry of the applicants themselves, not a living being approached the younger members of this class and asked them to unite with the Church. Since then I have been a little more careful along this line and I have decided that while the little folks may not fully appreciate what it means to assume the vows that all who come into our Church must assume, and though some parents will not allow their children to join the Church for fear they do not understand; and in view of the fact that many children refuse to enter the Church later in life on account of being denied membership while younger, I have concluded that it is better to make a mistake in the right direction than in the wrong direction and persuade the little folks to come into the Church. The rest of the membership was greatly helped in this meeting.

Next, we held a meeting at Estabuchie, Brother R. A. Allums doing the preaching. We had a good meeting. The people were aroused and since the meeting closed seem to take different views of things pertaining to the kingdom of God. We had but one accession, but may God grant that this may be the beginning of the realization of my prayers ever since our oldest boy, Louis Edward, Jr., came to bless our home: that he would live to be a great preacher and winner of souls. My prayer now is that I may be spared to hear him far exceed his father in preaching the gospel. He is only eight years old and not a preacher yet, but he has joined the Church and I believe after close questioning, that, in his own childish way, he knows what it is to be a member of the Church.

Brother Allums also helped us at Oak Bowery. We had only one accession, but we are hoping and believing that that one accession will be a means of reaching and saving others of the family. When I came to the work some of these people claimed to have been neglected to some extent and felt that they deserved more time from the pastors. We have given them all the time possible, but like many other congregations, the pastor can see room for improvement upon the part of the people.

At Lux we were assisted by Brother G. W. Huff. We had a good meeting, the Baptist brethren taking hold and doing what they could to help and encourage the meeting. There are not many at this place who are not members of some church, but we received two young men into the membership of our Church on the last night of the meeting. Brother Huff gave us some soul-stirring gospel messages that told on the congregation. Many members of both the Methodist and Baptist Churches promised to live closer to Christ and try to do more for the spreading of His kingdom. We had good preaching at all the four places, and all of the preachers were given cordial and pressing invitations to "come to see us and preach for us again."—L. E. Wicht, P. C.

A SUCCESSFUL MEETING.

Dear Dr. Meek: We have just closed a very successful meeting at our Church—Bethel. Our young pastor Rev. A. S. Raper had invited Dr. Dye to be with us and do the preaching, but because of a throat trouble he failed to get here. We would have been delighted to have him with us, but we have the sweet assurance that the Lord was with us. Our church membership was drawn closer together and to God. Brother Raper himself did the preaching. He is a most consecrated Christian and never wearies in well-doing. There were 22 additions to the Church and a number of others were converted who expect to join other Churches. It was with regret that we saw the meeting come to a close so soon. It lasted only from Sunday to Friday night as another church was calling Brother Raper. He serves seven congregations, and were he not so enthusiastic, he could not meet the many demands that are made upon him. SUSIE SIMS.
Enid, Miss.

Sunday School

MISSISSIPPI CONFERENCE NOTES

By Mr. R. A. Maddox.

The Field Secretary has just returned from a visit to Ellisville, Moselle, and West End, Laurel. We had splendid success in the work at each place. The workers were greatly encouraged and much interest was awakened. At two of the places a Teacher-training class of young people was put on foot. The next charges visited will be Williamsburg, Estabutchie, and Homewood.

A Good Plan for Sunday School Finances.

Let the Church take care of the expense of the Sunday school and leave the Sunday school free to use its collections as a means of education. Say the expense of the Sunday school literature is $50 for the year; include this amount in the regular Church budget to be collected by the stewards, and then let each class in the Sunday school agree to pay so much each quarter for missions, education, the superannuate preachers, and on the pastor's salary. I think in this way the Sunday school collection would be more educative in its influence upon the pupils and would train them to support the enterprises of the Church and also the ministry. Think over it and try it in your Sunday school just once, and see if it will work.

One of the great lessons to be taught in the Sunday school is loyalty, especially to God and the Church. And we must be loyal ourselves before we can teach others that doctrine. So remember that the Mississippi Conference said take the Five-Cent Assessment. I feel sure that you will take this offering when you get your Sunday school together next Sunday, for I know that you want to be loyal.

If your Home Department or Teacher-training Class is not doing up-to-date work, get you a good book on the subject and read it. Maybe you are not putting enough effort and prayer into the work. A good book on the Home Department is "The Home Department of to-day." A good book on teacher training is "The Training of Teachers and Officers," by McElfresh.

LOUISIANA NOTES.

By Wilmer Williams.

The writer has accepted an invitation to speak on the "Standard of Efficiency" at Good Pine, in LaSalle Parish, at the Convention of all the schools in that ward on August 30.

It is stated that the church work at Holloway's Prairie, about 14 miles from Pineville, has revived. Brother Dring is preaching there regularly and the Sunday school is running again.

Mrs. S. F. Vaughan and family who have lived at Tioga and served in the school as secretary, teachers and in almost all capacities, have moved to Alexandria and their work will be a great addition to Pineville, but a greater loss to Tioga, as good officers and teachers are none too plentiful.

On Sunday Rev. J. F. Dring went to Tioga to visit the Sunday school. The rain came in torrents, but about 25 very small children, the superintendent and two ladies were present, and Brother Dring preached a very interesting sermonette to the little fellows and enjoyed their undivided attention.

Children's Day was observed in the Pineville Sunday school on the 23d, notwithstanding the very inclement weather. The attendance was good, though mostly composed of children. The collection however, was very small. The elementary superintendent who trained them came about ten miles twice a week, passing two towns between her home and the school.

It has at last been conceded that a thorough conversion is the first thing necessary for one who wishes to become a Sunday school worker. For what superintendent has not spent months and years training his workers and succeeded in giving them many advantages in an intellectual way, and has then seen them deliberately go and do those things which they knew they should not by souring on first one little trivial thing and another and working out of harmony with the school? The Teacher-training class is perhaps the most valuable one in the school, provided you have the proper material to begin with.

The Pineville school expects to hold a Re-organization Day on the first Sunday in October. In accordance with the plans of the Graded Lessons, it will naturally be Promotion Day; but the school will be regraded, re-organized and appointments made of all teachers and all officers not elected by the quarterly conference. The plan of the Annual Conference will be followed, the pastor being asked to act as Bishop, reading out all the appointments. This school is fortunate in having as a member young Brother Joe Millican, a local Methodist preacher who plans to make a special study of Sunday school work. He also fills the pulpit when the pastor is forced to be absent.

In teaching Indians who cannot read or write, it is probable that the phonograph method will be used. The Indian superintendent who can read and write will teach the Bible class. For the lower classes the writer will dictate a whole lesson on a phonograph record, Bible matter and all. Records will be prepared for all classes for from one to three months. These will be sent to them the same as any other literature is sent to a school. The teachers of the classes will at their convenience place the records on the machine and have it repeat to them as many times as are necessary to become familiar with them from hearing them repeated over and over; then they will teach them practically from memory. Of course the superintendent will read the lesson from the Bible on opening and explain it as fully as he can before going to classes. Here is a work for those who are so bitter against foreign missions and claim to be so desperately in love with home missions, if their missionary impulses extend beyond the crowns of their hats.

Our object in life should not be so much to get through a great deal of work, as to give perfect satisfaction to Him for whom we are doing the work.—Wm. Hay M. H. Aiten.

"All the blessed souls in heaven are both forgivers and forgiven."

HELP IN TIME OF TROUBLE.

By Rev. W. W. Pinson, D.D.

The American nation is wisely heeding the warning of Washington in keeping clear of entangling alliances with the nations of Europe now engaged in one of the mightiest struggles of all the centuries. While we occupy this sane and commanding position, under the wise leadership of President Wilson, ready to serve in any laudable way, our sympathy is enlisted for the suffering soldiers and peoples so suddenly smitten by war and the awful desolation and pestilence that follow in its wake.

The International Red Cross organization, with American headquarters in Washington, is ready to do its part in sending surgeons and nurses to the hospitals, and carrying food for free distribution to the needy and starving in the stricken lands. The people of America will not be slow in meeting their responsibility at this time.

Mr. J. D. Hamilton, Treasurer of our Board of Missions, 810 Broadway, Nashville, Tenn., will receive contributions for this purpose and see that they speedily reach the appointed authorities.

TWO PORT GIBSON DISTRICT MISSIONARY INSTITUTES.

One at Centreville, Beginning Wednesday, Sept. 16, and the Other at Vicksburg, Beginning Wednesday, Sept. 30.

The Institutes will open, each on its respective date, with devotional exercises at 2 p.m., after which the following subjects will be discussed, allowing one-half hour for the discussion of each subject: "What Use Do We Make of the Missionary Committee?" "Missionary Education—Sources and Benefits"; "The Extent of Our Personal Missionary Obligation"; "Systematic Giving—How and Why." A half hour will then be given to the discussion of miscellaneous subjects, and will be followed by a sermon on Missions at 7:45 p.m. On Thursday there will be devotional exercises at 8 a.m., followed by discussions of each of the subjects here named, beginning at 8:30: "Reports and Pledges"; "Woman's Work"; "The Sunday School's Obligation to the Cause of Missions;" and at 10:30 there will be preached a sermon on "Missionary Motives."

The following pastoral charges will form the Centreville section: Natchez, Jefferson Street and Pearl Street; Washington, Fayette, Harriston, Nebo, Liberty, Gloster, Woodville Circuit, Woodville Station, and Centreville.

The following pastoral charges will form the Vicksburg section: Port Gibson, Hermanville, Utica, Rocky Spgs., Oak Ridge, Silver City, Rolling Fork, Anguilla, Mayersville, and the two Vicksburg churches.

The brethren assigned work will be notified privately.

Aug. 28. T. W. ADAMS, P. E.

Winona Dist.—Fourth Round.

Greenwood, a.m.	Sept. 13,
Moorhead ct., at M., p.m.	Sept. 13,
Belzoni, at Belzoni, a.m.	Sept. 20,
Ruleville, at Doddsville, p.m.	Sept. 20,
Indianola Mission, at Fairview	Sept. 26,
Indianola	Sept. 27,
Drew, at Drew, a.m.	Oct. 4,
Isoia, at Inverness, p.m.	Oct. 4,
Itta Bena	Oct. 11,
Winona ct. at Bethlehem	Oct. 17, 18
Winona	Oct. 18, 19
North Carroliton, at Valley Hill	Oct. 24, 25
Carrollton, at N. C.	Oct. 25, 26
Mars Hill, at C. Hill	Oct. 28,
Schlater, at S., a.m.	Nov. 1,
Minter City, p.m.	Nov. 1,
Tutwiler, at Tutwiler, a.m.	Nov. 8,
Dublin, at Mattson, p.m.	Nov. 8,
Webb, at Webb, a.m.	Nov. 15,
Lambert, at Marks, p.m.	Nov. 15,

Pastors will please observe and be prepared for the new order of quarterly conference business. Private notice will be given officials as to the hours for the business sessions.

BEN P. JACO, P. E.

Holly Springs Dist.—Fourth Round.

Water Valley, N. Main St.	Sept. 6, 7
Water Valley, 1st Ch.	Sept. 6, Oct. 9
Red Banks, at Mahon	Sept. 19, 20
Holly Springs	Sept. 20, 21
Potts Camp, at Bethlehem	Sept. 26, 27
Grenada Ct., at Holcomb	Oct. 2,
Duck Hill, at Duck Hill	Oct. 3, 4
Grenada	Oct. 4, 5
Paris, at Palestine	Oct. 10, 11
Oxford	Oct. 11, 12
Waterford, at Asbury	Oct. 17, 18
Abbeville, at A.	Oct. 18, 19
Pine Valley, at Salem	Oct. 24, 25
Coffeeville, at C.	Oct. 25, 26
Taylor, at Pleasant R.	Oct. 31, Nov. 1
Randolph, at Hunter's C.	Nov. 6,
Toccopola, at T.	Nov. 7, 8
Cambridge, at Liberty H.	Nov. 9,
Mt. Pleasant, at Salem	Nov. 14, 15
Byhalia, at Byhalia	Nov. 15, 16
Ashland, at Ashland	Nov. 19,
Lamar, at Early Grove	Nov. 21, 22

R. A. TUCKER, P. E.

Holly Springs, Miss.

"No prayer of faith can be lost. We can trust God for the answer, though we may not be able to trace it."

Oh, how willing is God that we should hit the mark when He teaches us how to direct our arrows!—William Secker.

I came from God, and I am going back to God, and I won't have any gaps of death in the middle of my life.—George Macdonald.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

WHAT THE PRESBYTERIANS HAVE DONE FOR THE METHODISTS.

So much is being written nowadays about church unity and federation that a practical illustration of how one denomination may help another will be welcome as showing the extent to which denominations can work together.

The story of Bishop Lambuth's tour to the heart of Central Africa two years ago has become a matter of such wide-spread knowledge that repetition is not necessary. Its result is shown in the decision of the Board of Missions to open work in Africa and in the appointment of three missionaries, preacher, builder, and physician, for that field. On that tour the Presbyterians were of untold assistance; it was indeed the acquaintance of one of the native Christians, that came from the Church at Luebo and who accompanied Bishop Lambuth, with the chief of Wembo-Niama that formed an important reason for beginning work at this place. The establishment of our Church on this continent has been a matter of prayer among the Presbyterians of Luebo for over ten years; this of itself is worthy of our undying gratitude.

When the three missionaries and their wives left America in the summer of 1913 they carried with them the same list of suggestions that the Southern Presbyterians furnish their missionaries for African service. In London the same firm that acts as the representative of the Presbyterian Mission has been chosen as our representative also. The same Mr. Robert Whyte, of whom Samuel N. Lapsley speaks in his diary with such gratitude, welcomed us into his home, prayed with us, and bade us godspeed on our journey.

On the three weeks' sea voyage from Antwerp to Africa we formed a very close personal friendship with Rev. W. M. Morrison, then returning from his furlough in America to his work as leader of the Presbyterian Mission in Africa, who had spent almost a score of years in this work. He answered our unending and often irrelevant questions without impatience; he gave of his time and strength in a series of studies with us in missionary problems as applied to our field; he made out for us a short analysis of his grammar of the Buluba Language which has been of immense value to us is grasping the principles of the Batetela language.

At Stanley Pool, the beginning of navigation upstream of the Congo, we again fell into the hands of the Presbyterians. Their steamboat was awaiting us, the Samuel N. Lapsley, one of the best of the craft on the river. It carried us 1000 miles farther on our journey, saving us great expense, great discomfort, and much time. We were landed at Luebo, the center of the Presbyterian missionary work in Central Africa. Here again the Presbyterians fell upon us, captured us after no resistance, and took us to their homes.

For a whole week we had the pleasure of being entertained by this mission. They laid aside important duties of their own to help us with ours; they gave us the best rooms in their homes and slept we know not where. From their store we were supplied with necessary articles which we had failed to purchase or which were delayed in transport—salt, cloth, matches, saws, blankets, tent equipment, ammunition, and food supplies; from their dispensary we purchased medicine; from their printing office we obtained black boards, stationery, Batetela hymn books and catechisms (the Batetela being the tribe among whom we work), work books, and contracts. They gave us valuable suggestions as to the pay and management of our workmen, and cashed our check for 5000 francs without question. Not content with this, they did the best possible service in giving us as permanent possessions their two best native evangelists, men who were Batetelans and spoke the language perfectly, also eleven of their native church members, thus enabling us, before we had been at our new station two weeks, to organize a church and begin evangelistic services.

When they had finished with us there, they put us on the "Lapsley," giving us an encouraging and inspiring ovation as we left, and sent us on to another of their stations, Lusambo, several hundred miles closer to our work.

At Lusambo were Mr. and Mrs. A. C. McKinnon and Rev. R. D. Bedinger. The latter had already been appointed to receive and store our goods as they came up the river from Stanley Pool. Lusambo is the base of our overland travel; it is therefore an important point and entails much work on Mr. Bedinger. We were given the best rooms in the home of Mr. and Mrs. McKinnon; we were assisted in getting up a caravan of 200 men to carry us and our effects to Wembo-Niama an exceedingly difficult journey of 250 miles. Mr. Bedinger left important duties of his own to come with us, taking upon himself ungrudgingly a thousand duties and responsibilities rightfully belonging to us. He stayed at Wembo-Niama two weeks assisting us in the language, in the staking off of our concession, in settling "palavers" with the chief, and in organizing the first Methodist Church in Central Africa. Five weeks of his time he gave to us as freely as if we were of his own Church.

But we must stop here, though the half has not been told. Better than anything that has been spoken of is the promise of over 10,000 native church members to remember our mission daily in prayer, prayers which are already being richly answered. The relationship between these two missions is as beautiful as it is inspiring and must fill with joy the great heart of Jesus himself, who prayeth the matchless prayer "that they may all be one."—Dr. D. L. Mumpower in the Missionary Survey.

McCOMB CITY MISSIONARY AUXILIARY.

The Woman's Missionary Society of McComb City has made great progress during the past eighteen months. When the year 1913 started, we had no Juvenile or Young People's society, no Mission Study Class and no Superintendent of press work; and only paid about $20 on the pledges to both departments. Now we have a live Junior missionary society of 42 members and a Young People's society of 22 members with an active Mission Study Class in each society; also one in our Woman's Auxiliary, making three Mission Study Classes under the auspices of our Woman's Missionary society, with over 100 of our women, young people and juniors studying missions. As a result of all this our contributions have doubled themselves, and we have found that with information comes inspiration and greater activity. The local papers are supplied with notices of our work especially our Mission Study classes.

We have on hand an every-member-ship campaign and hope to induce each woman of our church to either join our society or contribute something toward our work. We are trying to impress our entire church with the fact that the missionary work is the greatest in existence by exemplifying these truths in our lives.

Mrs. T. B. CLIFFORD.

A STANDARD MISSIONARY CHURCH.

Every Church not only ought to be intensely missionary, but if it fulfils its mission it must be so. But there are missionary churches and missionary churches. Who will venture to define a standard missionary church? The following features have been suggested: "A missionary pastor, a missionary committee, a missionary Sunday school, a program of prayer for missions, systematic missionary education, an every-member canvass for missions, and the weekly offering for missions." Is your Church a standard missionary Church? If not, why not?—Biblical Recorder.

REVIVAL AT BROAD ST. CHURCH, HATTIESBURG, MISS.

Dear Dr. Meek: We rejoice in that Broad Street Church has recently enjoyed and been uplifted by one of the most gracious revivals in its history. On the 14th of this month (August) we closed a twelve days' meeting which resulted in a large number of conversions and reclamations, and in 19 additions to the Church, 3 by letter and 16 on profession of faith. The Holy Spirit was manifestly present, and many hearts were made glad with new-found peace. Most of those received into the Church are young people, who give promise of great usefulness. The preaching was done by Brother W. B. Hogg, the beloved pastor at East End, Meridian, whose strong, searching, and tender messages were delivered with telling effect. Brother Hogg is a very attractive preacher and a man of deep consecration, and he greatly endeared himself to us during his stay among us. Interest in the meeting increased to such an extent that during the last three or four nights our church building was inadequate to accommodate all who came.

We have one of the largest and best Sunday schools in the city, the average attendance being nearly 200, and our Junior League is said to be the largest in the Conference. Our auxiliary of the Woman's Missionary Society is keeping up its record for great activity and large usefulness. Including those who joined during the recent meeting, 67 members have been received to date. Our finances are reasonably well up, and we hope to make a full report at Conference. This pastor has never served a more loyal or liberal-hearted people than the members of Broad Street Church.

Yours fraternally,
M. M. BLACK, Pastor.

REVIVAL AT ESTHERWOOD AND ELSE.

A two weeks' meeting closed last Wednesday night at Estherwood, La. Brother Bernard, the pastor, was assisted by Rev. F. J. McCoy, pastor of the Queenshoro Church, at Shreveport; the writer preached twice. Notwithstanding the fact that Brother McCoy was among home folk, the Lord used him mightily, and honored the preached Word, which was in demonstration of the Spirit and of power, and the greatest revival in years in Estherwood was the result. The actual results eternity alone will tell. However, there were at least 25 or 30 conversions and reclamations, quite a number of additions to the Church and the membership was greatly revived. It was really a wonderful meeting; the old time altar calls were made, penitents came and were saved, and there was the old time shouting of the praises of God heard. Even a good Baptist sister shouted.

Your scribe, aside from his regular work as deputy for the Columbian Woodmen, has calls from the brethren that keep him busy. On a recent Sunday I filled the pulpit for Brother Bryson at Prudhomme on account of his assisting Brother Hebert at Mermentau; a good congregation was present and we had a good service. Last Sunday my brother, the pastor at Jennings, being away assisting Brother McCoy at Shreveport in a revival meeting, I preached for him, and will also fill the pulpit next Sunday; at the evening hour the Federated churches will hold their closing service for the year, and the writer will preach the sermon. Yours in the work, ALADIN R. HOFFPAUIR.

A VISIT TO PONTOTOC.

I am just home from a delightful visit to the historic town of Pontotoc, Miss. The occasion, to which I was cordially invited by the pastor and other friends, was the dedication of the new Methodist Church by Bishop Hoss on Sunday, August, 16, and the evangelistic meeting which followed conducted by Rev. J. A. Bowen.

The Bishop was in a good state of body, mind, and spirit, and preached two great sermons to large and appreciative audiences. The subject of the morning discourse was "The Church, its Foundation, Membership, and purpose" (Text Eph. 2:19:22), following which he dedicated the beautiful $20,000 church building to "the worship of Almighty God, the ministry of his holy Word and ordinances and for all other acts of religious worship."

By request of the preachers in attendance, of whom there were a number, Bishop Hoss met with them Sunday afternoon and gave a very wholesome talk. His wise and timely thoughts were inspirational. May he live long to bless the Church with the ministry of the Word and the administration of his bishopric! To this end prayers are being made for the full and permanent restoration of his health.

The revival work began in the Sunday school on Sunday morning when the superintendent, officers, teachers and classes one by one pledged their attendance and prayerful support of the meeting through the week, to which promise they were true. Brother Bowen preached at 4 p. m. Sunday, and thereafter three times each day during the week, closing Sunday night with a large and serious congregation. Every service was well attended by devout and well behaved people—men, women and children; the latter being more in evidence at the afternoon services. People of all the Churches took a hearty interest in the meeting and Dr. Daniels, pastor of the Presbyterian Church, rendered valuable aid, being present at nearly every service.

Brother Bowen acquitted himself well, both in and out of the pulpit showing himself a man of God, "a workman that needeth not to be ashamed." The fruits of his presence and ministry will long abide for good and the memory of his name and work will long be cherished by old and young. There was great spiritual refreshing and quickening. Christian activities were revived and plans laid for more vigorous effort in the several departments of church work. There are in the town but few non-church members, but of those some are expected to unite with the church as a result of the meeting.

A fact worthy of note is that one chief contributing agency to the success of the meeting was the hearty congregational singing of the best hymns and songs, old and new, led by a devout and worshipful organist and choir who were reverent enough to bow their heads or kneel during prayers. Thus should it be in all the Churches.

The Methodists of Pontotoc are to be congratulated upon their beautiful, commodious, and well equipped church and for the good work being done by the Sunday school, Epworth League, Missionary societies, etc., under the leadership of true Christian men and women, for all of which all honor and praise are due to God and to faithful pastors in the past and present. The present incumbent is Rev. W. D. Wendel, a grandson of the lamented Bishop Paine. He is a worthy son of the gospel, a lover of souls, a faithful shepherd of the flock, and is in good favor with his people and the other Churches and those outside of any Church. We were glad to note great improvement in his health, and hope that it may prove to be permanent and that his valuable life and ministry may continue for many years to come. He is able to resume his work after some months of physical disability. During the two months past Brother D. R. Wasson has efficiently assisted him in the work.

The Methodist pioneer preachers found the new town of Pontotoc in its very beginning and began their work of gospel preaching. In 1836, it was an appointment on Chickasaw Mission, with J. P. Sneed as preacher in charge, and was in the Chickasaw District of which Robert Alexander was presiding elder. During this year, these, with S. W. Speer of Coffeeville, held a revival meeting in the town and organized a Methodist Church.

A deed (bearing the date Feb. 12, 1838) was given to a lot on which a Church was built during that and the following year. It was a creditable building for its day and remained until a few years ago when it was sold and a more central site procured upon which was erected the present up-to-date house, with the parsonage adjoining.

In 1845 Rev. R. J. Harp, who recently died in Shreveport, La., was the junior preacher on the Pontotoc circuit, Rev. A. C. Chisholm being the senior pastor. They were the first preachers of this writer's recollection.

The church life in Pontotoc is very good; nearly everybody belongs to either the Methodist, Baptist or Presbyterian Church. Be it said to their credit that there is no dancing or card playing among them, nor much of other worldly frivolities. May this record continue forever! During my stay in Pontotoc I was kindly entertained in the good home of my friends, W. M. Mauldin and family, to whom I am indebted for every needful comfort. Also thanks are hereby tendered to Brother and Sister Wendell and their son, William D., and the many friends who contributed by word and deed to my personal pleasure and helped me in my work. "God be with them all till we meet again." Many books and tracts and church papers were put in circulation.

G. W. BACHMAN.

Winona, Miss., Aug. 26, 1914.

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will *make them believe* me by showing *my* faith in *them* and in the *curative power* of the Spring. I will tell them that the water shall cost them *nothing* if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from *their* fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the Primitive Baptist to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make *you* the sole judge as to whether the water has benefitted you, and as the Advertising Manager of this paper has kindly consented to *guarantee my guarantee* to refund your money, if you are not benefitted, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with *any chronic disease*, except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of nortifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of conrse, from disease and starvation was in a very low state of nervous vitality and geoeral debility. I ordered 10 gallons of your Mineral Water, which I used continuonsly, reordering when necessary, and in four months from date I began drinking it gained 29 ibs., was stroog and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in snch proportions that they will not disturb the most delicate system. It is pnrely nature's remedy. A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.
Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney tronbles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of yonr mineral water was entirely cured of the horrible disease. Yours respectfully, J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver tronble. My father had kidney tronble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON

Atlanta, Ga., July, 27, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking yon. Very respectfully,
MRS. W. C. McGILL.

Colnmbia, S. C., Ang. 11, 1912.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Unti a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Colnmbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed tnat it wonld be best to do so withont delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has snffered no ill effect of the trouble since. Please pnblish this for the benefit of sufferers. J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After nsing this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 28, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, bnt after using Shivar Spring Water I can enjoy eating the food I want without any nnpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion.
Very truly, L. B. WHITE,
Pastor West End Baptist Church.

Guyton, Ga., Feb. 11, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was nnder the doctor's treatment. The first case of yonr water relieved me. I thonght I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.
Yours very truly
H. W. ORVIN,
Manager, Effingham Mer. Co., Gnyton, Ga.

Blaney, S. C., Oct. 31, 1910.
Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, bnt none have given me snch relief as your Spriog Water. I nse it and recommend it to my patients, because its virtures are good. W. D. GRIGGSBY, M. D.

Chancellor, Ala., Oct. 21-09.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure. Very truly,
W. F. MATHENY, M. D.

Fill Out This Coupon and Mail It Today.

Shivar Spring

Box 17 P, Shelton, S. C.

Gentlemen:—

I accept your guarantee offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 37. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3055.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 10, 1914. CHAS. O. CHALMERS, Publisher

Editorial

ALMOST HOME.

Fannie J. Crosby (Mrs. Van Alstyne), whose many beautiful hymns are so widely used, is now in her ninety-fifth year, having been born in New York on March 24, 1820. She lost her eyesight when she was only six weeks old and wrote her first poem at the age of eight. She was for seven years a pupil and for eleven years a teacher in the Institution for the Blind in New York City. In 1858, she was married to Mr. Alexander Van Alstyne, who also was blind and an accomplished musician; but she has continued to sign her maiden name to the productions of her pen. She is a Methodist, having been converted and having united with the famous old John Street Church in 1851. Recently Mrs. Van Alstyne was very ill, her life being almost despaired of, and during the most critical period of the attack she had a very vivid and impressive vision of the heavenly world. Upon her recovery, she wrote the following lines, the last of her many contributions to the world's hymnology:

Almost in sight of the harbor,
O, what a beautiful throng
Over me lovingly bending,
Singing a lullaby song!

Almost in sight of the harbor,
Almost at home on the shore,
Only the signal to enter,
Only the stroke of the oar.

Almost in sight of the harbor,
Calm and serene was my rest,
Trusting my Christ and Redeemer,
Leaning by faith on his breast.

Almost in sight of the harbor,
Surely my spirit has been;
Yet to the friends that I cherish
Prayer has restored me again.

HAS THE RIGHT RING.

The St. Louis Christian Advocate of September 2 contained the following extract from a letter written by Bishop W. A. Candler to a Missouri preacher:

"You may be sure that I shall insist upon a spirit of evangelism prevailing in our School of Theology. We are fortunate in having a faculty which is absolutely of one mind on this subject. Every member of the faculty is a strong preacher and has had experience in bringing men to Christ."

Nothing that we have seen concerning our Atlanta theological school has pleased us more than this statement. The ideals that our young preachers form while prosecuting their courses of study in a theological seminary largely govern them in after-life and determine the direction of their ministerial efforts. If they get the notion that scholarship is the great outstanding objective toward which they should chiefly bend their energies, they are apt to become constant seekers of a selfish self-culture, apparently caring little for effectiveness in that noblest and most divine work of the Christian ministry—the seeking and saving of the lost. Learning, to be sure, is a thing worth striving for, and if laid upon the Divine altar, may vastly increase one's usefulness; but unless it is thus consecrated, it can contribute but little to the upbuilding of the spiritual Kingdom of our Lord. This truth is writ large in the history of the Methodist movement. What did John Wesley's scholarship amount to until his heart was "strangely warmed" and that mighty passion for souls which made him utterly forgetful of self possessed him? While the scholarly clergymen of the Established Church were drawling out their literary discourses to a scattered few in splendid houses of worship, the early Methodist lay preachers, largely untaught and untrained but anointed with the Holy Spirit, set all England aflame with revival fire and increased by thousands the number of Christ's followers on earth.

Far be it from us to minify the importance of the Church's endeavors to secure a well-equipped ministry. The diffusion of education among the masses is far more general now than it was a hundred years ago, and is constantly increasing. The pulpit needs, as far as may be possible, to keep step with the expanding intelligence of the people. We cannot ignore the fact that God's mightiest instruments for the extension of the work of redemption among the millions of mankind have usually been men of large equipment, such as Moses, Paul, Luther, and Wesley. Therefore, it behooves every young preacher to prepare as thoroughly as he can for his work, taking a college and theological course, if such are within his reach; and if they are not, he should be studious and do his utmost to make up for his lack of advantages.

But while all this is true, we need to keep ever in mind the fact that education for the preacher is but a means to a far loftier end. Its purpose is to make him more effective in doing the work of an ambassador of Christ. His larger knowledge should make him a stronger lifter of wrecked humanity out of the depths of sin and degradation—a more helpful toiler in behalf of every movement that would extend the reign of the Son of God upon our planet. So when, instead of giving us such men, a theological seminary turns out ministers who want at once soft places in the Church, whose faith has been shattered, whose preaching is chiefly speculative, whose dominant passion is to acquire more culture for themselves, and whose summers are spent at chautauquas instead of in revival campaigns—it fails rightly to fulfill its mission. Indeed, we doubt if we should be putting it too strongly if we were to affirm that such schools are a curse, rather than a blessing.

As we see it, and as we have said before in these columns, one of the crying needs of Southern Methodism to-day is a re-enthronement in all the departments of its work of the evangelistic ideal. We need to have constantly before us, as our fathers did, the one great aim of making true and thorough Christians of all men, and to bend every agency at our command to the achievement of this high purpose. Particularly ought every itinerant preacher to aspire to do the work of an evangelist in the truest and worthiest sense; and we may be snre that any fancied call away from such work is not from God.

Bishop Candler and the faculty of our new Theological School are on the right track in proposing to have "a spirit of evangelism prevalent" in the institution under their care; and if such an atmosphere is developed and maintained there, the whole Church will soon feel its re-vivifying influence and be blessed and strengthened by it. The world will never cease to have need of the intelligent, Spirit-filled pastor-evangelist who faithfully spends his strength in the service which the Master has commissioned him to perform. Harper's Weekly, in a recent issue, made the following comment upon the value of the work done by such a minister:

"Never will the evangelist, the soul-saver, be abolished. Never will his job be outgrown. He is the man who goes forth on the winter street and rescues the perishing. He enters the sodden slum and plucks out a battered wreck and shows him that still there is one person in the indifferent world that cares. While the rest of us are waiting for the times to be re-made, he journeys out and finds the lost remnant of the community and brings peace to the most abject. He lets the great programmes of mass-betterment drift by him. He leaves them for wiser heads to pnzzle out, for scientific hands to shape with cool skill. He reaches down under their machinery and their theory, and strikes hands with the lost soul, and gives him the personal salvation which in another hundred years the social workers will have organized for the entire block and borough.

"After the misery has gone half a lifetime beyond prevention, he finds a core of human meaning in the rottenness, and speaks to that. Sometimes he will be the last friend on a lonely trail, bringing comfort after punishment and disease have worked their uttermost. He is not worried that 'souls' are no longer 'saved.' For in the sad underworld where he works, he knows that our modern wisdom has no word at all for the sick life in its bewilderment and loneliness. He knows that nothing but a message of love can reach through the body of corruption and despair to inner need. He knows that the stricken one wishes a savior, and wishes no one else. Science has no syllable of cheer for the life that is flickering out. Nothing can speak to suffering but love. There is no answer for death except some word that carries love across the cold barrier."

WHERE THE TROUBLE LIES.

Zion's Herald, in discussing the European war, raises the question as to whether Christianity has gone bankrupt. No, no! Christianity is all right; the trouble is, we haven't enough of it. As long as we have tens of thousands of saloons and brothels and gambling dens, why should we wonder at an outbreak of war? The fact is, there has never been any justification for the religions spread-eagleism which has been representing the world as nearly saved. The vast majority of the human race are still subject to sin and Satan. Take, for instance, our own nation: what right have we to call ourselves a Christian people while we are contributing annually only $12,000,000 or $13,000,000 for foreign missions and are spending $1,000,000,000 for liquor? The reign of Christ must first be established in the hearts of men before it can be expected to extend its sway into their outward affairs.

EVENING PRAYER.

For the sick and sad and sinful,
For all who are distressed,
For those who dread the morrow,
And long to be at rest;

For those who tread alone the way.
The long, long way of years,
For those who fall or stumble,
Blinded by their tears;

For them, I pray, Oh Father,
From all their fears release,
And in Thy mercy grant them
The comfort of Thy peace.

—Ellen Dunwoody.

"THE EFFICACY OF PRAYER."

Whatever may be happening in the embattled lands beyond the sea, one item that runs through the news bears the impress of truth. For we are told that the churches are crowded as they have not been within the memory of men now living; from thousands of altars go up snplications in behalf of the country and of its sons who stand in the battle line.

This phenomenon must astonish superficial observers who had come to believe that both the classes and the masses, surcharged with science and agnostic philosophy, were dead to the efficacy of prayer. There was, indeed strong reason to fear that religion had lost its hold. From all sides came complaints of the smallness of confirmation classes, of slack attendance at services, of want of candidates for the priesthood. The fortunes to be won in commercial life lured away many a youth who once would have been satisfied with spiritual things, and the inability to profess any creed with clear conscience, prevented many another from donning the sacerdotal garb.

Nevertheless, faith has survived in humanity's soul and to-day speaks forth in unmistakable tones, as it always does in snch times as these. Prayer has a different meaning to different natures; to some it signifies a mere withdrawal from the clamor of the world and a consequent opportunity for introspection; to some it signifies direct appeal to a personal God and an answer as direct as the appeal; to some it signifies a vague, bnt mighty, yearning—a yearning not susceptible of direct response here below. From the beginning of time prayer has presented these diverse phases, and from the beginning of time all phases have faded into one when a supreme crisis came.

For in a supreme crisis humanity, thinking with the heart, is "true to the kindred points of heaven and home." Amid the thunder of the guns, the "fairy tales of science" and the refinements of philosophy are forgotten. Anxiety for a loved one is not to be appeased by the announcement of a magic serum, nor will a perfect syllogism stay the agony of a race.

Fifty years have gone since Americans were confronted with these elemental facts; during the long interim America, like Europe, has been prone to fix its main thought upon the laboratory, the mill and the exchange. From Bnll Run and Shiloh to Appomattox, Sonth and North alike had learned to pray after the primeval fashion. More than a century has passed since England had cause to dread war at her own doors; the mutiny of 1857 was a tremendous trial, bnt the scene of the conflict was distant, and the island itself was safe beyond dispute, whereas the fate of her central reserve now hangs in the balance, and a disaster in Belgium might pose a problem without precedent from the hour when William the Conquerer set foot on Albion's shore. So, too, the vast majority of Germans and Frenchmen have not seen a duel to the death along the frontier which was retraced in the snmmer of 1870. But a tempest is about to undo the work of the calm, and the churches will be full until the skies are again clear. Dogmas may perish, bnt religion survives, and religion cannot survive without prayer. And the efficacy of prayer is not to be donbted, thongh the direct answer fail.—The Times-Picayune.

LET THERE BE NO CONFUSION OF FACTS.

By Bishop E. E. Hoss.

The report has reached my ears that the trustees of Vanderbilt University have offered to turn over to the Church the unrestricted use of Wesley Hall, together with $300,000 of endowment, and the right to elect its own Board of Control for a theological school. I take occasion to say, therefore, that the whole story is utterly untrue. As a matter of fact, the trustees have offered nothing whatever, bnt have simply thrown ont a vague general suggestion as to the possibility of co-operation. If anybody should come to the Annual Conferences asking them to consider the question of their holding on at Vanderbilt, he should be met on the very threshold with the demand that he show his credentials and make a definite exhibit of his authority. That the Conferences should take the initiative and solicit favors from a Board of Trust that has stripped them of their legal rights is not to be thought of for a single moment. There are some depths of abasement that lie beyond the range of possibility. It is true that the General Conference did tell the eight patronizing Conferences that if they should choose to continue the fight for their legal rights in the university it would give them financial backing, but it did not dream of telling them that it would approve their action in surrendering all rights and then begging for scant privileges. It had just as well be understood now as at any time that the Church will not for one day consent to educate her ministers in the atmosphere of an alien university that has denied her authority and trampled under foot her just, moral and legal claims. About some things there may be doubt, but about this there can be no doubt. Whoever supposes that he can sway any considerable number of our ministers or laymen from the position that they have taken on this subject is under a delusion from which he is sure to have a rude awakening. The Church has already made ample provision for her ministerial condidates. The new theological school at Atlanta will start upon its career on September 23 with a full and highly competent faculty and an equipment and endowment of at least $800,000. Other schools will be opened from time to time. Nothing will be done in a hurry. No step will be taken without due consideration. The prophets of evil, who have predicted failure, will be compelled to revise their oracles. Southern Methodism is going to show to the world such an example of courage and wisdom in dealing with the existing situation as will make glad the hearts of all earnest Christians. The issue is up for settlement whether Christian Churches have the civil and religious right to educate, and it will be settled for all time.—Nashville Christian Advocate.

A BURNING QUESTION AND AN ATTEMPT TO ANSWER IT.

By Hunter Neal, Jr.

In this century of advancement along mechanical, commercial, and spiritual lines, there are some great truths that have been sadly neglected and which must be recognized and heeded by man if this world is to be redeemed from the rut into which it has fallen.

At the present time, after 1900 years of Christian teaching, possibly the world is worse morally than it was centuries ago. The many forms of vice are made so alluring to the susceptible young men of the country that it is no wonder that so many of them degrade themselves to the extent that they do. They do not stop to consider what this degradation means, or what its final result will be. If they could foresee the result of their folly as it really may be, it would be appalling to them. Yet this is the general condition of the rising generation of young men. Do not take this statement as meaning all men; there are exceptions in any number and on these exceptions must we rely.

The world is not fair by any means. Its standards of morality are not by any means just. Let a man degrade himself as low as he possibly can, and when he wishes to reform himself, he can once more mingle with the best society. To the eyes of the world he is all right, and no one questions his right to the position he has assumed. Possibly he is really a reformed man, and possibly he is not, but nevertheless society accepts him. Let a woman be degraded, whether of her own volition or not, and she is forever doomed to utter oblivion as far as society is concerned. At the same time the man, whom society fawns upon, and who is just as vile as the woman, or more so, spurns her companionship. If she makes a noble attempt to rise from the mire she meets opposition, and unless she has indomitable courage of soul she can not possibly break away from her old associations. How thoughtless the world is, and how fearful it is of becoming contaminated! It seems that mankind is ashamed, yes, afraid to help a poor struggling woman from the mire of vice to a foothold of firmer convictions.

The only ultimate hope of the world is to impress upon the rising generation the importance of true manhood and womanhood. The answer to the question, "What constitutes a true gentleman?" comes not in one voice, but many; and many are the standards the world sets up. But, in truth, there is and can be but one answer. A true man is one whose honesty, morality, and spirituality are beyond reproach. If a man is right morally and spiritually, his physical body will take care of itself. The Apostle Peter's prescription for good health is as follows: "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace and ensue it." How can a truly conscientious young man expect purity and chastity of the young lady whom he intends to marry if he himself is not able to offer her likewise a pure and virtuous character? Many of the young men of to-day do not properly respect or hold in reverence the young ladies with whom they associate. Their thoughts, while in the presence of the gentler sex, are not as pure as they should be by any means. While young girls are responsible for a part of this attitude by their mode of dress and actions, the young man must take into consideration woman's weaknesses. Surely no true gentleman would take advantage of another's weakness, especially of the opposite sex.

A pure, sweet woman can accomplish wonders by her noble influence. Woman is naturally better than man. Her character and nature, if given the proper scope, will soon show a beautiful development, and man will be elevated to a higher plane of life by his associations with such a companion. Few, very few, women are so base that their influence could drag a man down to the level that they occupy. Men who are so easily lured into such vice are those who are seekers after carnal pleasures. Men, true men, will not allow such thoughts to stain their character.

Women rarely go into such a life voluntarily. The great majority who thus fail are enticed into immoral paths. A human being who would stoop to such a crime should not be honored by being called a man. Nevertheless, their success in this respect can be seen clearly in the crime, vice, and disease around us. Yet the men of this country allow such things to go on, something that is robbing their homes of the purest and noblest of God's gifts to humanity—womanhood. It is horrible to think of, but that it is true no one can deny. The bitter anguish of the parents is heartrending to all in close proximity, and the depth of their sorrow is inconceivable to one that has not felt it. To have the home robbed of its dearest possession is awful enough, but to continually have the thought of their lives before us, and to realize the hopelessness of recovery is still more overwhelming. The infamous agents of the brothels, by their clever schemes, are continually defiling all that we consider sacred.

The various Travelers' Aid Societies are doing a great work in assisting young girls to places

of safety in the numerous large cities, thereby saving many unsuspecting girls from the clutches of these vipers. There is no more important question than how to combat these evils. The only practical way is to remove the cause that brings about such conditions. They are the saloon, or liquor traffic, the drug traffic, and the white slave traffic. All of these, however, are the creations of man's carnal nature. The saloon is responsible for the major portion of man's downfall, but a strong fight is on against liquor in all of the States of the Union. But such a fight can not triumph fully until it is made national, and laws are passed and enforced that will prevent the manufacture of alcoholic stimulants except for medical and mechanical purposes. Some of the professional men of this country advocate the use of liquor on a moderate scale as a great aid to health. Against such teaching, we have the unbiased opinions of men whose very statements should convince us that such a plea is utterly false.

Next we have an altogether different type—the drug fiend. Though we are not aware of it, he is right among us. He is everywhere connected with the brothel, where daily the purity and beauty of our country are being sacrificed. Only the vigilance of an uncorrupt civil system can in any way correct this evil, for the existing laws on this traffic are so rigid that, if enforced, there would be small chance for the habitues of the debasing drugs to secure them.

The white slave traffic is really largely the result of the other two. Man is not near so apt to descend to the mire if there is not the proper setting for so debasing himself. If we present to temptation an indomitable character it most assuredly will stand far less chance to successfully assail us. Therefore I repeat that the white slave traffic is largely the outgrowth of the liquor and drug traffics.

The fathers, husbands, brothers, and conscientious young men of the country must be the gladiators in the ring to combat all these evils. How can men sit back with folded hands when their sisters, brothers, and children are subjected to such an awful danger? They should arise and fight these conditions with all the power with which God has endowed them. The "straight and narrow path" is an impossibility to us unless we receive help from God and our fellow-men. We can not expect our sisters, brothers, and children to be able to combat these evils if we do not set an example and assist them to a higher plane of life. And this is only attainable by one who has a righteous conception of God and his fellow-men. Until we secure this, our effort at our own reformation and that of others will be useless. God is the source of all teaching that will help us to an understanding of the situation. He unquestionably made all things, and he will not fail us in the fight which righteous men and women are making to destroy the evils that are sapping the vitality, debasing the morals, and defiling the souls of the misguided men and women of the world. This will not be accomplished in a day; but, as for that, nothing was ever accomplished without preparation. The animal in the nature of the man is ever near the surface, and to control it we must raise our moral and spiritual standard to an exalted plane. And only by so doing can our carnal natures be brought under subjection. This reformation in society can only be effected by the elevation of our minds to higher thoughts and our bodies to a higher and cleaner plane of living; and this is only possible when we have committed our souls to God, our Creator.

McDonoghville, La.

OUR NEW UNIVERSITY.

By Bishop W. A. Candler.

In a recent letter Bishop Wilson says of our new university:

"I want the whole Church interested in it. I am anxious to let the world know that the Church of God is equal to as large an undertaking for the good of men as any secular agency, and that it has enough of the spirit of the Lord to venture at any cost into any field that is open for the application of his gospel to the concerns of this life."

In this expression our venerated and beloved Senior Bishop speaks wisely and strongly. To make the university which is needed by our Church and our section, the whole Church must take part in the work.

Southern Methodists never had a greater opportunity in all the educational history of our Church than that which now confronts us. It brings to our people a testing also, as well as an opportunity.

The learned dean of the medical school of one of the great universities of our country said to me the other day: "The Church has been challenged to mortal combat by the secularists in education." He spoke the simple truth.

Our Church by a train of circumstances has been put in the front line of the battle. The eye of the nation is upon us. Nay, more, the eye of God is upon us! How will we behave in this crucial hour?

We have the chance to win the greatest educational victory in our history. By failing to make the most of our opportunity, we may incur the greatest disgrace by confirming all the evil things which the secularists have said of the incapacity of the Church for doing educational work. Shall we disappoint the purposes of Providence concerning us and fulfill the worst predictions of our foes?

I can not believe our people will fail to rise to the height of the great opportunity before them. Already evidence is accumulating that they mean to meet the solemn obligation of this testing time.

A laboring man, living by his daily wages, sent me $5 from Montgomery, Ala., last week. A few days afterwards a sister in Shelby, N. C., sent me $5 for the new university. The wife of a preacher in Virginia sends me a subscription of $1000, payable in a few days. A farmer in middle Georgia sends me $1000 in cash and his note for $1000 more payable next February. Several preachers have sent me, without solicitation, subscriptions ranging in value from $100 to $500.

It is wortby of mention that every subscriber, from those giving $5 to him who gave $1,000,000, make their gifts with "no strings tied to them." They make their donations unreservedly and unconditionally to the Church which they love.

This time we shall have an institution which the Church absolutely "owns and controls" so certainly that the most ingenious pettifoggery of lawyers and the most skillful quibbling of courts cannot take it from us.

God is with us in our undertaking. Let us see to it that we keep step with the Providence which is leading us so wonderfully.

AS A LAYMAN SEES IT.

One way to learn is to ask questions, but I have already answered Brother Alford in full in person, inasmuch as I was with him on each of the occations mentioned in his article. I really believe that he is writing not so much for information as to agitate the matter, and in this he is right—it needs agitation. I know nothing about the conditions in Mississippi, and besides that is not the subject under discussion. I do know something about those in Louisiana. For all the denominations in the State, six or eight field secretaries would not be too many and the Methodists alone certainly need more than one. So I am really more in favor of our denomination having a field secretary than either Brother Ramsey or Brother Alford and join most heartily with them in insisting upon having one.

But why was Brother Lowrey discontinued? I hold that the greatest blame for such action lies with our pastors and superintendents. Many of them did not take hold of the work as they should. On the trips I made, Brother Alford was the only pastor I saw at more than one meeting, or superintendent either, for that matter, and this even while Dr. Hamill was with us. Had they all taken hold as Brother Alford did, the work would have succeeded better. Then I agree with Brother Ramsey that the five-cent assessment and Children's Day is a sickly, puny method of raising the necessary funds and it is certainly the last method I would consider. Then again we should have field secretaries, if possible, who have had a collegiate training in Sunday school pedagogy, or else many years of successful experience in the work. If the same methods were used by our denomination that are used by the interdenominational leaders, ours would also be a success.

However, as to withdrawing from the Interdenominational work, we would have nothing to gain but censure from such a course and much to lose indeed. Very little money would be diverted from the channel in which it is now used. It may be true that the Methodists raise a larger amount than the members of other denominations, but it is because they wish to. They are the leaders in this State. However, raising money and giving it are very different things. In some parishes, over half the amount raised is given by large corporations, business firms, and individuals who employ those of all denominations and therefore are in favor of interdenominational work. Some of these contributors would give very little if they could not give it in this way.

The interdenominational forces are doing a great missionary and evangelistic work and they are succeeding because they KNOW their work. The interdenominational organization began right at the start and met with instant success, and the public was not slow to recognize it and support it. It is to the denominations a strong and helpful ally. Its workers insist upon us supporting our own denominational work and upon the Sunday school pupils being brought into the Church. Rapides Parish gave several hundred dollars to this work last year, and I know that we received several thousand dollars' worth of benefit. It has changed the whole religious sentiment. One denomination acting alone could have done little of what was accomplished. Many things outside of regular Sunday school work were done.

The denominational secretary holds a meeting for only one school. The number of officers and teachers in an average school, taking the whole State, will hardly average more than seven. If half or more of these are absent, which is usually the case, it leaves only three or four to speak to. Of course pupils may hear the addresses, but they are not in a position to put the suggestions made into practice. When he is gone, they wait for the pastor or superintendent to take the initiative, which frequently he doesn't do. The interdenominational worker holds one meeting for all schools and has much larger crowds. Out of this larger number, one or more are generally found who will receive the benefits and use them. And when one starts others quickly follow. The spirit of competition if nothing else often causes this. When one adopts modern methods and gains thereby, others wish to do likewise. WILMER WILLIAMS.

Alexandria, La.

Church News

The British Wesleyan Church has an invested fund of nearly $1,300,000 for the support of its retired ministers.

* * *

The official title of the Gideons is the Christian Commercial Travelers' Association. This organization now has a membership of approximately 600,000.

* * *

The late General Conference of the Methodist Protestant Church, held in July last, voted almost unanimously in favor of union with the United Brethren Church.

* * *

Rev. A. H. Caldwell, a highly esteemed Presbyterian minister at Senatobia, Miss., celebrated his one-hundredth birthday last July. Of his four sons, three are preachers of distinction.

* * *

It is stated that the merchants of Tokyo, Japan, have subscribed $35,000 for the entertainment of the World's Sunday School Convention which will meet in that city, October 18-26, 1916.

* * *

Dr. C. C. Pugh, of Hazelhurst, Miss., has accepted the chair of Bible History in Mississippi College (Baptist), at Clinton, Miss., succeeding Dr. H. W. Provenu, who has become professor of English in Firman University, at Greenville, S. C.

* * *

The Congregational Church in the United States has 6604 congregations, of which 1067 are without pastors, and 6000 ministers, of whom 2043 are without pastoral charges. Yet there are some Methodists who long for a congregational form of government.

* * *

Such differences have arisen among the Presbyterian churches of New Orleans, that four congregations have petitioned the Synod of Louisiana to create another Presbytery and place them in it, or to transfer them to another Presbytery already in existence.

* * *

Prof. J. R. Dobyns, who for more than thirty years has been at the head of Mississippi State Institution for the Education of the Deaf and Dumb, at Jackson, Miss., has been chosen President of the Southwestern Presbyterian University, at Clarksville, Tenn. He is a leading Presbyterian layman and a native of Missouri, having been born in Johnson County in March, 1850.

* * *

Bishop E. R. Hendrix has been selected as Supervisor of the Biblical Department of the Church and School Social Service Bureau recently organized in New York, having as his associates in this work Dr. Hibben, President of Princeton University, Dr. Josiah Strong, and Dr. Edward Judson. It is stated that the service that this position will devolve upon the Bishop will not interfere with his episcopal duties.

* * *

According to report, the annual income of the Salvation Army now amounts to $30,000,000. A contemporary says: "This income accrues to this organization because of its wise and faithful combination of an earnest and definite religious faith with practical works of charity for the poor and outcast. Men sympathize with and will help a form of religion that shows its faith by its works." There is a vast amount of truth in these words.

* * *

From the Midland Methodist, we take the following: "The Roman Catholic Bishops will be required to visit the Pope in Rome every five, instead of every ten years, as formerly. This visit is for the purpose of carrying 'Peter's pence' to the Pope. This is the year for the American Bishops to go. There are 18,000 priests in the United States, who will probably give not less than $10 each, so their respective Bishops will likely have a goodly sum to transport."

* * *

It is reported that Sir William Ramsay conducted explorations some weeks ago which resulted in the discovery of the Antiochian Forum, in Pisidia. Aside from the effect of rain and decay, it is still said to be very much as it was when it felt the tread of Saint Paul. It retains the form that was given it about A. D. 14, or 18, according to an inscription engraved during the reign of Augustus on the balustrade of the great stairway, which is 66 feet broad.

* * *

The Christian Intelligencer declares that Rev. Francis E. Clark, D. D. LL. D., the founder of the Christian Endeavor Society, is perhaps the world's most-traveled man. At Portland, Me., when he was as a young minister fresh from college and the theological seminary he was pastor of the Williston Congregational Church 33 years ago, he organized the first Christian Endeavor Society. To-day there are in the world 80,000 such Societies, with a membership of more than 4,000,000.

* * *

After serving as pastor of the Bellevue Baptist Church of Memphis, Tenn., for twelve years, Rev. H. P. Hurt, on account of ill health, has tendered his resignation. He himself organized this congregation, which started with 32 members, but which now numbers more than 500. Mr. Hurt is also entitled to the distinction of having begun the agitation of the question of constructing a Baptist hospital in the Bluff City, a movement that was speedily carried to a splendid consummation.

* * *

Bishop James M. Thoburn, the renowned missionary Bishop of the Methodist Episcopal Church, writing in the New York Christian Advocate, expresses the view that it would be a mistake to give the Philippine Islands their independence in the near future. He says: "The large group of islands are not like so many counties in an American State. Some are larger, some are smaller, and some differ radically. They do not have one common language, and they are not all of one common race. Considered in mass, they are not intelligent enough to assume the duties pertaining to self-government. * * * As an independent political power, the Philippines could not defend themselves for six months."

JAMES THOMAS OTTS—AN APPRECIATION.

James Thomas Otts was born in Vienna, Lincoln Parish, La., Dec. 12, 1851, and died suddenly of apoplexy at his home in Homer, La., on July 26, 1914. He was one of the leading citizens of his city, always standing for the right and bearing his part in every good movement. He was a successful business man who carried the principles of his religion into his business, and the punctuality and ability of his business life into the work of his Church. His home was one of royal hospitality, lavished unsparingly by himself and his most excellent family upon every guest who shared its genial fellowship and Christian atmosphere.

It was the writer's good fortune to be Brother Otts' pastor for three years. No pastor ever had a more faithful steward or a truer friend. He was never absent from the services of the sanctuary, the stewards' meeting, nor the quarterly conference unless he was detained by sickness or out of the city. He had been for many years annually elected a delegate to the district conference, which he always attended. The last district conference, to which he had been elected, convened a few days after his home-going. He is survived by three sisters, two brothers, his faithful companion, Mrs. Della Allen Otts of Homer, and three sons—A. Otts of Shreveport, F. Eugene Otts of Homer, and W. C. Otts of Kansas City.

He is sadly missed, but some glorious day we shall meet him again, and the blessed fellowship so suddenly broken here will be renewed with him and other loved ones and friends in the City of our God. WM. H. COLEMAN.

Shreveport, La.

TO OUR PEOPLE IN LOUISIANA AND ELSEWHERE.

Dear People: The next few months promise to be very trying times throughout the territory of our Church, owing specially to the depression caused by the great European war, the immediate effect of which is to close the markets against our chief products. The winding up of our financial year is going to reveal the fact that a great number of donors of small amounts are going to cut out their donations. This, on the whole, will make a large deficit. "Many a mickle makes a muckle." Already I see signs of the individual, following the precedent set by some governments in the present distress, declaring a moratorium as to his church obligations.

The success of our work this year, as pertaining to these matters, will depend upon the liberality of our people of larger means, whom the present depression can not affect as it does the brother of smaller means. Is there spiritual resiliency enough in them to respond to the call of the Church's need? The call to liberality comes strong to the people of means in such a time as this. The Church of the living God is in a tight place. Can we claim to be His friends and refuse to help his cause under such circumstances? "A friend in need, is a friend indeed," applies here in a sense it does not anywhere else. Let us respond to the Church's need, lest peradventure we find ourselves in the pitiable role described by the writer of Matt. xxv, 44-46. He that hath eyes to see let him see what a great and effectual door for the enlargement of his spiritual capacity is opened before him, and may he have grace to enter.

To the brothers whom God has blessed in a high degree with material things, I will not refrain from quoting the words of a great man who wrote on this subject; so with his words I close:

"Rich in all things yourselves, you will be able to show liberality to all, which, with our help, will cause thanksgiving to be offered to God. For the rendering of a public service such as this not only relieves the needs of your fellow Christians, but also results in the offering to God of many a thanksgiving. Through the evidence offered by the service thus rendered, you cause men to praise God for your fidelity to your profession of faith in the good news of the Christ, as well as for the liberality of your contributions for them and for all others. And they also, in prayers for you, express their longing to see you, because of the surpassing love of God displayed toward you." Yours truly,

BRISCOE CARTER.

WITHDRAWS FROM THE MINISTRY AND CHURCH.

Mr. Editor: T. B. Clifford, formerly pastor of Centenary Church, McComb City, placed in my hands his credentials yesterday, Sept. 3, 1914, thereby withdrawing from the ministry and membership of the Methodist Episcopal Church, South. This was a voluntary act on the part of Mr. Clifford. ROBT. SELBY, P. E.,

Brookhaven District, Mississippi Conference, M. E. Church, South.

Sept. 4, 1914.

GIBSON MEMORIAL WINDOW FUND.

Dear Dr. Meek: Please allow me space in the Advocate to announce the following subscribers to the Gibson Memorial Window Fund:

Rev. I. L. Peebies, $5; Rev. D. E. Kelly, $5.

Will the brethren please send in their contributions? The window has been ordered and will have to be paid for. You know that you intend to send it; why not do it now?

Yours fraternally,

L. L. ROBERTS, P. C.

2140 Washington St., Vicksburg, Miss.

NOTICE.

A meeting of the Board of Education of the Louisiana Conference will be held in Alexandria at the First Methodist Church on September 30, at 7:30 p. m. The members of the Boards of Trustees of Mansfield and Centenary Colleges, the presiding elders, the district secretaries, and others interested in our educational situation in Louisiana are earnestly and cordially invited to be present. This meeting is expected to be of vital importance to Methodism in Louisiana.

Shreveport, La. PAUL M. BROWN.

Chairman of Board of Education of La. Conf.

METHODISTS IN EARNEST.

The decision of the courts, taking the control of Vanderbilt University out of the hands of the General Conference of the Methodist Church, South, has in no way discouraged those earnest and sound brethren. It would appear that they now plan two Christian universities, one west of the Mississippi, at Dallas, Texas, and the other east of the Mississippi, at Atlanta, Georgia. The decision for this last location was immediately followed by the announcement that $1,000,000 had been given to the new university by Asa G. Candler, of Atlanta, brother of the Bishop. If some other millionaire Methodist in the West will do the same for Dallas, the trying ordeal with Vanderbilt University will prove a blessing, and show the world that Andrew Carnegie cannot control the Church in her work of education, nor make the Church see "as he sees." God bless our Methodist brethren! May their example stimulate the other brethren.—The Presbyterian.

POSITION WANTED.

A graduate of Whitworth College, Brookhaven, Miss., with five years' instruction in music at the same institution, desires a position as governess or private teacher. Best of references furnished. Address Miss Mary Lee Parker, Wiggins, Miss.

Secular News and Comment

Queen Wilhelmina of Holland celebrated her 34th birthday on August 31.

* * *

The New Orleans Charity Hospital pays $18,000 annually for its milk supply.

* * *

The total assessment of property in Louisiana for 1914 shows an increase of $728,058 over that of the preceding year.

* * *

There are in the United States 95,483 Japanese. Of these 84,882 are on the Pacific Coast, and 59,755 are in California.

* * *

It was stated on Friday, September 4, that 100,000 rats had been killed in New Orleans in the fight against the bubonic plague.

* * *

Because Paris is now menaced by the German army, the French Government has been transferred to Bordeaux, 358 miles away, in a southwestern direction.

* * *

Two hundred Red Cross physicians and nurses, with a large amount of medical and surgical supplies, left New York on the steamer Hamburg for the seat of the European war last Monday.

* * *

The new Mexican Government has sent a Special Envoy to Argentina, Brazil, and Chili to convey officially its thanks for the service rendered by those countries in the recent Mediation Conference at Niagra Falls.

* * *

In the recent State primary election in Illinois over 1500 candidates were in the field. This is a crop that never fails; and though drouths and pests and wars may come, the salaries of public officials are seldom, if ever, lowered.

* * *

Madame Emile Vandervelde, Secretary of the University of Brussels, is en route to the United States with an appeal from Queen Elizabeth of Belgium to the women of America for assistance for the destitute and suffering women and children of that war-stricken country.

* * *

Congressman J. W. Elder, of the Fifth Louisiana District, was defeated for renomination in the Democratic primary last week by Judge R. J. Wilson, of Catahoula Parish, who claims that his triumph was due to his championship of the principles of the present National Administration. This district is in North Louisiana.

* * *

About the middle of August a man 83 years of age and said to be wealthy, married a girl of eighteen in New Orleans; as was to be expected in the case of a union so unnatural, they were apart in a little more than a week and now divorce proceedings are in progress. The law should not permit marriages between persons with such wide discrepances in their ages.

* * *

There is no longer a city by the name of St. Petersburg in Russia. The ending "burg" is Germanic; so by an Imperial edict the name of the capital of the Czar's wide-reaching empire has been changed to Petrograd, a name thoroughly Russian. It is stated that other Russian cities with traces of the German language in their names are also asking to have them stricken out.

* * *

The New Iberia (La.) Civic League recently forwarded to President Wilson a note expressing sympathy for him in the loss of his accomplished wife, and a few days since Mrs. Emily L. Grant, President of the League, received the following reply: "The President deeply appreciates your message of sympathy and begs that you will express his sincere gratitude to those associated with you."

* * *

United States Senator J. E. Martine, of New Jersey, favors the purchase by our Government of every available ocean liner for use in foreign trade. France, Great Britain, and Russia have protested against our acquirement of Germany's merchant marine on the ground that it would be equivalent to a large loan in its effect upon her war finances. It is claimed that the buying of German vessels would not be a breach of our neutrality, but what the Washington authorities will do in regard to the matter has not been given out at this writing.

* * *

The total commerce of New Orleans with the Central and South America countries during the last fiscal year amounted to $97,842,251, the imports being about three times as large as the exports. These countries have been getting their imported manufactured articles chiefly from Europe, Great Britain and Germany supplying the larger share. With those nations now engaged in a death struggle with each other, here is a wide-open door for the extension of American trade.

* * *

The annual incomes of a number of the old-world rulers are estimated as follows: Emperor of Austria-Hungary, $4,520,000; King of Bavaria, $1,286,300; King of Denmark, $262,500, the Crown Prince also receiving $31,500; King of Belgium, $623,600; King of Greece, $260,000; King and Queen of Great Britain, $2,256,000—besides this ex-Queen Alexandria receives $336,000, others of the royal family, $412,800, the King gets the revenues of the Duchy of Lancaster amounting to $300,000, and the Prince of Wales those of the Duchy of Cornwall amounting to $400,000; King of Italy, $3,010,000; Queen of the Netherlands, $250,000, also a large revenue from domain and $62,500 for royal family, courts, and palaces; King of Norway, $185,000; German Emperor, $3,698,260, also a vast amount of private property, castles, forests, and estates out of which the court expenditures and royal family are paid; King of Roumania, $227,520; Russian Czar, 1,000,000 square miles cultivated land and forests, besides gold and other mines in Siberia, the income of which has reached as high as $12,000,000, but which has been reduced within recent years because of the unsettled condition of the empire; King of Saxony, $881,780; King of Servia, $225,000; King of Spain, $1,344,000, besides $600,000 for family; Sultan of Turkey, $7,500,000; King of Wurtemberg, $460,000. From the foregoing figures, it is evident that Europe pays very dearly for its royalty.

VANDERBILT UNIVERSITY.

By Rev. J. T. Lewis.

In these days, when Summer is fast passing and the print of Fall's hands are about to be apparent upon the leaves of the trees, the grasses of the field and the flowers of the dale, our thoughts naturally turn to education.

What is education, anyway? The only adequate answer is, that process of drawing out, or development, of man by which the "perfection of being" is attained.

What is "perfection of being?" It is that physical, intelectual and spiritual condition of man which, when attained, marks such a one as a perfect man—AS GOD RECKONS PERFECTION. A perfect body is one in which every function and power thereof is complete—one in which life, health, strength and power to endure are manifestly present. A perfect mind is one that is capable of analytical and constructive thought, one that quickly answers to the command of the will. A perfect soul is one that has learned submission to the will of God through faith in Jesus Christ and is a pupil of the Holy Spirit, learning and appropriating the graces and ethics of the kingdom of God. No man has ever attained "perfection of being," but some are pupils in God's University, both here on earth and in heaven. That man or institution that is teaching "perfection" of body and mind only is building on a sandy foundation. The Christly education of soul is the only education that will abide forever; it is the only kind that can serve as a foundation upon which to build noble, righteous and godlike character.

In the light of the foregoing, which is the truth despite the negative that may be applied to it by some unregenerate, though worldly-wise, educated son of Adam, it is clearly evident that it is specifically and peculiarly the duty of the Church to establish and maintain educational institutions. This she must do, or prove false to her God-given commission.

But, says some one, where does Vanderbilt University come into this discussion? Just here: In the communication from Chancellor Kirkland of Vanderbilt University which was handed to the Educational Commission of the M. E. Church, South, during its meeting in Atlanta last month, these words are used by the Vanderbilt Board of Trust: "Dedicated in the beginning of its history to the union of education and religion, it proposes in the future, as it has done in the past, to make the upbuilding of character its chief task."

I submit, as a non-refutable proposition, the affirmation that the said Board of Trust of Vanderbilt is wholly unfit and incapacitated to husband and direct an institution to upbuild CHRISTIAN character. They can maintain an istitution that will develop character, all right; but it will be of the worldly-wise type rather than of a Christlike nature. The basis of worldly-wise character is, "Might makes right," and "The end justifies the means," or "Technicality is righteous law." He who comes under the predominating influence of an institution like Vanderbilt, which puts into practice worldly-wise principles to gain freedom from Church control, can but develop a spirit of disloyalty to his Church, and to God, as we know him through the Bible.

Vanderbilt University to-day owes her freedom from Church and Christian control to her use of worldly-wise principes applied in behalf of and by her Trustees.

He who, as a son of Methodism, feeds out of Vanderbilt's educational trough does so after a full and complete knowledge of the course pursued by the Board of Trust, thus giving it his endorsement, or as an imbecile. If he possesses ordinary intelligence, to do this is disloyalty to Methodism and to Christian education. Especially is this true of any young Methodist minister who goes to the Vanderbilt Theological School. The issue is squarely up to Southern Methodism. The question is, Shall we, as Annual Conferences, demand of our incoming ministers that they be educated in an atmosphere that is wholesome to Methodism and Christian education, or shall we permit our people to be taught by those who are themselves guided in their education by persons disloyal to Methodism and to Christian education?

Matthew Arnold, I think it was, said: "Education is an atmosphere, a discipline, a life." Therefore, it behooves us to consider carefully the atmosphere of any institution, and the life of those at the head of it, at which we are about to educate. It is not enough to see that the discipline is good. The Vanderbilt Board of Trust was constantly declaring: "We are loyal to the Church," while at the same time they were studiously wresting the University from the Church. To continue the education of our young ministers under such influences would not only not be wise policy, but it would be suicidal.

Greenville, Miss.

BRIEF BUT VIVID.

The palm for brevity in speech should be awarded, according to Everybody's Magazine, to a marine who testified about the explosion of a gun on a war vessel—an explosion that had sent him to the hospital for some months.

"Please give your version of the explosion," he was asked.

"Well," he said, "I was standing beside the gun; there was an awful racket, and the doctor said, 'Sit up and take this.'"—Youth's Companion.

WANTED

A position as housekeeper by a refined widow. Address M., 1103 8th Ave., 11 North St., Columbus, Miss.

A LETTER FROM COLORADO.

Dear Dr. Meek: Have you ever been where you had nothing to do, no responsibility resting upon you, just perfectly at ease, so that you could fold your hands and say, "I have nothing to do?" That is my condition just now, and it is the hardest job I have ever had to contend with. Often in my preaching I have warned sinners that it paid to live the right kind of a life because the day would come when they would be too old and too feeble to read the papers and keep employed to pass away the time; that they would have to sit in an easy chair and just think of the past, and that it would be awful to have to sit and reflect upon a misspent life. In the last two months I have had plenty of time for meditation and prayer and reflection upon my past life, and I am so glad it is pleasant to think of the past, not that I wish to boast of my piety or to brag on what I have accomplished in the Lord's vineyard; the thought I want to impress is that it pays to live right before God and man.

I have even gone back to my childhood days and thought of the Christian mother who taught me from my earliest recollection to "remember my Creator." I have thought of my educational advantages Born and reared on the little island of Grand Cheniere, in Louisiana, at a time when the public school lasted only three months of the year. In three years I had gone nine months, until I went to Mrs. E. Jane A. Levy, a sister to the Whites, B. F., T. B., and H. O. A noble Christian character she was! I had the privilege of sitting at her feet for six months, which ended my schooling.

I have thought of the time when they gave me license to preach, when my mother told them, "You are putting something on my son he can never do. Why, he stammers and stutters so he can hardly talk, and how can he preach?" Brother Jno. A. Miller told her that if God had called me to preach he would help me over these difficulties. I have thought of the time when I knocked at the door of the Louisiana Conference for admission, of when I looked over the course of study that I was required to pass an examination on, and realizing my limited education, wondered if they would admit me. Oh, how happy I thought I would be if I could only be an humble itinerant Methodist preacher! I am so glad that the brethren of the Louisiana Conference allowed me to become one of their number. While it took me six years of hard study to get through, they gave me work to do, and as I think back over my ministerial life I rejoice to know that I have been instrumental in bringing over a thousand persons into the Church; that I have baptized over five hundred children, and have built five churches, besides the improvements I have made on parsonages. I give God all the glory for these things.

Now that I am here regaining my health and am having the privilege of seeing the most beautiful country in the United States, I have something to make me rejoice. I am glad that I have fallen in the hands of your friend, Dr. M. O. Shivers, a Mississippian. He has only been here three years, but has made good, and built up a fine practice. He is a Christian gentleman; he is president of the board of stewards of his church, is a regular attendant upon the services of the Church and takes a leading part in all Christian work, notwithstanding his large practice. Our church here will nearly double in membership this year. The Denver Conference meets at Denver this week, Aug. 27. Brother Barnett will go up with everything paid in full. I attended the fourth quarterly conference and heard the presiding elder say that his district would meet all of its financial obligations. Methodism is strong here. The First M. E. Church has a membership of over 3000; they have over 1000 in Sunday school. They have also a Second Church and other active organizations.

Gideon's Bible Day was observed here on Aug. 16. A thousand men took part in the service and marched to all the hotels and distributed a thousand Bibles.

A considerable snow fell upon the mountains last Sunday, and one feels right comfortable this morning with his overcoat on.

But I must close this letter. I am improving. I find great pleasure in reading the dear old Book. It has long been my constant companion. I see now why David prayed three times a day (Ps. 132:1). Yours faithfully,

F. N. SWEENEY.

Colorado Springs, Colo.

OUR METHODIST SUNDAY SCHOOL WORK.

The recent articles in the Advocate by Brothers J. A. Alford of Vivian, La., and John W. Ramsey of Mendenhall, Miss., bring up questions with reference to our Methodist Sunday school work that are no doubt in many minds, and while we agree with them that we have too long left the training of our teachers and the enthusing of our workers to the independent nondenominational agencies, we must be slow to condemn those who have done for us what we have not been doing for ourselves.

Up to our General Conference four years ago there was scarcely an organization in the Church that was doing anything like efficient Sunday school institute work, while the Missionary Societies and Epworth Leagues from their organization have been active in this type of effort. But the 1910 General Conference added a Superintendent of the Wesley Bible Class Department to the working force of the General Sunday School Board and provided for the appointment of Field Secretaries in the several Annual Conferences, since which time new life has been awakened and the Sunday School Editor has been having regular Conferences with the Field Secretaries and Chairman of the Annual Conference Boards, as a result of which the new Discipline will show quite an advance in Sunday school activity and legislation.

Among the new provisions for the advancing of this institution of the Church is the appropriating of all the Children's Day collections to Sunday school extension work, one-half of which will be kept in the Annual Conference for local expenses and to maintain a Field Secretary, and the other half, with 10 per cent of all missionary collections in the Sunday school, being used by the General Sunday School Board for furthering the cause through the whole Church. As a result of this action, we may look for a good corps of institute conductors in the field in the near future, and the Annual Conferences will all, no doubt, have permanent and efficient Field Secretaries within a short time, and thus effectively take charge of a long-neglected department of our Church work, for the need of which we have suffered no little.

The Sunday school is our greatest educational institution, reaching its thousands, while our Church colleges reach only their hundreds, and the one needs expert leadership just as does the other. But in spite of this fact, in the past the Sunday schools have had to drag along with untrained officers and untaught teachers, and the Church has paid but little attention to the matter, and but for the zealous and consecrated efforts of the workers in the interdenominational Associations the situation would have been deplorable indeed, comparing the quality of our Sunday school work with that of the public schools, which is a joint agent in the same educational system. And while in providing for the few that have attended our Church colleges we have levied assessments on the congregations and resorted to various collecting agencies, at the same time we have not even allowed the Sunday schools to retain their own income for bettering their work, and in many cases we have, in addition, laid on them the burden of financing many of the local and connectional Church enterprises.

While the efforts of the field secretaries for the past four years were necessarily foundation work, there being nothing at the first upon which to build but the secretaries' own ingenuity, still a beginning has been made and the way is now marked out, and before the wind up of another quadrennium we may look for a revolution in our Methodist Sunday school program.

As to withdrawing from the interdenominational organizations, we consider that at present we owe a large part of the Sunday school life that we have to these agencies, it being true in the Louisiana Conference that the men who have laid down their money and given their time to maintain our cause were trained to this interest in the State Sunday School Association. When our Church takes hold of the same cause in a way that seems to mean business, these men will, just as the Mississippi laymen referred to did, give both their financial help and their moral strength to our own Sunday school work. In fact, we had a fair test of this in Louisiana when the present treasurer increased the income to the Conference Sunday School Board from about $300 the year before to over $2,000 last year, and rather than see the active propaganda that we had begun and that was taking efficient shape suspended, he and the chairman promptly agreed to assume the responsibility of guaranteeing the Board to be free of debt at the end of the year—the close of their administration. These men were both trained to this work, not in the Methodist institutes, but in these interdenominational organizations, in which they are both active leaders and to which they are liberal contributors. It would seem unwise to hinder others until we set in motion some agency that will do the work better. Let us have an active field secretary, organize our people into city, circuit, district, and State conferences, hold regularly our own institutes, and stir up our people to attend and support them, and then it will be time to talk of withdrawing from workers "who follow not us."

Kentwood, La. P. O. LOWREY.

TWO GATES: BIRTH—DEATH.

(Written upon reading an editorial paragraph in the New Orleans Christian Advocate of August 13, in which reference was made to these two gates.)

Ye living throng, two gates behold!
Essential gates they be;
All living beings, we are told,
Are launched at one, O see!

Two gates the living mass between,
A mighty, surging throng;
Four corners of the earth are seen
To hold these gates in tong.

No one can come to earth lest he
Gate Number One pass through,
And no one can depart, O see,
Only by way of Two!

O study well these gates to learn
That no mistake be made;
For know on these two gates, in turn,
Eternity is stayed.

Man liveth here by gate of birth;
All come of infant bliss;
O ye inhabitants of earth,
Have you considered this?

Into the hands of riper years,
The charge so great is given;
Entered at birth's gate are cares
To fit for hell or heaven.

And thronging on behold them come,
And near the gate of death—
O bliss—duty—service—O home!
We hold our bated breath.

O is death's gateway open clear
To mansions in the skies?
Or does a wreck hecloud the seer.
And close his vision's eyes?

Homewood, Miss. MRS. J. C. ELLIS.

The Home Circle

THE TWO LITTLE BOYS.

The good little boy and the bad little boy
  Both live in the house with me;
But it is quite strange—I can look and look,
  Yet only one boy I see—
Just one little boy with sparkling eyes,
  And the funniest pudgy nose,
All brimful of life from the top of his head
  To the tips of ten stubby toes.

And yet there are two of him, I am sure,
  For one is a bad little boy,
And I am sorry that he lives here
  To bother the good little boy;
Yes, pester and bother the good little boy,
  Till he sometimes drives him away;
And the bad little boy is alone with me
  For the rest of the long, long day.

And I ask him to go for the good little boy
  And bring him again to me;
But I take him up and I hold him close
  While I talk to him lovingly;
And while I am talking, he sometimes laughs,
  But oftener far he cries—
And I see that the good little boy is back
  As I look in the bad boy's eyes.

—Grace G. Crowell, in Lutheran Observer.

A LITTLE CHILD SHALL LEAD THEM.

A gang of eight telephone linemen were working in a New Jersey seashore town. They took their meals at a boarding-house which occasionally harbored a few summer people, too. The conversation at the table was not especially elevating. It was a rough gang.

One day a lady came to board for a few weeks. She was a young, rather sad-faced widow, and she had with her her little girl, Lily. Lily was perhaps too vivacious in a gentle way for her name; but otherwise her name fitted her exactly. She was slight and delicate, but nevertheless full of vitality of a rare, intangible kind. She seemed scarcely of the earth at all.

The first day Lily came to the table she was quite alarmed by the big crowd of rough men and their coarse talk. Mrs. Burns, the landlady, seated her at the head of the table. As soon as her mother and she were seated, Lily bowed her head, resting her forehead on her finger tips, and in a clear, childish treble said grace. She enunciated the words very clearly and went right on, in spite of the noise of dishes and the jibes of the men at each other back and forth across the table. The men nearest to her turned toward her in wide-mouthed astonishment, and as soon as it dawned on them what she was doing, they nudged the men next to them. The talk quieted down somewhat, just as she finished her little prayer.

Lily did the same thing at supper that night. With the exception of a few at the other end of the table, who whispered, the men were all quiet while Lily said grace. It soon got so that the whole tableful of men would always sit in absolute silence while Lily asked the blessing for them. It was always the same little prayer, spoken very slowly and very clearly and with a simple, childish trust that they could not get away from.

When new men joined the gang, as they did every once in a while, some of the men would take them aside before they went into eat and say something like this: "Say, Tom, there is a little girl in there that always asks the blessing. You want to be quiet for a little bit at the start. We all are."—The Congregationalist.

HOW DAVID "PAID BACK."

"No, you can't," snapped Greta, decidedly. "It's my own swing, and I want it all to myself this afternoon. I don't want any one else in it but me."

Greta stood in the center of the new lawn swing father had sent out only that morning, and rocked teasingly back and forth.

The face of the boy standing on the other side of the fence clouded darkly.

"All right for you, Greta Morrison! You're a selfish, stingy thing! Just wait till you want to ride in my wagon again. You'll see!" he retorted.

"I don't care. I shan't want to ride in your wagon, now that I have my swing. Perhaps, after a while, I'll let you ride in it, but I want it all to myself this afternoon." Greta tossed her head, and the swing went higher and higher in the air.

"You needn't be afraid! I wouldn't ride in your old swing!"

The boy went back to the porch of his house and pretended not to see the little girl in the next yard swinging back and forth.

Greta knew she was selfish. She tried to excuse it to herself by saying that just for that afternoon she wanted to enjoy the new swing all by herself, but she knew in her heart it was stingy and it made her feel decidedly uncomfortable.

She glanced over at David several times, but he was seemingly engrossed with his tool chest on the back porch of his home and did not again look toward her.

Higher and higher she swung, but somehow it was very dull swinging back and forth all by herself. She wished very much she had let David come and swing, too, but she knew if she asked him then he would refuse. She wished she had not been so mean.

A sudden noise made her stop swinging and glance toward the front gate.

"Snowball!" she cried.

Through the gateway flew a small white kitten, panting, terrified, while close at her heels followed a big, ugly-looking dog, barking and snarling savagely.

"Oh, Snowball!" cried Greta in horror.

The dog was gaining. He reached one great paw out toward the fleeing cat. Realizing she could not escape him, she stopped, spitting and lifting her head—at bay. But she was a very small kitten, and the dog was a large, ugly one.

A second more and a boy had cleared the fence which separated the yard from the one next door. In a flash David was between the small white kitten and the great ugly dog.

"Get out!" he shouted to the dog, waving his stick and stamping his foot. The dog drew back cowering, then he tried to dodge past David after the trembling cat but in that moment Greta had bounded out of the swing, seized the kitten and ran toward the house, where she disappeared through the doorway in safety.

"Go home!" thundered David at the crestfallen dog.

The animal glared at him for a moment. He looked toward the house and saw that the kitten had vanished; then he turned and trotted sulkily out of the gate and down the road.

When the dog was quite out of sight Greta came to the door, still holding the frightened kitten, which she was stroking and petting.

"Is she all right?" asked David.

"I think so," answered Greta; then she added, earnestly, "David, I'm awfully sorry I was so mean and stingy about the swing. It was very kind and forgiving of you to save Snowball after the way I acted. I'm sorry, and I hope you'll forgive me."

"Oh, that's all right," said David, somewhat embarrassed.

"And you will swing in it, won't you, and forget that I was so stingy and selfish?" begged Greta.

"If you want me to," answered the boy, his face very red.

"Of course I do. I don't enjoy swinging by myself at all, and I want you to come in right now, and you and I and Snowball will have a good, long swing," said Greta.

For a moment David hesitated, then he joined the little girl with the kitten in her arms, and in the happy time which followed they forgot all about their disagreement and almost the danger that Snowball had been in.

"I'll never forget how good David was after the way I acted toward him," said Greta, when she told her mother later. "It was brave of him, too, for that dog might have killed Snowball."

"That shows David is a manly, generous boy," said mother, "to be ready to do a kind act after he had been treated unkindly. I hope my little girl will be as forgiving and kind if the time should ever come to test her."

"I hope I will," answered Greta, thoughtfully. "I shall always remember it about David and think more of him for it, for he saved Snowball—and he can come in my swing whenever he wants to and as often as he wants to."—Anne Guilbert Mahon, in "The Junior Herald."

HER FIRST DUTY IN THE HOME.

Good people sometimes expect too much of the minister's wife. She must take an active part in all branches of the work of the Church in which the women are active. She must be a member, if not an officer, in all the Church societies, and should she fail to respond and take part in the meetings, she may be criticised. This is scarcely just. Her first duty is in her home, and in church work her place and duty is simply that of any other devoted member of the Church who is deeply interested in its work and welfare.—Christian Observer.

Christian Advocate.

OFFICE: No 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference — Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference — Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference — Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

TO OUR CONTRIBUTORS.

There are a number of things that persons sending copy to the Advocate should keep in mind:

1. See that what you write is sufficiently legible to be read without difficulty. Use either a pen and ink or a typewriter in preparing your article; we want no copy written with a lead pencil. If a typewriter is used, be certain to double-space. Closely written copy of any kind is very objectionable and gives trouble. Never abbreviate except where an abbreviation ought obviously to be retained when the article is published. In other cases, you force the Editor to trail along behind you and write out the abbreviated words; the printers do not do this, but go according to copy. Our heaviest and most taxing task is that of working over copy.

2. If the matter that you desire published is of an urgent character and needs to be printed without delay, get it to us in time. The articles for each number of the Advocate are largely selected and set up nearly a week in advance of the date it bears. The first half of each issue of the paper is put in the forms on Saturday afternoon, and the second half on Tuesday afternoon. This does not mean that we can handle copy of any length as late as Tuesday, for then we are making corrections of matter already in type and are hurrying to get the last side of the paper ready for the press. The Advocate is mailed on Wednesday.

3. When you send us a communication, other than a brief one dealing with some current important matter, do not expect its immediate publication. There may be quite a stack of contributions that have been received in advance of yours. Everybody cannot write for the Advocate at once. Realize that you must take your turn and try to be patient.

4. Do not get the idea that the Editor is under obligation to print everything that you offer him. There is a demand for twice as much space as he has at his disposal and he must make the best use of the paper's columns that he can. The mere fact that an article is well written does not necessarily mean that it is available for publication; it may be upon a subject that has already been sufficiently discussed, or upon a theme that is not considered pertinent and helpful. Of course, the Editor may be wholly wrong in his judgment, but still the responsibility of selection is his and he cannot evade it. Brief articles are far more apt to be published than long ones, both because they are preferred and because it is easier to find a place for them.

5. If you desire your copy to be returned in case it is not accepted for publication, please send postage along with it. The Editor does not feel that he is under obligation to give to any one an extended explanation as to why he does not use his contribution. He has no objection to doing so, except that he is too busy. If our friends will remember these suggestions and also act in harmony with our well-known rules as to "obituaries," etc., it will lighten our exacting labors not a little and be much better for all concerned.

THE MEMPHIS METHODIST HOSPITAL.

We printed last week a picture of the splendid property in Memphis, Tenn., recently acquired by the trustees of the Methodist Hospital, soon to be opened in that city. The cost of this property was $115,000, and it is universally conceded to be unsurpassed in its adaptability to the purpose for which it is to be used. We heartily congratulate Rev. H. M. Ellis, the Field Secretary, upon the fine progress that he has made in carrying this enterprise forward. When he took hold of it some four years ago, the outlook was far from encouraging and the outcome was quite uncertain; but by his ability and tireless activity he has managed to lift the project to a plane where its success now seems assured. For the faithful and efficient service that he has rendered in behalf of this important work, he is entitled to much praise, which we dare say the thousands of Methodists in the three States interested will have no disposition to withhold from him. It is a great achievement to make possible an institution which exists to unselfishly serve and bless mankind and which will perpetuate the influence of those establishing it to succeeding generations. Brother Ellis has had a large share in the accomplishment of such an undertaking, and in Methodist history his name will be inseparably linked with that of the Memphis Methodist Hospital for all time to come. The Mississippi Conference has a right to be proud of this worthy son who has wrought so energetically and successfully to strengthen our Church in this section at one of its weakest points.

But there is another man, without whose faith in it and devotion to it, this great enterprise would never have materialized. We refer to Mr. J. H. Sherard, of North Mississippi, in whose brain and heart it was born and who for two or three years was almost its only advocate. Though often rebuffed and pushed aside as he pleaded for this cause at various Methodist gatherings, he refused to be discouraged and kept up his preachment with an indomitable determination and persistency; and now he is at last about to be rewarded with the realization of his cherished hope. Brother Sherard is justly entitled to be called the founder of the Memphis Methodist Hospital, and if its history is correctly written such will be the place accorded him.

In conclusion, we desire to say that though we regard this enterprise as having passed the experimental stage, its need of funds was never so urgent as it is now. The payments due on the property must be promptly met, and since the hospitals is to be opened in January, the work of rearranging the building and getting things in readiness must not be delayed. So let our preachers and people respond to Brother Ellis' appeals at once and give him the full measure of their assistance.

This institution, planted upon a firm foundation and rightly operated, will mean much to the Methodism of Arkansas, Mississippi, and Tennessee. We have seen enough of hospital work in New Orleans to know that this will be true. The Church that ministers to humanity in its hours of need and suffering will command its affection and support when shattered strength has been restored and pale and sunken cheeks wear again the rosy hues of health. Nor is there any richer soil (unless it be that found in childhood) in which to scatter the precious seeds of gospel truth than that furnished by the hearts of men and women softened and mellowed by the touch of physical affliction. Therein may we sow and reap a great harvest for the Master that shall finally be garnered in the sky.

THE NEW POPE.

On September 3, after several ballots, the College of Cardinals, which had been in session in Rome, Italy, since August 31, elected Cardinal Giacomo Della Chiesa, an Italian, to the Papacy, to succeed the late Pope Pius X. The new Pontiff was born at Pegli, in the diocese of Genoa, on Nov. 21, 1864; so, as will be seen, he is sixty years of age. He was ordained a priest on December 21, 1878; has held various positions of honor in the Romish Church, and was at one time secretary to the late Cardinal Rampolla. He was made a Cardinal on May 24, 1914, and held the position of Archbishop of Bologna when chosen Pope last week. He has assumed the title of Benedictine XV.

The new Pontiff is said to be a man of studious habits, of considerable scholarship, and an administrator of ability. He is a conservative in theology and a recognized foe of the modernist movement among the Roman Catholics. In January last he issued in Bologna a pastoral letter condemning the "tango" dance — this, at least, must be set down to his credit.

HOW YOU CAN HELP.

Our Church now has in Atlanta the best endowed and most complete theological school with which it has ever had any connection. This school will open on September 23, and it is the duty of every presiding elder and pastor to exercise his influence to secure for it a large attendance. The managers of the school are offering to young ministers who are qualified to enter, but who are lacking in means, scholarships giving them assistance amounting to $50 or $100; but there are many young preachers who would like to go, and who ought to go, who cannot attend without more help than this. Two such young men have recently written us, and we have pledged assistance to one of them who has made up his mind to enter. He is a graduate of one of our best church colleges and a very promising young minister. We should like to raise for him as much as $100 at an early date. Are there not a number of our readers who would like to make a contribution to this worthy cause? We will gladly give fuller confidential information concerning this matter by private correspondence, if it is desired.

The truth is, the Church ought to see that every young man who offers himself to her for service in the ministry is properly equipped for his work. This, in our opinion, would not be difficult to do if our pastors would rightly lay this cause upon the hearts of our people. If some of our laymen of means would make a loan to these young men who desire to prepare themselves for their great life-task and let them pay it back later, they would render the Church and the cause of Christ an important service. Surely, it is high time that we were taking hold of this work of training more fully the men who are to fill our pulpits and lead our forces in the great battle for the world's salvation. This is the work to which the Master gave the largest share of his attention when he was physically present on earth.

JUDGE J. B. ECKLES DEAD.

On September 3, Brother J. S. Carlton, of Sardis, Miss., sent us the following sad note: "I write to inform you that our Church has lost another of her most valuable men in the death of Judge J. B. Eckles. He died in a hospital in Memphis yesterday at an early hour from the effects of ether administered in a surgical operation. He had been there only a few days when alarming symptoms developed, which led to surgical treatment, with the result just stated. Our Church has sustained heavy blows within the past few years by deaths and removals. We have suffered greatly, and in this instance we lose a devoted man of clean life and steady loyalty to the Church."

We are sincerely grieved by this unexpected announcement. We first learned to know Judge Eckles as a student at the University of Mississippi and for a score of years had esteemed him as a personal friend. He was in every respect a worthy man, intelligent, high-minded, sound, and upright. Both as a citizen and churchman he belonged to the best type, and his passing to the sphere invisible is an appreciable loss to his State and the cause of Christ in his community and section. In the prime of his powers, in the meridian of his usefulness, death has stricken him down, but not until he had served his day and generation well and had made a host of friends that will ever cherish his memory.

After addresses by his pastor, Rev. L. M. Lipscomb, Judge J. G. McGowan of Water Valley, ex-Judge Taylor of Senatobia, District Attorney Dinkins of Charleston, and Hon. L. L. Pearson, his former law partner, the body of the deceased was laid to rest in the Rose Hill Cemetery at Sardis, in the presence of a large assemblage gathered from various parts of Mississippi and from beyond its bounds. We extend sympathy to the bereaved loved ones, and earnestly pray that the Heavenly Father may gently lay his healing hand on every heart that has been made to bleed by this sorrow.

PERSONAL AND OTHER NOTES.

The contract for a Y. M. C. A. building to cost more than $35,000 has been let at Laurel, Miss.

The new parsonage at Oakdale, La., is nearing completion, and Rev. B. H. Sheppard is happy over the prospect of occupying it at an early date.

A revival meeting is now in progress at Lecompte, La. The pastor, Rev. A. S. J. Neill, is being assisted by Rev. H. W. May, presiding elder of the Alexandria District.

Mr. Wm. A. Brown, the well known Chicago Sunday school expert, visited Jackson, Miss., a few days since, with a view to organizing there a training school for Sabbath school workers, designed to continue for five or six weeks.

Our Church at Purvis, Miss., observed Rally Day last Sunday. An interesting program was rendered by the children, after which Rev. H. L. Norton, the pastor, made a forceful and helpful missionary address.

In a business note to our office, Rev. A. H. Williams states that he is now fully occupied with his revival meetings and that he is having success in the work. The recent series of services conducted at Troy resulted in the accomplishment of much good.

From the Lincoln County Times of September 3, we take the following: "Rev. W. H. Lewis and family are spending a few days in Lorman, Miss., at the home of their grandmother. Mr. Lewis

while there is to officiate at the marriage of a cousin."

The General Board of Education will meet in Atlanta, Ga., on Sept. 30, instead of on Sept. 16, as was before announced.

Rev. J. F. Campbell, of Lorman, Miss., has our thanks for some subscriptions to the Advocate, forwarded on the 5th inst. Referring to his work, he says: "We are getting along nicely. We have had good revivals and the churches are being built up."

Rev. L. N. Hoffpauir has been transferred from Jennings, La., to the Texas Avenue Church of Shreveport, that pastorate having been made vacant by the removal of Rev. H. T. Young to Arcadia. Rev. A. R. Hoffpauir has been assigned to the Jennings charge.

Bishop W. B. Murrah will dedicate the First Methodist Church of Water Valley, Miss., next Sunday. This spacious and attractive house of worship was erected some six or seven years ago during the pastorate of Rev. W. W. Woollard. The present pastor is Rev. T. H. Dorsey.

Evangelist W. D. Bass, of Corinth, Miss., as will be seen elsewhere in this issue of the Advocate, has been having considerable success in his revival work this summer. Note that he has a few open dates that he would like to give to some of the brethren who feel that they can use him.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: "Rev. M. M. Black, Hattiesburg, Miss., 3; Rev. J. O. Bennett, Gibsland, La., 2; Rev. O. S. Lewis, Brandon, Miss., 4.

Bishop Robert McIntyre, of the Methodist Episcopal Church, died in the Wesley Hospital at Chicago on August 31, at the age of 62. He was distinguished as a pastor, preacher, lecturer, and poet, but was not considered a great administrator. His remains were carried to Los Angeles, Calif., for interment.

The Camp meeting on the Boyce and Lecompte charge ended successfully on the evening of August 30. The preaching was done by Rev. H. W. May, Rev. J. W. Booth, Dr. G. E. Cameron, Dr. R. H. Wynn, Rev. A. W. Turner, and the pastor, Rev. A. S. J. Neill. Rev. C. M. Morris, of Mooringsport, led the singing.

We are sorry to learn that Rev. T. W. Adams, presiding elder of the Port Gibson District, was ill with la grippe in Brookhaven, Miss., last week. We trust that he will soon recover and be fully at himself again. As a district superintendent, Brother Adams ranks with the best that can be found anywhere.

Rev. George Fox reports a successful meeting at St. Joseph, La., in which the preaching was done by Rev. W. W. Holmes of Ruston, and the singing was conducted by Brother R. N. Jeffrey, of Shreveport. His interesting account of this revival reached us too late for this issue of the Advocate, but will appear next week.

Rev. W. M. Young, of Amory, Miss., has been engaged in meetings for a period of seven weeks. He assisted Brother Brisco, pastor of the Smithville charge, at Antioch Church last week, where the membership was greatly revived and there were 21 accessions. As a pastor-evangelist, Brother Young ranks with the most efficient in his Conference.

The Kosciusko (Miss.) Courier of September 3 states that Prof. G. M. Boyd has returned to his home in Kosciusko, after spending some time at Monteagle, Tenn., weak and still far from well. We regret to learn of the continued illness of this worthy educator, and we cannot but indulge the hope that his physical condition will soon take a decided turn for the better.

Rev. L. A. McKeown is making full proof of his ministry at Byhalia, Miss., as is evidenced by the fact that in a meeting recently conducted there, in which he did all the preaching himself, there were 93 additions to the Church. There are few more effective men in the itinerant ranks than this faithful worker, who knows Christ and understands how to lead others to Him.

Rev. G. G. Yeager, of Hermanville, Miss., writes: "We have just closed a fine meeting at this place. Rev. J. E. Williams of Gloster, Miss., did the preaching, and the general sentiment of our people is that he is a strong revival preacher. He did us great good. The congregations were gratifying and all the services were spiritual and helpful. The work on this circuit is moving along very well, all things considered."

Rev. J. W. Ramsey, writing from Glancy, Miss., on Sept. 1, says: "Having recently closed an effective revival for Rev. J. W. Price at Benton, resulting in a number of accessions to the Church, I am at this place with Rev. J. H. Grice in what promises to be an excellent meeting. Please state that I have an open date embracing the third Sunday in October, and that if any brother can use me in a revival at that time, I shall be glad to go to him."

Rev. D. L. Griffin, of Slidell, La., writes as follows: "We are about to begin a revival campaign that will embrace the month of September, starting first at Pearl River and going later to Slidell and Covington. Rev. W. W. Perry will be with me in the first two meetings. Please ask the Christian readers of the Advocate to pray for our success in this work." Brother Griffin's letter brought us a club of six subscriptions, for which he has our hearty thanks.

Basing it upon information gathered from some of our exchanges, we stated last week that Rev. H. H. Harris, who has been chosen to the chair of Psychology and Sunday School Pedagogy in our new School of Theology at Atlanta, was a graduate of the Wesleyan University of Connecticut. Dr. Lovett states in the Wesleyan Christian Advocate that this is an error. Mr. Harris is an alumnus of the Northwestern University, and not of the New England institution.

From the St. Helena Echo (Greensburg, La.) we take the following: "The third quarterly conference of this charge will convene to-morrow (Sept. 5) at Center Church. Our able presiding elder, Rev. H. W. Bowman, will preach both on Saturday and Sunday, and every one who can should attend. Let the official board be on hand on Saturday." From the foregoing it is evident that Brother Holland, the Editor of the Echo, is a pretty good Methodist exhorter.

A Bay Springs (Miss.) dispatch to the Times-Picayune on Sept. 6 reads as follows: "One of the most successful revival meetings held here for some time was brought to a close at the Methodist Church this morning, when the last sermon was preached by Rev. J. L. Decell, of Waynesboro. The preaching throughout the services was done by Mr. Decell and Rev. J. H. Moore, the Methodist pastor at this place. Many members were added to the Church."

Referring to the work in the Alexandria (La.) District, Rev. H. W. May, the presiding elder, says: "My fourth round will begin on September 16, and the indications are that the district will have the best year in its history. Revivals of far-reaching influence have been held in most of the charges and others are now in progress. The prospect at present is for a net gain of 500 members during the year 1914. My family is now occupying the district parsonage, which has been made almost new."

A Canton (Miss.) dispatch to the Jackson Daily News, on Sept. 1, says: "The revival services which began at the First Methodist Church last Sunday night are being largely attended by all denominations. Rev. C. N. Guice, the pastor, is being assisted by Rev. T. B. Price, an evangelist, and Mr. B. E. McCloskey, a soloist. The services will continue not less than 15 days. A large chorus choir, composed of all the churches of the city, led by Mr. McCloskey, will furnish music during the meeting."

Rev. J. H. Mitchell, of the Corinth District, who is one of the most energetic presiding elders in the Church, in forwarding his fourth round of appointments, says: "I have just closed my third round of quarterly conferences. The preachers of the district are all well except Rev. C. P. Moss, of Iuka. He found it best to take a little rest and is away for a short time. Successful meetings have been held in many of the charges. The indications now are that the district will make the best report at Conference that it has ever made."

We are publishing this week a tribute to Mr. James Otts, of Homer, La., from the pen of Rev. W. H. Coleman, one of his former pastors. In the death of this excellent layman, which occurred on July 26 as a result of a stroke of apoplexy, the Advocate lost one of its truest and most active friends. It was his invariable rule to give us every year a fine club of subscribers from his community. It pains us to chronicle the decease of one who was so useful to the Church, and we assure his bereaved family that they have our sympathy and prayers.

Mrs. Delta McLaurin, of Vicksburg, Miss., a daughter of the late United States Senator A. J. McLaurin, has recently been chosen editor-in-chief of The Silver Cross, the national official organ of the King's Daughters. She will be associated in her editorial work with Miss Morehouse, of New York, who is the managing editor. This is a high honor worthily bestowed. Mrs. McLaurin is the wife of the Hon. R. L. McLaurin and a sister of Mrs. Daisy McLaurin Stevens, who is President of the United Daughters of the Confederacy.

Rev. F. M. Adams writes as follows from Chicago, Ill.: "After a full two months and a half stay at the coolest place in the country, I am preparing to return to the good old sweltering Dixie's land. Please send my paper to Durham, N. C., care of Trinity College. I feel like I have had a visit home when I finish reading it every week." This means, of course, that our esteemed young brother is about to resume his studies at Trinity College. He is a son of Rev. T. W. Adams, and is one of the most promising young ministers in the Mississippi Conference.

Hon. H. H. White, of Alexandria, La., has been prominently mentioned as a successor to the late Judge Shelby on the bench of the United States Circuit Court of the Fifth District, but has discouraged his friends in pressing his claims on the ground that a division of sentiment in Louisiana as to a man for the place would likely result in the appointment of a judge from some other State. Mr. White is an able lawyer and would worthily wear the ermine, and President Wilson could not do better than to lay hands upon him for this vacancy. Grover Cleveland had a most commendable way of passing by the politicians and conscripting men of this type into the public service.

The many friends of Chaplain J. A. Randolph, of the U. S. A., who is a member of the North Mississippi Conference, will be pleased to read the following message from him: "I shall leave El Paso on August 25, having permission to be away from my regiment for a month, going first to Louisville, Ky., where I shall represent the Col. Hayden Y. Grubbs Camp at the Eleventh Annual National Encampment of the United Spanish War Veterans. The Grubbs Camp is composed almost entirely of enlisted men, many of whom have been in the regiment for years, and my unanimous election by them as their representative is an honor which I highly appreciate. I shall spend the remainder of my leave of absence in Mississippi."

Rev. W. W. Woollard, in a personal letter to the Editor, states that Mrs. H. E. High, a useful and greatly loved member of our Church at Tupelo, Miss., passed to her reward the first of last week, in the 62d year of her age. She was buried on Tuesday, September 1, with Brother Woollard and Rev. J. C. Park officiating. We dare say that this announcement will carry sorrow to the heart of every pastor and pastor's wife who has lived in Tupelo within a score or more of years. A truer and more ardent Methodist or a more faithful friend to the minister and his family than Sister High, we have never known. She left a husband, Mr. H. E. High, and a son, Mr. S. J. High, both of whom are loyal and worthy members of our church at Tupelo, to mourn her departure. May divine grace be vouchsafed to comfort and sustain them in this trying hour.

METHODISM CONDENSED.

We are indebted to the Western Christian Advocate (Cincinnati) for the following:

"At one of our General Conferences many years ago Bishop Thomas A. Morris preached a sermon in which he referred to the creeds of other Churches by way of contrast, designating the Five Points of Calvinism as follows: (1) Total Depravity; (2) Limited Atonement; (3) Election; (4) Effectual Calling; (5) The Perseverance of the Saints.

"'Now,' said the Bishop, 'as Methodists we have Five Points also: (1) All men are sinners; (2) All are redeemed; (3) All are called; (4) All who obey the call are elected; (5) All who persevere to the end will be saved.'

"This is a very good condensed presentation of the essentials of our faith. It was the preaching of these points in the early days that made Methodism so effective."

So it was, and a faithful presentation of them by Spirit-filled men who believe them never fails to produce similar results in this day. The world has never seen a more Scriptural, consistent, and workable system of theology than that which makes up the sum of our Methodist teaching.

TRUST.

The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His
While all is dim,
To close my weary, aching eyes,
And follow Him.

Through many a thorny path He leads
My tired feet,
Through many a path of tears I go,
But it is sweet
To know that He is close to me,
My guard, my guide;
He leadeth me; and so I walk
Quite satisfied.

—The Presbyterian.

THE SHILOH CAMP MEETING.

The Shiloh Camp meeting will begin Friday, Oct. 2, continuing for seven days. Everybody invited. Nearest railroad station, Pelahatchie, Miss.

R. T. PICKETT, Pastor.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. SUSAN APPLEWHITE (nee Sharhrough) was horn near Columhia, Miss., on January 23, 1843, and died at the home of Mr. Regan, one of her sons, at Jamestown, Miss., on June 6, 1914. In early life she united with the Methodist Church, and her days were spent in piety and usefulness. She delighted to attend the services of the Church, to extend hospitality to its ministers, and to visit and care for the sick. In the year 1863 she was married to Mr. William S. Regan, and their home was established not far from Columbia. Mr. Regan, like herself, was a member of the Church, and the earlier Methodist ministers about Columbia often found shelter and welcome with them. By the death of her husband on Sept. 27, 1891, she was left a widow; and eight years afterward she became the wife of Mr. John Applewhite. He died in September, 1899, less than three years after their marriage. Since then, Sister Applewhite has lived with her children, six of whom, if I mistake not, survive her. Her departure was not unexpected. She had heen growing feeble for years and for months had heen confined to her home. She was not only willing to go, but anxiously awaited the summons. She had lived to see all her children settled in life, and all of them members of the Church. Believing them all to he Christians, and heing unahle longer to help others, she felt that her work was done. She awaited her reward with hope and confidence. Her funeral sermon was preached by Rev. Charles Downer, who visited her often in her last sickness.

M. B. SHARBROUGH.

Mrs. KATE COPELAND, who was the widow of the late Rev. H. Copeland, formerly a member of the Mississippi Conference, died at the home of her son-in-law, Mr. J. S. Lester, in Toledo, British Honduras.

She removed with her hushand and children from Madison County, Miss., to Toledo, British Honduras, in January, 1869, where the husband and father died in 1879. She was born in Tuscumhia, Ala., in 1825. She was soundly converted in her early life, and although she often felt the effect of her shortcomings, she never lost sight of the foot-prints of her Savior. The Bible was the Book of books to her. It was her daily companion, and perhaps next to the Bible she prized the Advocates (Nashville and New Orleans). They were her daily companions. In her last long and painful illness she suffered much, hut without complaining.

Oh, what must have been her joy as her spirit winged its way through the pearly gates into the new Jerusalem, there to gather round the great white throne and join in the chorus, "Worthy is the Lamb That was Slain;" there to meet her sainted husband and little daughter who had preceded her many years, as well as her sainted mother and an innumerahle company of saints and angels.

"A thousand years my own loved Zion—
'Tis the glad day so long foretold,
'Tis the glad morn whose radiant glory
Prophets foresaw in days of old."

May God help us all to meet you, mother, "where sickness and sorrow, pain and death, are felt and feared no more."

JAY B. COPELAND.

Our Church at Red Banks has suffered a severe loss within the past few weeks in the death of two of its strongest and most worthy memhers. I refer to the death of Brothers H. H. WOODS and H. E. GARDNER.

Brother Woods was born in Livingston, Ky., in April, in 1844, and was reared by his mother's sister, owing to the early death of his parents, near Victoria, Miss. He was a Confederate soldier and was wounded in the battle of Perryville, Ky. He was married to Miss Callie Malone, on Dec. 11, 1868; and died July 20, 1914. Brother Woods was a character of rare combinations. He was a man with keen interest for the material prosperity of his country, a successful, active business man, and yet in the midst of every experience he seemed to be conscious of the spirit world and the life beyond. His spiritual fervor was not abated because of his material interests. He was a brave soldier, a loyal citizen, a faithful friend and a devoted husband and father. His presence will be missed for many years, his influence for good will grow and multiply forever.

Brother Gardner was born on Dec. 1, 1853, near Red Banks. He professed religion in the year 1873; and he was a faithful steward in the M. E. Church, South, for 17 years. He was married on May 25, 1904 to Miss Ida Yarbrough; and died Aug. 5, 1914. Brother Gardner was a character of sterling worth. He not only showed this hy a reputation for the same among the citizens of the surrounding country, but he proved it most nobly by the spirit of manly fortitude and courage which he maintained throughout nearly four years of the most intense and incessant suffering. From first to last he was always a man. The prayers and sympathy of the entire community arise in behalf of his faitbful sisters, his devoted and well-beloved wife and bright-eyed children.

J. M. CARPENTER.

IN MEMORIAM.

(A resolution adopted hy the Sunday School of the Central M. E. Church, South, of Meridian, Miss., in session Sunday morning, August 30, 1914.)

"The Lord hath given and the Lord hath taken away. Blessed be the name of the Lord."

"God removes his workmen, but carries on his work."

As a Sunday school this beautiful Sahhath morning, we mourn because of the ahsence of our beloved co-worker, brother and friend, Charley McQueen, whom God in his wisdom has called up higher from us and the walks of men. Brother Charley will answer roll call in Heaven this morning, to work and mingle with loved ones gone on before. He worked faithfully for his Lord's Kingdom and was our efficient secretary and treasurer for over forty years. He loved his Lord and showed his faith by his works, and he has gone to meet his Savior face to face. Therefore be it resolved by the officers, teachers and scholars of the Sunday school of the Central Methodist Church:

1. That we will strive to follow his zealous devotion to duty and his righteous living before men.

2. That we commend his life as an example to our young men and boys and trust that all of them will emulate his good works and deeds.

3. That we tender his family our loving sympathy and prayers, and bid them to live as their loved one lived, that some sweet day they, with us, may meet him around the throne of God.

4. That a copy of these resolutions be given to his family, that a copy be sent to each of the daily papers and to our Church organs for publication.

RESOLUTIONS OF RESPECT

(Adopted by the Woman's Missionary Society of Scooba, Miss.)

Whereas it was the will of our heavenly Father to call from us our friend and most earnest co-worker, Mrs. W. T. Barnes, whose life was a henediction to all who knew her, we, the members of the Woman's Missionary Society, wish to express our love and appreciation of the Christian character and faithful work of our heloved memher, whom we miss and of whom we feel the need. She had a vigorous mind, and was capable of good service which was gladly given. She has entered the fairer, brighter, better world where many she has helped to save will greet her joyfully. How sweet the rest, after faithful, loving service; how great the reward with the angels in Jesus, now that the work is well done, the victory gained! Therefore be it resolved:

1. That as a Society we feel that she was one of a rare sweetness of soul, unselfish and helpful, who has been transferred to a sphere of higher usefulness. Let the imperishable treasure of her character and works be an encouragement to us to follow her beautiful example.

2. That while we miss her from our councils, miss her sweet smile and her words of wisdom and peace, this Society will cherish her memory and strive to emulate her example.

3. That while we deeply sympathize with the hushand, the loving children and brother now so hereaved, we share with them the hope of a reunion in the hetter world, where there are no more partings and where hliss ineffahle forhids all tears.

4. That we request the publication of these resolutions in the Kemper Herald Star, the New Orleans Christian Advocate, that they also he spread upon the minute book of our Society and a copy of them sent to the bereaved.

Signed: Mrs. J. E. J. Ferguson, Mrs. R. W. Hare, Mrs. B. K. Redditt. Committee.

Tidings From the Field

Corinth, Miss.

Our revival meeting at South Side, Corinth, was held, July 4-13. The preaching was done in a very able manner by Rev. L. W. Cain, of Leland, Miss. The meeting was a great success, and I feel that the Lord gave us a real victory. Our people say, it was one of the best, if not the best, meeting in the history of the Church at South Side. Sixteen were added to the Church. Brother Cain did some very faithful work and we feel that the Lord blessed his efforts. He greatly endeared himself to the people, and they regretted to see the meeting close. We feel very grateful for what the Lord has done for us this year, and all during our life.—Thos. H. Mills, P. C.

Oak Ridge, Miss.

Dear Brother Meek: Hallelujah! Thanksgiving and praise fill my whole heart and soul. Brother Dan Kelley came to us here a week ago yesterday, and closed last night what was perhaps the greatest revival in the history of the Oak Ridge Church. God was with us from the first and, oh, how he did bless us! For four years I have felt the need of the abiding presence of the Holy Spirit in my own life, but it seems that I needed Brother Kelly's preaching to show me my lack of the entire consecration necessary to secure this. But glory to his holy name, I have his conscious indwelling to-day. I am ready for service or sacrifice. "Thanks be unto God, who giveth us the victory through Jesus our Lord." .....One hundred and fifty conversions and reclamations and 40 accessions mark the visible results of the meeting, to say nothing of the family altars established and the people who made renewed consecrations of themselves to the service of God. I'll tell you, Brother Meek, it was good to be here.....We are getting on splendidly over here, painting and improving our church property and building up in every way. We have received 43 members on profession of faith, 22 by certificate and have baptized 20 children during the year; and we have two more revivals to hold yet. Pray for us.—Hugh K. McKee.

Byhalia, Miss.

A protracted meeting of 9 days' duration closed here last night with glorious results. From the very beginning of the meeting, the Spirit of the Lord was in the house and continued there until the last night, with the result that the services culminated in the greatest, the most wonderful revival we have had in 25 or 30 years. Ninety-three persons joined the Church. The Bishop and his cabinet did a great thing for Byhalia in appointing Brother L. A. McKeown pastor here. When he began to visit and preach, a spiritual uplift was manifest, and as, from time to time, he preached heart-searching sermons, the interest grew, the climax being reached on Sunday night. Brother McKeown did all the preaching and the singing was conducted by Prof. I. N. Price, of Chattanooga, Tenn. Brother Price is not only a good leader in the song services, but is also a devout Christian. He assumed control of the choir and in a short while had the congregation at his command. His singing stirred the souls and brought gladness to the hearts of the listening congregation. To have such a leader of the music as Brother Price in a meeting is a source of great inspiration. Such singing as his helps one to a higher plane of Christian experience. The business men, of their own accord, suspended work for the morning service each day. The ladies organized a 4 o'clock prayer meeting and, rain or shine, each afternoon at the appointed time they were found in the church supplicating the throne of grace for the conviction and conversion of sinners during the meeting, and the result shows that their prayers were answered. May the Lord bless them. On Sunday at 3 p. m. there was a meeting for young men that proved to be an inspiration to the old men present as well. At the close of a splendid talk by the pastor a large number came forward and pledged themselves to organized work for the Master and for the moral and spiritual uplift of the people of the town. Brother McKeown left for Iuka Springs this morning, where he will join his wife, and spend a few weeks in a much needed vacation.—Marcus D. Herring.

Aug. 31, 1914.

SOME GREAT REVIVALS.

Dear Brother Meek: On the fourth Sunday in June I began a meeting with Rev. J. H. Ingram, at Schlater, Miss., and continued nine days. We had a splendid revival and a nice class of additions. The pastor is a fine man, and is popular with his excellent people.

On the second Sunday in July, I began with Rev. W. D. McCullough at Ruleville. We had a great meeting, most of which was conducted under the district tent erected in the main business portion of the town. That most successful presiding elder, Rev. Ben P. Jaco, preached the opening sermon, it being the occasion of his third quarterly meeting for that charge. I think Jaco is one of the best presiding elders in Southern Methodism. We continued the services for eleven days. There were many additions to the Methodist and Baptist Churches. Ruleville has a class of people equal to the best in the State, and our Church there will soon take its place among the first charges of North Mississippi. Brother McCullough is one of the best informed pastors it has been my pleasure to assist. He is a fine preacher and able to fill any of our best appointments.

On the fourth Sunday in July I met my engagement with Rev. M. O. Beckham at Palestine, on the Houston circuit, where the meeting resulted in a great revival. There were 100 or more conversions and scores of additions to the Churches. My sister, Miss Amanda Bass, presided at the organ. The assessment this year at Palestine was only $150. The stewards now say they will pay $500 next year. This shows what a revival properly conducted means to a church financially. Brother Beckham is a promising young preacher.

Next, I went to the help of Rev. Thos. E. Yancy, at Tremont, where we had at least 100 conversions and reclamations. Yancy is doing faithful work in that country among a good people.

My last meeting was with Rev. John Ritchey, at Bethlehem, on the Winona circuit. We had a great meeting in many respects and a nice class of additions. Brother Ritchey's people love him and say that he is a fine preacher.

On the first Sunday in September I will begin a meeting with Brother Spears at Cayce, Ky. I possibly could arrange dates with pastors for one or two more meetings during the fall. —W. D. Bass.

Corinth, Miss.

A PROGRAM FOR THE COMING SUNDAY SCHOOL RALLY.

The next important event before our schools is Rally Day, and the writer suggests that a whole week be given to this occasion, closing out, say on the first Sunday in October. A program evolved by Sunday school workers, published by Smith & Lamar, and entitled "A Sunday School Revival," outlines a program about as follows:

1. On the last Snnday in September—Missionary Sunday—have in the Sunday school a Home Mission program on the privilege and duty of bringing others to the Sunday schcol and into the Christian life, having the same theme discussed in the classes, and before adjournment, appoint a Rally Week membership committee to direct a house-to-house campaign and to solicit and enroll new scholars; add to this committee representatives from the Woman's Missionary Society, the Epworth Leagues, and the Church Conference and see that everybody has a chance to join during the week. Let the pastor at the eleven o'clock service preach on "The cultural and spiritual value of reverent and habitual Bible study as made possible in the modern Sunday school"—or some other suitable theme.

2. On Sunday night have the Sunday school superintendent or the Teacher-training leader give to the congregation a report on the status of the teaching force as to the present adequacy, the means used for increasing the efficiency of present teachers, and the plans for the future supply, and have an address or sermon by a local or invited speaker on "The Sunday school teacher, his character, his equipment, his work, his reward."

3. On Monday night have an experience meeting as to the part the Sunday school had in the conversion of the Christians present, with a test from the audience as to what per cent of the church members present came through the Sunday school, and an address on "Soul saving and character development the opportunity and test of Sunday school efficiency."

4. On Tuesday night have the secretary report as to the present enrollment and organization of the Sunday school, with a statement from the superintendent as to its present greatest needs, and have an address on "The Sunday school organized, graded, classified, and managed according to modern standards." (See our Standard of Efficiency.)

5. On Wednesday night have reports from the Intermediate, Senior, and Adult classes as to their enrollment, their organization, their social, and their spiritual and benevolent work, and have an address on "Enlisting, organizing, and teaching men and boys in the Sunday school."

6. On Thursday night have a report from the Beginners, the Primary, and the Junior classes as to their enrollment, methods of organizing, teaching and promotion in these classes, the home co-operation needed in lesson preparation and regularity of attendance, and have the children of this department render a brief program as a demonstration of what they are being taught, and have an address on "The strength of the Church of tomorrow determined by the children enrolled and the qnality of teaching done in the Sunday school of to-day."

7. On Friday night have a report from the Missionary Committee as to the programs rendered and other forms of instruction given during the year, missionary service done by the school, and the schools prospective contributions of workers for the mission field and for the ministry, and have an address on "Missionary obligation, opportunity, and methods in Sunday school work." (See our "New Missionary policy for Sunday schools.")

8. On Saturday night have reports from the Home and Cradle Roll departments as to enrollment, programs rendered and work done for these members, and the gain to the Sunday school from these departments, and have an address on "The home helping the Sunday school and the Sunday school helping the home."

9. On the last Sunday—regular Rally Day—at the regular Sunday schcol session re-grade, re-classify and re-equip the school, and at the proper time promote and reward pupils, and have a Sunday school "love feast" in hear-to-heart talks from the officers, teachers, and pupils, and follow at 11 o'clock with a sermon from the pastor on "The Sunday school an opportunity for enlisting and training for the kingdom of God," followed by the sacrament of the Lord's Supper.

10. On Sunday night have a Sunday school experience meeting as to how I was enlisted in the Sunday school, what the school has meant to me, and what I now propose to do for the school; and install the officers and teachers for the year, following this with an address on "Fidelity and efficiency in Sunday school officers and teachers."

At the close of each of these services have the rally week membership committee report as to the number of people seen during the day and enroll and welcome all new scholars, putting them in charge of the teachers in whose departments they belong, and a workers' conference should follow the dismissal of each service.

As this is a "Sunday School Revival," let it be planned as thoroughly, prayed over as fervently, and worked as vigorously, as the regular church revival; but at the same time make much of special music, using cutside, as well home musicians, and have the school furnish some special feature, recitations, etc., at each service. If practical have specialists make the addresses, but if they can't be secured, use the pastor and local workers, giving them ample time to prepare. See that the auditorium is tastefully decorated, and make much of mottoes suitable to the several programs, and at once write the Sunday school supply department of the Publishing House for Rally Day helps.

P. O. LOWREY.

"IS IT RIGHT?"

By Rev. Hilary Westbrook.

In some communities we have what is known as independent camp meetings, run by what is called the "Holiness Association," outside of the Church; yes, separate and distinct from the Church which our Savior sanctified, and put his seal upon. They say that the Church isn't giving to us the full, pure, and unadulterated gospel of our Lord Jesus Christ. I want to say that this is untrue. Listen, under God and high heaven, what does the Church militant stand for? It stands for holiness and purity—yes, a sanctified life. Well, then, if she stands for this higher and better life of complete surrender to Almighty God, shall we, as members, who at her altars assumed the vows thereof and solemnly promised to love and staud by her with onr prayers and means, boycott the Church and our pastors and run off after other organizations outside of the Church? Can we do this and still claim to be loyal to her? I say no, we cannot.

Suppose that Mr. A. a prominent member of our Church were to whip his wife, and then pnt her away without a cause, and run off with some other woman, what would you say ought to be done with him? Oh, brother stop and think! Is it right, to pay fifty cents to those independent camp meetings and then come back home, and pay twenty-five cents into the treasury of the Church at home and boast of our loyalty to the Church? Think it over, my brother. Oh, if we were to line up as a mighty solid phalanx against sin in our churches, and pray, cry, and entreat as we do in these meetings that are held aloof from the Church, our pastors would preach with greater power and freedom, and our churches would begin to blossom as the rose.

Some folks get the idea into their heads that when they get out of the circle of God's will and into the center of his will—that is when they enter into the experience of "perfect love"—they are to hold themselves aloof from the Church in a measure; but that isn't true, for the Church needs us then more than ever. We are not saved from the Church, but we are saved to the Church. Don't you get the idea that I am against the camp meetings, for I am not. Some of the best work that is being accomplished, and that has been accomplished, is accomplished in and around the altars at our camp meetings. But I want to say emphatically that I am opposed to these independent camps, and my reason is that it has a tendency to pull the people from the Church, and not to the Church.

Brethren, the Church is of God, and to her I intend to be loyal and true as long as I live; as for those who will not have anything to do witb her, I think that we should reciprocate and have nothing at all to do with them.

"I love thy Church, O God:
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand."

TWO MORE LOAN FUNDS.

The Board of Church Extension has received two more contributions to its Loan Fund Capital—one of $5000 and one of $7500.

W. F. McMURRY,
Corresponding Secretary.

REV. V. C. CURTIS' SUNDAY SCHOOL DATES.

New Albany Ct., at———.Sept. 13,
New Albany, evening .....Sept. 13
Ripley, at Blue Mountain..Sept. 14,
Dumas Ct., at New Hope..Sept. 15,
Corinth Ct. .....Sept. 16, 17
Booneville Ct., at Blackland ....Sept. 18,
Wheeler Ct., at Wheeler ..Sept. 19, 20
Booneville ....Sept. 20,
Longtown, at See's Chapel.Sept. 27,
Como ....Sept. 27
Tyro, at ——— ....Sept. 29,
Wall Hill, at ——— .....Oct. 1,
Cockrum, at ——— .....Oct. 3,
Olive Branch .... .Oct. 4,

MARRIED.

At Alexandria, at the Rapides Hotel, on August 30, 1914, by Rev. Francis R. Power of Shreveport, Mr. W. A. ODOM and Miss FAY COFFER.

GUEYDAN AND ABBEVILLE, LA.

Dear Dr. Meek: This is my third year on this charge. I suppose this is considered a difficult work and in some respect it is. The most objectionable feature of it to me is, that the Northern Methodists have a church in Gueydan, which results in disagreeble competition. I think a little more agitation by our papers of this question of the Northern Church invading the South, would do good. For example, it would doubtless be helpful to publish the resolutions on page 638 of The History of Methodism, by McTyeire. Some people are misinformed as to the conditions attending the separation of the two Methodisms. I can hardly believe that the great Northern Church intends to deliberately violate its agreement.

But I started to write abont my work—a great many preachers do not stick to their subject, though. We have had two good meetings. One at Gueydan, which resulted in 27 accessions to the Church and the other at Abbeville where 22 united with our Church and one joined the Baptist Church. Brother H. N. Brown helped me at Gueydan and Rev. Paul M. Brown assisted me at Abbeville. There are some very faithful people on this work, and I think that Abbeville is now showing quite a bit of interest in the church work—perhaps more than usual.—J. D. Nesom, P. C.

Gueydan, La., Sept. 4, 1914.

No stroke of honest work for God, but must some day tell.—Archbishop Davidson.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Alberta, at Castor .....Oct. 1,
Plain Dealing .....Oct. 3, 4
Athens .....Oct. 10, 11
Simsboro, at Antioch .....Oct. 17, 18
Ringgold, at Rocky Mt. ....Oct. 20,
Elmore, at Wesley Chapel..Oct. 24, 25
Gibsland, at Bethel.....Oct. 27,
Dubach, at Harmony.....Oct. 29,
Homer .....Nov. 1,
Haughton .....Nov. 3,
Cotton Valley .....Nov. 7, 8
Haynesville, ...Nov. 14, 15
Bernice, at Alabama .....Nov. 17,
Jonesboro .....Nov. 18,
Winnsfield .....Nov. 19.
Bienville .....Nov. 21, 22
Arcadia .....Nov. 22, 23
Ruston .....Nov. 25,
Sibley .....Nov. 28, 29
Minden .....Nov. 29, 30

Preachers will please pay special attention to the questions that are asked at this Conference and at no other. BRISCOE CARTER, P. E.

Shreveport Dist.—Fourth Round.

Bayou Lachute, at Lachute.Oct. 3, 4
Greenwood, at G. .....Oct. 11, 12
Ida, at Dixie .....Oct. 14,
Pleasant Hill, at P. H.....Oct. 17, 18
Pelican, at Pelicau .....Oct. 18, 19
Grand Cane, at G. C. .....Oct. 25, 26
So. Mansfield, at S. M..Oct. 31, Nov. 1
Mansfield .....Nov. 1, 2
Logansport, at Longstreet.Nov. 7, 8
Queensboro.....Nov. 11,
Anacoco, at Holly Grove...Nov. 13,
Many, at Many .....Nov. 14, 15
Texas Avenue .....Nov. 18,
Wesley, at Davis Spgs.....Nov. 21. 22
Coushatta .....Nov. 22, 23
Noel Memorial .....Nov. 25,
Zwolle .....Nov. 28, 29
Leesville .....Nov. 30.
First Church, Shreveport..Dec. 2,
Mooringsport .....Dec. 4,
Vivian .....Dec. 5, 6

Dear Brethren: The Lord is graciously blessing us in the glorious work of his great Church. Let us show our gratitude by doing our utmost for a record-breaking report at the Fourth Quarterly Conference. Let the pastors and the officials carefully note the questions to be answered at this conference and be prepared. We have already had several hundred accessions this year: shall we not work and pray for at least one thousand by Conference? Our District headed the list on benevolent collections last year, having paid 93 per cent of the assessment: let us make it 100 per cent this year.

With brotherly love,
WM. H. COLEMAN, P. E.

Alexandria Dist.—Fourth Round.

Selma .....Sept. 16,
Opelousas .....Sept. 19, 20
Columbia .....Sept. 23,
Standard, at Standard....Sept. 24,
Trout, at Good Pine.....Sept. 27,
Colfax, ...Sept. 30,
Campti .....Oct. 3, 4
Natchitoches, 8 p.m. .....Oct. 4, 5
McNary .....Oct. 8,
Bunkie, ...Oct. 10, 11
Lecompte, at Boyce.....Oct. 14, 15
Merryville .....Oct. 17, 18
DeRidder and Mission ....Oct. 19,
Carson .....Oct. 20,
Longville .....Oct. 21,
Pollock, ...Oct. 24, 25
Harrisonburg, at Harrisonburg .....Oct. 28, 29
Jena .....Nov. 1,
Glenmora, at Glenmora....Nov. 4, 5
Elizabeth and Oberlin, at Elizabeth .....Nov. 7, 8
Oakdale, 8 p.m. .....Nov. 8, 9
Marksville, at Oak Grove..Nov. 14, 15
Melville, 8 p. m. .....Nov. 16,
Provincal, ...Nov. 22,
Indian Mission, at Indian Creek .....Nov. 25,
Alexandria, ...Nov. 29, 30
Pineville, 8 p.m. .....Nov. 29,

H. W. MAY, P. E.

NORTH MISSISSIPPI CONF.

Columbia Dist.—Fourth Round.

West Point .....Sept. 6, 7
Cedar Bluff .....Sept. 19, 20
Mathiston, at Providence..Sept. 26, 27
Mayhew, at Curtiss Chapel, a.m. .....Oct. 3, 4
Artesia, at Sessums, p.m...Oct. 4, 5
Columbus, First Church, a.m. .....Oct. 10, 11
Columbus, Central, p.m....Oct. 11, 12
Shuqualak .....Oct. 15,
Sturgis, at Bethel, a.m.....Oct. 17, 18
Starkville, p.m. .....Oct. 18, 19
Crawford, at Schafer, a.m...Oct. 24, 25
Brookville, p.m. .....Oct. 25, 26
Columbus Circuit, at Mt. Pleasant, a.m. ....Oct. 31, Nov. 1
Macon, p.m. .....Nov. 1, 2
Mashulaville, at Hashuqua.Nov. 7, 8
Cochrane, at Panola .....Nov. 14. 15
Longview, at ——— .....Nov. 21. 22
Macon Circuit, at Salem..Nov. 28, 29

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Greenwood, a.m. .....Sept. 13,
Moorhead ct., at M., p.m...Sept. 13,
Belzoni, at Belzoni, a.m...Sept. 20,
Ruleville, at Doddsville, p.m. .....Sept. 20,
Indianola Mission, at Fairview .....Sept. 26,
Indianola .....Sept. 27,
Drew, at Drew, a.m.....Oct. 4,
Isola, at Inverness, p.m.....Oct. 4,
Itta Bena .....Oct. 11,
Winona ct. at Bethlehem...Oct. 17, 18
Winona .....Oct. 18, 19
North Carrollton, at Valley Hill .....Oct. 24, 25
Carrollton, at N. C. .....Oct. 25, 26
Mars Hill, at C. Hill .....Oct. 28,
Schlater, at S., a.m. .....Nov. 1,
Minter City, p.m. .....Nov. 1,
Tutwiler, at Tutwiler, a.m..Nov. 8,
Dublin, at Mattson, p.m. ..Nov. 8,
Webb, at Webb. a.m. .....Nov. 15,
Lambert, at Marks, p.m. ..Nov. 15,

Pastors will please observe and be prepared for the new order of quarterly conference business. Private notice will be given officials as to the hours for the business sessions.

BEN P. JACO, P. E.

Holly Springs Dist.—Fourth Round.

Water Valley, N. Main St..Sept. 6, 7
Water Valley, 1st Ch...Sept. 6, Oct. 9
Red Banks, at Mahon.....Sept. 19.20
Holly Springs .....Sept. 20, 21
Potts Camp, at Bethlehem.Sept. 26,27
Grenada Ct., at Holcomb...Oct. 2,
Duck Hill, at Duck Hill....Oct. 3, 4
Grenada .....Oct. 4, 5
Paris, at Palestine.....Oct. 10, 11
Oxford .....Oct. 11, 12
Waterford, at Asbury .....Oct. 17, 18
Abbeville, at A. .....Oct. 18, 19
Pine Valley, at Salem .....Oct. 24, 25
Coffeeville, at C. .....Oct. 25, 26
Taylor, at Pleasant R..Oct. 31, Nov. 1
Randolph, at Hunter's C...Nov. 6,
Toccopola, at T. .....Nov. 7, 8
Cambridge, at Liberty H...Nov. 9,
Mt. Pleasant, at Salem...Nov. 14. 15
Byhalia, at Byhalia .....Nov. 15, 16
Ashland, at Ashland .....Nov. 19,
Lamar, at Early Grove....Nov. 21, 22

R. A. TUCKER, P. E.
Holly Springs, Miss.

Sardis District—Fourth Round.

Como .....Sept. 13, 14
Sardis Ct., at Davis ....Sept. 19, 20
Sardis .....Sept. 20, 21
Batesville .....Sept. 27, 28
Hernando .....Oct. 3, 4
Wall Hill, at———.....Oct. 9,
Tyro, at Free Springs.....Oct. 10, 11
Pleasant Hill, at Pleasant Hill .....Oct. 16,
Olive Branch, at Mineral Wells .....Oct. 17, 18
Arkabutla, at Brooks Chapel .....Oct. 24, 25
Senatobia .....Oct. 25, 26
Cockrum, at Greenleaf ....Nov. 1, 2
Coldwater, at Love .....Nov. 7, 8
Longtown, at Longtown...Oct. 14, 15
Crenshaw, at Crenshaw...Oct. 15, 16
Lake Cormorant, at———.Oct. 16,
Eureka.....Oct. 21, 22
Courtland .....Oct. 24,
Charleston.....Oct. 27,
Oakland.....Oct. 28, 29

J. W. DORMAN, P. E.

Aberdeen District—Fourth Round.

Calhoun City, at Pleasant Hill .....Sept. 12, 13
Houston.....Sept. 20, 21
Okolona .....Sept. 27,
Shannon, at Troy.....Oct. 3, 4
Houlka, at Van Vleet.....Oct. 10, 11
Houston Ct., at Palestine..Oct. 17, 18
Pontotoc .....Oct. 18, 19
Fulton, at New Salem.....Oct. 24, 25
Smithville .....Oct. 31, Nov. 1
Nettleton, at Shiloh.....Nov. 7, 8
Amory and Nettleton, at Amory .....Nov. 8, 9
Tremont, at Tremont, Tuesday .....Nov. 10.
Greenwood Springs, at New Hope, Thursday .....Nov. 12.
Verona .....Nov. 14, 15
Tupelo .....Nov. 15, 16
Vardaman, at Elizey .....Nov. 18,
Montpelier .....Nov. 20,
Bueno Vista, at Pleasant Grove .....Nov. 21, 22
Okolona Ct. .....Nov. 24,
Aberdeen .....Nov. 26,
Prairie .....Nov. 28, 29

JNO. W. BELL, P. E.

Corinth Dist.—Fourth Round.

Corinth, First Church.....Sept. 6, 7
Booneville Circuit, at Blythe's Chapel .....Sept. 12,
Booneville Station .....Sept. 13, 14
Corinth Circuit, at Gaines Chapel .....Sept. 19, 20
Corinth, South-side .....Sept. 20, 21
Kossuth, at Kossuth .....Sept. 26, 27
Rienzi, at Jacinto .....Oct. 2,
Iuka Circuit, at Snowdown.Oct. 3,
Iuka Station .....Oct. 4, 5
Kirkville, at Palestine ....Oct. 9,
Mantachie, at Mantachie....Oct. 10, 11
Sherman, at Bethel .....Oct. 16,
Mooreville, at Mooreville..Oct. 17, 18
Wheeler, at Ashbury .....Oct. 24,
Guntown and Baldwyn, at Guntown .....Oct. 25, 26
New Albany Station....Oct. 30, Nov. 1
New Albany Circuit, at Union Hill .....Oct. 31, Nov. 1
Myrtle, at Myrtle .....Nov. 7, 8
Hickory Flat, at Hickory Flat .....Nov. 8, 9
Chalybeate, at Ebenezer...Nov. 13,
Ripley Circuit, at Brownfield .....Nov. 14, 15
Dumas, at Weir's Chapel..Nov. 21,
Ripley and Blue Mountain, at Ripley .....Nov. 22, 23
Tishomingo Circuit, at Tishomingo .....Nov. 27,
Belmont, at Belmont.....Nov. 28, 29

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Fourth Round.

(In part.)

Silver City, at Louise.....Oct. 4,
Utica, at Utica .....Oct. 11, 12
Hermanville, at H., Wed...Oct. 14,
Harriston, at Cane Ridge..Oct. 17, 18
Rocky Springs, at H. R., Wednesday .....Oct. 21,
Crawford St., Vicksburg...Oct. 25,
Gibson Memorial, Vicksb'g.Oct. 25,
Liberty, at Liberty ...Oct. 31, Nov. 1

T. W. ADAMS, P. E.
Brookhaven, Miss.

Newton Dist.—Fourth Round.

Morton & Pelahatchie, at P.Oct. 9,
Philadelphia.....Oct. 11,
Philadelphia Cir., at Mars Hill .....Oct. 12,
McDonald, at M.....Oct. 13,
Walnut Grove, at Zion....Oct. 14,
Pearl, at High Hill.....Oct. 15,
Carthage, at Bethel .....Oct. 16,
Lake, at ——— .....Oct. 18, 19
Choctaw Miss., at Jackson..Oct. 20,
Bay Springs, at Trinity...Oct. 23,
Trenton, at Boykin .....Oct. 24, 25
Rose Hill, at ——— ..Oct. 31, Nov. 1

Homewood, at ——— .....Nov. 5,
Laurel, 1st Church.....Nov. 7, 8
Laurel, 2nd Avenue .....Nov. 7, 8
Laurel, 14th Avenue .....Nov. 7, 8
Hickory & Meehan, at ——— Nov. 14, 15
Decatur & Union, at U....Nov. 17,
Forest, at ——— .....Nov. 19,
Chunky, at ——— .....Nov. 21, 22
Louin, at ——— .....Nov. 24,
Forkville, at ——— .....Nov. 26,
Suqualena, at S.....Nov. 28, 29
Shiloh, at ——— .....Dec. 2,
Newton & Montrose, at N..Dec. 5, 6

The Licensing Committee will meet at the District Parsonage in Newton, on Tuesday, Oct. 20, 7 p.m.

H. WALTER FEATHERSTUN, P. E.

Hattiesburg Dist.—Fourth Round.

Purvis .....Sept. 13, 14
Collins .....Sept. 20, 21
Estabutchie .....Sept. 23,
Taylorsville .....Sept. 26, 27
Mt. Olive, at Mize .....Sept. 27, 28
Ellisville .....Oct. 4, 5
Green Co. Mission, at Winborn Church .....Oct. 10,
Leakesville .....Oct. 11, 13
Seminary, at Eminence ...Oct. 14,
McLain, at Pine Grove....Oct. 17, 18
Lucedale .....Oct. 18, 19
New Augusta .....Oct. 24, 25
Richton .....Oct. 25, 26
Ovett, at Blodgett .....Oct. 26,
Williamsburg, at Oakvale, ...Oct. 31, Nov. 1
Silver Creek, at Oakvale..Nov. 7, 8
Prentiss, at Carson .....Nov. 8, 9
Magee .....Nov. 14, 15
Sleh .....Nov. 21, 22
Sumrall .....Nov. 22, 23
Eucutta, at Goodwater ...Nov. 28, 29
Heidelberg .....Nov. 29, 30
Court St. Church, Hattiesburg .....Dec. 2, 6
Broad St., Hattiesburg.....Dec. 3, 6
Main St., Hattiesburg ....Dec. 4,

GEO. H. THOMPSON, P. E.

Jackson Dist.—Fourth Round.

Satartia, at Mt. Olivet....Sept. 26, 27
Mendenhall .....Oct. 2,
Braxton .....Oct. 3, 4
Brandon, at Thomasville...Oct. 10, 11
Flora .....Oct. 18, 19
Lake City, at Lintonia....Oct. 24,
Vicco City .....Oct. 25, 26
Bolton .....Oct. 29,
Fannin, at Holly Bush.Oct. 31, Nov. 1
Madison .....Nov. 4,
Galloway Memorial, Jackson .....Nov. 8,
Rankin St., Jackson, p.m...Nov. 8,
Vaughan, at Fletcher's Chapel .....Nov. 14, 15
Benton .....Nov. 18,
Canton .....Nov. 19,
Sharon, at ——— .....Nov. 20,
Camden, at Soule's Chapel.Nov. 21, 22
Edwards, at Clinton .....Nov. 25,
Eden, at Lamkin .....Nov. 28, 29
Terry, at ——— .....Dec. 2,
Florence, at ——— ....Dec. 4.
Capitol St., Jackson .....Dec. 6,
Millsaps Memorial, Jackson, p.m. .....Dec. 6,

Dear Brethren: God has blessed us with gracious revivals throughout the district. Many souls have been brought into the kingdom. Now let pastors and stewards look diligently after the financial interests of the Church. Let the full collection of all claims be our determined aim.

PAUL D. HARDIN, P. E.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ADDITIONAL DATA FOR THE HISTORY OF THE FOREIGN MISSIONARY SOCIETY OF NORTH MISSISSIPPI.

In collecting facts for the history of the missionary societies of the North Mississippi Conference, Mrs. Campbell found the early history of the Foreign Missionary Society rather obscure, so she wrote a number of letters to the older women who were in the work at that time, for correct data. Below is an extract from a letter from Mrs. Hargrove, which reached us after Mrs. Campbell's article had gone to press:

"Bayview, Mich., Aug. 23, 1914.

"Dear Mrs. Campbell: Your letter, after following me around, at last reached me here, where I am endeavoring to receive invigoration and strength for my work next session.

"As my memory serves me now, there were two presidents of the North Mississippi Conference Foreign Missionary Society prior to Mrs. C. N. Terry—Mrs. T. C. Billups and Mrs. J. D. Bush, both of Columbus, Miss.; but neither one served for any length of time and I think there could hardly have been any annual meetings, as we afterwards had them, under their administration. So I really think that the Conference Minutes of 1887 were the first that were printed. I am glad to learn of the gathering of this early data and I am sorry that your letter was delayed in reaching me. My deepest interest and best wishes will always be given to the missionary work of the women of North Mississippi, for tender memories are entwined with it which will never die. That God may bless and aid our noble women of North Mississippi, is my prayer. Sincerely your co-laborer for our Lord, MARY L. HARGROVE."

AMONG OUR DEACONESSES AND MISSIONARIES.

Because of developments at the New Wesley House of Montgomery, Miss Maybelle Marshall has been retained there, and Miss Berta Thomas is located at Louisville, Ky. Miss Helen Burr has resigned from the Avondale Wesley House, Birmingham, Ala., for family reasons, and she is substituted by Miss Edith Brittingham. Miss Sadie Davis, who has worked for us at Vashti, and Virginia K. Johnson for so many years, spent the past year in study at Scarritt and now comes back to us for work at the Wesley House at Orangeburg, S. C.

Several missionaries are coming home this fall for rest and refreshment. Miss Hallie Buie, from the Lucy Cunninggim School, Wonsan, Korea; Miss Laura Edwards, of Choru Chun, Korea; Misses Emma Christine and Helen Johnston, from Ribeirao Preto, Brazil, and Miss Henderson from Bello Horizonte, Brazil.

FROM THE NATCHITOCHES AUXILIARY.

The Woman's Missionary Society at Natchitoches enjoys the rather unique distinction of having been united from its birth. Happily, we have never had two departments, but have been one since the beginning. Whatever we have contributed in dues and pledges, has been divided equally between the claimants at home and in foreign fields, and so when we see announced in The Voice that this shall be so after 1914, we have no change to make. On the contrary, the whole of the big organization is coming to our way of doing!

The only drawback to our rejoicing over this is that it shows conclusively how young we are and how little we have gotten out of the great struggle for union. Nevertheless, although we are only four or five years old, we, too, have had our difficulties. As a missionary society we are children, but for many years the women of the Church here have borne the burden: first, as an "aid" society, one of those misnomers in the church, for, as old residents recall this society and its work, aid was rather a feeble word. It collected the pastor's salary; it built and furnished the parsonage; it ran the Sunday school, and supplied all the help the pastor received either temporal or spiritual. In fact, it did gladly and generously all those innumerable good works that faithful women have ever been rich in. And so it had a long and honorable career, as any of the former pastors here will readily testify, but there was a note of selfishness in all its life. It refused to become a missionary society, because it had so much need at home for all of its money. Finally, it dawned on a few that there was a larger life and work, and through their influence, this busy "aid" merged into the woman's missionary society, knowing no distinction between the home and foreign departments. Has any local work suffered? On the contrary, last year, besides meeting our obligations as an auxiliary of the Woman's Missionary Society of the Louisiana Conference, we paid $720 for the windows in our new church, and the year previous we paid a $600 debt on our parsonage. Now we wish every aid society could realize how it helps the work at home to enlarge the point of view.

Our auxiliary now numbers 42 members. We have had a few more than this, most of whom were lost by removal. We lead a rather strenuous life, as some auxiliaries would think, for we meet four times a month, every Saturday afternoon. Our work is divided as follows: the first meeting is for business; the second, we give to the program from The Voice; at the third, we have our mission study class; and the fourth is a social, at which we have a pleasant reunion, bringing sewing, etc. For the meeting last named we are divided into twelve groups, so that the social is in the hands of a few just once during the year.

During this year we have tried the circle plan for collecting our finances, and it is working admirably. We are trying to work to the ideal of every member giving fifteen cents a week to cover all our expenses. So far only a few of our number do that, but many are paying ten, while some few wish to cling to the old way of paying their dues, and giving what they choose to other claims. Gradually the Church is learning that to succeed, its finances must be directed as sensibly as those of the business world.

However, the chief value of this work of our women has not been touched upon, and that is the great effect upon the individual lives of the women themselves. In their study of this great movement in our Church, their minds have been broadened, their hearts quickened, and their souls enriched. One cannot do this work without feeling and knowing this great fact of life: our common brotherhood, and our need of the great Father. Through this work we have come to know each other better, to have greater sympathy for each other, and in this way we have come closer to Him, who is the inspiration of all our work. We wish that the women all over the Church might realize what a great privilege it is to be a working member of a working auxiliary.

L. C. McVOY,
President Natchitoches Auxiliary.

A NOTE FROM BROTHER CURRIE.

Dear Brother Meek: I recently closed a great meeting near Piedmont, S. C., where the old-time power fell upon the people and souls were converted to God. I am now working in the mountains of Tennessee. I am a guest in a Methodist home, the head of which is 84 years of age. He says that 60 years ago the Methodists used to have great meetings where sometimes there would be over 100 at the altar crying out to God for help. This old brother has the old-time power of the Lord. Last night we had a great time in our meeting. May the Lord bless the preached Word. Pray for us. W. T. CURRIE.

Englewood, Tenn.

A WORD ABOUT SONGS.

I have been waiting for some one to speak out about the songs called new songs that we find published in the numerous cheap song books; but as I have seen little concerning them and nothing on the subject that I am so anxious to see discussed I am just going to say a few words, and if I am wrong I would be glad for some one to correct me.

I like to sing. Singing will keep the Tempter away, ward off the "blues," and will keep one happy and encouraged. "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High." But there are many songs called "new songs" that are music to the ears, but have nothing for the soul, that I do not like to sing; and they are taking the place of the old soul-stirring hymns. Especially is this true in the country churches; and many of these books are not published by our Publishing House, but come to us from singing teachers who bring their books and sell them at a reduction. Not long ago I said something about the song books used in the Sunday school, and a brother remarked, "They are all right for Sunday school." Well, if they are not all right for public worship, they are not good for Sunday school; for we want the children trained for Church work, and singing is a part of it. And besides this I see several songs in these books that are erroneous as to Scriptural doctrine; but the music is fascinating, and we take the music for a good song and go on. Some of them make very good "two step" and "tango" music. I cannot appreciate the song, "My Savior First of All:" Some of the words read, "I shall know him, by the prints of the nails in his hands." The Christian sentiment is "I know him," not "Shall know him." "I know whom I have believed," said Paul. And it was Thomas who was going to know him by the nail prints. I believe I will know him when I get home; but it will not be because I will see the nail prints, but it will be because I know him now. And when Jesus came in the midst of the disciples and Thomas was there, he did not wait to thrust his hand into the Savior's side, but said, "My Lord and my God." And why did Thomas know him? Because Thomas had known him before.

Another song that is very popular is the "Church in the Wildwood." It has beautiful music, and brings sweet memories of the days of our childhood when mother would take us to the little country church for divine worship; but it is not a religious song. The church of my childhood was not a "brown" church, was not in the "wildwood," nor was it in the "vale." And besides this, there is not a word in this song about God and salvation. Songs that are published for divine worship or used for Sunday school ought to be Scriptural, religious songs of Jesus and his love, for the Church is an empty shell without God.

I might mention other songs, but I think that this is enough for every one to know what I am talking about. I will now say what kind of book that I think is the best cheap book for any Methodist Church or Sunday school. It is "The Methodist Hymnal." If you cannot afford to buy enough of the note edition—so many of our people say they cannot sing without notes—get "The Little Hymn Book." Who can make them any cheaper? $12.50 per hundred? Teach the people to sing songs that will be songs as long as they live, and as long as the Church stands.

J. F. CAMPBELL.

Lorman, Miss.

Sunday School

LOUISIANA NOTES.

By W. W. Williams.

The writer has just returned from LaSalle Parish, and found great improvement there since his visit a year ago. A Teacher-training class was organized at Good Pine a year ago and is now about ready to graduate. This was of the older people, meeting during the week, and was taught by Mrs. Rawlins. Since then a Teen Age class has been organized in the Sunday school, meeting at the regular hour, and is being taught by one of the members of the class. Brother A. O. McIntyre is an excellent superintendent. The musical feature of the school is the best I have ever seen.

On a recent Sunday afternoon, Brother W. D. Kleinschmidt, the pastor at Jena, delivered an excellent address on "The needs of the Sunday schools." The school at Jena is improving both as to numbers and interest. It includes a Home Department and Cradle Roll, though there is no Teacher-training class. Children's Day has been observed. The report shows 12 teachers and about 160 to 170 regular attendants.

Brother J. J. Kelly, of Trout, is a first-class, all round, efficient Sunday school pastor. He states that his school is an excellent one and that they have nothing to be ashamed of. It includes a Teacher-training Class.

The Maxie Sunday school, in Arcadia Parish, twelve miles from Crowley, observed Children's Day on August 23. There was a very unique and interesting program and a large attendance. The offering amounted to $7.04.

Oakdale now has a nice little church and is going to put in the Graded Course of Lessons, early in October.

The Sunday school at Sulphur, La. is taking on new life and the workers are among the most energetic to be found anywhere.

It is stated that the Felicity Street M. E. Church, South, of New Orleans, is carrying out the Missionary Policy, and the Missionary Committee presents to the school on the first Sunday in each month missionary instruction, which usually comes in the closing exercises.

It is reported that Teacher-training work is taking on new life in Lake Charles.

Rev. H. W. May, of the Alexandria District, reports greater enthusiasm and a much larger Sunday school attendance than was ever before known in his district. He intends on the next round to take specially prepared blanks along and record all the special features of each school to be preserved and published in the Advocate.

Rev. P. O. Lowrey, of Kentwood, has submitted an excellent program for an eight days' institute on Sunday school work in his charge. It takes in all departments of the work and is one of the best yet seen. One or two other schools are already planning to do the same.

The writer will visit a few schools in Grant and Winn Parishes next week and the week after.

Visitors' Day is being observed in some of the schools and has proven a great success.

The greatest hope we have for improvement in our Sunday school now arises from the fact that the young people are taking hold, and are among the hardest workers we have. We will soon have a generation of efficient young workers, and if it is true that 95 per cent of our pastors and workers come from the Sunday school, it will not be long before we will have even presiding elders who are trained experts in the work.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick

On one of our circuits, in Mr. R. A. Tucker's fine district and under Rev. W. R. William's pastorate, four well-trained Sunday schools every year hold an interesting rally. Mt. Pleasant, New Salem, Marshall Institute and Union are the participating schools and what a crowd of fine folks they are! D. L. Lumpkin, Mrs. West, Mrs. King and Mr. W. W. Stamps formed the excellent program committee, and all the plans and details were most cleverly arranged.

The speakers were met at Collierville, Tenn., and carried swiftly out to New Salem Church. An awning was stretched in front of the church and a large, enthusiastic audience greeted them. The music was exceptionally good, the drills and recitations of the Sunday school pupils indicated skilled preparation, and the dinner was not only lavish in its plentifulness, but toothsomely prepared. The real interest of the day centered in the contest for a banner awarded annually to the school whose pupils answer most nearly correctly the 50 Bible questions selected from the Uniform Lessons beginning with April 1. It was a genuine delight to hear those bright boys and girls, young people and adults as well, answer the questions. New Salem won the banner, having answered one question more than the other contesting schools. Hon. T. B. King presented this coveted trophy and already the schools are arranging to compete for it again. Union won in last year's competition.

This is a very interesting settlement. The grandfathers of many of these people lived and worked together, and the unbroken friendships, the desire that the children should be continuously better trained in the character-making virtues, the love for Bible Study and the wholesomeness of good living, all appeal forcefully to the one who casts his lot with them but for a day.

Mr. W. W. Stamps even had the New York-Memphis Special stop at Collierville that the Mississippi Secretary might reach home that night.

A TRIBUTE.

Sister Shipman slipped away to heaven on the night of August 11. She was at the piano singing with Smylie, their oldest boy, when she was stricken with apoplexy and lived only a few minutes. Her remains were taken to Meridian and laid away beside her father, the Rev. Mr. Smylie. Sister Shipman was Miss Lily Smylie, a sister of Rev. J. J. Smylie, who is so well known throughout the country.

When a girl she consecrated her life to the service of God, and was greatly used of him in revival work. She was gifted in prayer and, though she did not profess to be a preacher, she could hold a service of any kind.

About 21 years ago she married Rev. W. S. Shipman, and their union was blessed with five children, one of whom died in infancy. While the children were small she could not take such an active part in church work, but during those years she continued faithful, doing all in her power to make this old world better.

Sister Shipman was a strong Christian character; she was firm, but patient, with the children and their obedience was beautiful. She was a great source of strength to her husband and there was not a sweeter home anywhere. She was indeed queen of the home and was loved and appreciated by all. As a pastor's wife, she helped to look after the flock, and was ever ready to comfort and cheer those who needed help. For 19 years the writer had been closely associated with her, enjoying her fellowship, and with the passing years our friendship grew all the stronger.

She had never enjoyed good health, but was a constant sufferer. We cannot understand why one so useful should be snatched away in the prime of life; she was so much needed by her family and the Church. But we know that our Heavenly Father is too wise to make a mistake, and we must bow in humble submission to his will. We know that she is resting from her labors and that her works will follow her; and when the eternal morning dawns we expect to see her "face to face," and "know as we are known."

Our heart goes out in tenderest sympathy to the lonely, heartbroken husband and four sorrowing children. We would say to them, Look up, for just across the river you will find the dear one waiting for you. Then God will wipe away all tears, for you will be re-united forever. That God may comfort your hearts and keep his everlasting arms around you, is my prayer.

(Mrs.) S. C. TAYLOR.

Cleveland, Miss.

FROM MOSCOW, MISS.

When I came to this work in June to care for it in the absence of the pastor, I found it well prepared for the revival meetings. No work was ever prepared better by house-to-house visiting. While his wife was lingering and battling against disease at the home of one of her daughters, Brother C. H. Ellis was fighting for the kingdom in this field till he was called imperatively to her bedside, where he remained until heaven was made to rejoice at the coming of a great soul. In the absence of Brother Ellis, I held the Shiloh meeting, which has been reported, and from that I went into the Mellen meeting. Here we had only three accessions, but the Church was greatly blessed of God; many within the Church were reclaimed and made promises of living for God, and old standing family heartaches were healed and some reconciliations made. .....Our next meeting was at Hopewell, where we had Brother G. S. Harmon to do the preaching, and it is useless to say that it was well done. Under the clear gospel preaching of this good man our people were wonderfully moved toward God and heaven, though we had only three additions here.....At Big Oak we were again without ministerial aid, as the pastor had not reached us. We could only go to God and ask for victory. Conditions were not good when the fight was begun, but we asked God to give us results and when we closed Friday afternoon the altar conversions had reached twenty-nine, with seven accessions by baptism, two family altars started and one infant baptized. The Lord still answers prayer.....Now that the pastor is back on the field we expect greater things at the next two places. Brethren, pray for us and especially for the pastor here who is lonely without his long-time companion.—John W. Chisholm.

CONCERNING WHITWORTH COLLEGE.

We believe Whitworth College is entering upon a new era in her work and influence as a Christian college owned by the M. E. Church, South. The deed to the property is clear and in fee simple to certain individuals as trustees of the M. E. Church, South, and their successors in office. When we call to mind what Dr. H. F. Johnson did in the building line back in the Reconstruction days of our State, and then realize that no material improvements of much value were made for a period of twenty odd years, it does not appear to me that our Church, as represented by the Mississippi Conference has shown the interest in this institution or responsibility for its development that ought to have been manifested.

During the past twelve years Rev. I. W. Cooper, D.D. has been president of the college, and he has put his money, brains, and heart into the work. Just how long ago he began to dream of better things for Whitworth College I do not know. But as a result of his dreams and earnest efforts to make those dreams real, we have now one of the most beautiful and commodious auditoriums in our State, and a $17,000 Dormitory and Administration Building will be ready for use by the first of October. None of our girls need go elsewhere looking for better material comforts and conveniences than we can give here.

But I believe what has been done during the past three years is only the beginning of better things for the college. We must erect an "Industrial Home" to cost not less than $15,000 just as quickly as we can raise funds enough, so that the poor girl may reduce her board to a minimum; and then we must provide scholarships and endowment enough to provide free tuition for these girls who are willing to work for an education. We also need a separate building for the Music Department.

For, if the friends and patrons of Whitworth College are contented for the building work to stop at this stage, they will find that it will result in its failure in a large measure to reach the girls who most need the help and sympathy of the Church.

What has been done thus far was an absolute necessity, and should have been undertaken first, for as our Conference has been content to place the whole responsibility of administration, of financing, and of equipping for work upon one man, provision must be made to take care of the girl who is able to pay all her expenses else bankruptcy is inevitable. But why should not our Conference rally to this College now and make it a really great Methodist College for our girls? We can do it if we will, and I believe that we will.

I have presented our plans with some degree of clearness to two churches, which gave us in cash and notes $1000 each, namely, Sumrall and McComb, Miss. What these have done, I believe others will do and even more.

I hope that my work here as teacher of Bible and History will not cease until we have given every church within the bounds of the Mississippi Conference an opportunity to help in building the needed "Industrial Home" and in providing free tuition for the girl who is willing to work. This latter can be done through scholarships and an endowment. Yours in earnest,

L. E. ALFORD.

P. S.—The session will open on Sept. 24.

THE TONGUE.

By E. B. Partin, M. D.

The tongue, as described by the Apostle James in Chapter 3 of his Epistle, is an unruly member, and is capable of doing great harm in the world, when wrongly used. "For every kind of beasts and of birds and of serpents and of things in the sea is tamed and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil full of deadly poison" (Jas. III: 7, 8). Nothing but the grace of God and a liberal supply of common sense can control the tongue, and make it the great blessing in the world which it ought to be.

A story is told of a certain nobleman who invited some friends to dine with him and instructed his servant to have the best dinner for them that could be prepared. When they were seated around the table, behold there was nothing but tongue! So he said to his servant, "If this is the best dinner you can prepare for my guests, I want you to-morrow to give them the worst meal you can prepare." So, again, when they were seated around the table, behold there was nothing but tongue! On being asked to explain himself, the servant said: "Master, I did this to illustrate, how that the tongue, when rightly used is the best thing in the world; but when wrongly used, it is the worst thing in the world."

The wise man said, "A man hath joy by the answer of his mouth: and a word spoken in due season, and how good is it" (Prov. XV, 23); "A word fitly spoken is like apples of gold in pictures of silver" (Prov. XXV, 11). Paul said, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue, (that is, words that do no good.)" It is better to be silent, than to speak words that do harm and injure the cause of Christ and his Church. Our daily prayer should be that of the Palmist: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

Christianity can never produce pessimism. Those who have an abiding faith in Jesus Christ are able to see visions of victory where others see only failure and disaster. All true courage and all genuine optimism are the outgrowth of Christianity and the development of the Gospel of Jesus Christ in the hearts of men.—Christian Observer.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 61.—No. 38. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3056.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 17, 1914. CHAS. O. CHALMERS, Publisher

Editorial

OBEDIENCE THE CONDITION OF SPIRITUAL LIFE AND GROWTH.

Are you growing in grace—becoming more Christlike, as the days and years go by? Such is God's plan for you and if you are not, you are not fulfilling his divine will. As St. Peter says, the Heavenly Father "hath given us all things pertaining to life and godliness," and if we do not make use of them to transform our lives and perfect our characters, the fault is our own. The secret of a steady and beautiful growth is abiding in Christ, and the Master has told us that the only way to abide in him is to keep his commandments.

Obedience is the great key-word in the Christian life. By it we enter into it, continue in it, and advance along the shining way to a home in the skies. Without it, all knowledge of the Scriptures amounts to nothing, all professions of piety are but pretense, and every attempt at spiritual conquest is misdirected and futile. The suggestive peroration of our Lord's wonderful Sermon on the Mount needs to be thundered and re-thundered in our ears until our dull perception fully grasps its tremendous significance:

"Therefore whosoever heareth these sayings of mine and DOETH THEM, I will liken him to a wise man who built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and DOETH THEM NOT, shall be likened unto a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell, and great was the fall of it."

LET EVERY CHURCH DO ITS BEST.

It is manifest that the work of this Conference year will in our patronizing territory have to be wound up under adverse conditions. The European war has made cotton, which is our chief staple crop, a drug on the market, and if it can be sold at all it will be at a very low price. This necessarily means, unless the great war shall quickly end, that there is ahead of us a time of unusual financial stringency; and unfortunately the causes maintained by the Church are generally among the very first to feel the effect of such a period of business depression. Our pastors and people will, therefore, need to begin at once and do their utmost to take care of the important interests committed to their hands. Unless they do so, we fear that the reports at the Annual Conferences will show a great falling off in our finances and that our work, both at home and abroad, will be seriously hindered.

We should keep in mind the fact that at such a time as this the Church needs money more urgently than when things are in a normal condition. Indeed, the present situation ought to appeal strongly to our people and move them to a larger liberality, and even to the making of sacrifices to maintain the Master's work, if necessary. Ours is still of all the lands on earth the most highly favored. What are our financial troubles compared to the conditions now existing in nearly all the other leading nations of the world? Surely, we have much for which to be grateful, and, by every token, our gratitude should find a more substantial form of expression than that of mere words. Let no church member, if he can possibly avoid it, think of reducing his contribution to the maintenance of the Church, and let all who can, increase the amounts that they usually give. This is an hour in the world's history that is "big with destiny"—a time when our Lord has a right to expect every true follower to exert the full measure of his ability for the furtherance of his cause and kingdom.

BISHOP KILGO'S PERTINENT QUESTIONS.

Rev. W. A. Swift in reporting for the Central Methodist Advocate (Lexington, Ky.) the proceedings of the Kentucky Conference, held at Wilmore, a few days since, among other things, says:

"In the midst of reports of presiding elders and preachers, Bishop Kilgo asked a number of questions like these: 'Are your people religious? Do you have dancers in the choir? Are your stewards godly men? Do you have conversions?' While asking and commenting upon these questions, there was the stillness of death pervading the audience. Bishop Kilgo makes no uncertain sound when speaking of these things. We do not remember ever before to have heard a Bishop make such strong statements concerning the matter of worldliness."

This is most encouraging. There is no doubt that worldliness prevails in many of our churches to an alarming extent and that discipline, even in its most kindly forms (which are the best and most effective), has largely ceased to be exercised. We scarcely need to say that, as a result, many of our congregations have lost their spiritual vitality and power. The truth is, the Methodist Church is squarely face to face with the issue as to whether she will continue to stand out against worldly amusements and questionable practices, or take down the barriers and let her members riot in them without any real protest. The dominance of the unspiritual element in the affairs of the Church is hurtful in the extreme; prominent position in the Church ought to be a guarantee, first of all, that the person filling it knows Christ and is possessed of genuine piety. To turn over any of our arms of service, every one of which is meant to contribute to the salvation of men and the spiritual upbuilding of Zion, to people whose daily lives are out of accord with Christian teaching and who cannot rightly use them, is a betrayal of the cause of Christ.

Bishop Kilgo is striking out on the right line. He is stressing the points that need to be emphasized, and his efforts in this direction are certain to be productive of much good. It is high time that we were learning anew the lesson that was taught Israel in the days of old—that a Gideon's band of faithful men is worth more in the mighty conflict with Satan and the powers of darkness than a vast army whose hearts are not with us.

"SKEPTICAL TEACHING IN COLLEGES."

Under the above caption, The Presbyterian of the South contained last week the following editorial utterance:

"Parents will do well to think twice before selecting the college to which they will send their sons. Some of the institutions which were once strongholds of orthodoxy have become infected with the current infidelity. Recently the Professor of Biblical Literature in Princeton University has published in the Biblical World an article in which he denies two of the fundamental teachings of the New Testament, viz.: the virgin birth of our Lord and his bodily resurrection. He says that Jesus was the son of Joseph. A gentleman of our acquaintance who was preparing to send his son to Princeton, immediately abandoned this plan and is making arrangements to send the boy to another institution. This example should be followed by all parents who believe in the deity of our Savior, and who do not wish to have their sons taught infidelity. The most important thing to ascertain about any institution is what it teaches about the fundamentals of the Christian faith. Princeton University has long been cherished as a Presbyterian stronghold. At its head have been men of international reputation, such as Dr. McCosh, Dr. F. L. Patton, and President Wilson. The new regime evidently contemplates alliance with 'liberalism,' which means scouting the authority of the Scriptures as a guide to faith and a record of historical truth."

The course of the Presbyterian brother mentioned above deserves hearty commendation. He is evidently not only loyal to his Church, but what is even more important, he is loyal to the Holy Scriptures and to his Lord. May his tribe increase!

It is a lamentable fact that quite a number of leading educational institutions have become hotbeds of heretical teaching—throttlers of the faith of our youth. The Devil knows quite well how to don a cap and gown and entice with the bait of so-called "modern scholarship." But orthodoxy is beginning to awake from the sleep into which it fell in fancied security, and soon the little skirmishing that is now going on between the assailants and defenders of the faith will grow into a real battle. Then error will be beaten ignominiously from the field and the truth will gloriously triumph.

THE MOTHER.

I hear the blaring bands go by; I hear the marching feet;
All day they drum their dreadful dirge along the dusty street.
I hear the crowds give cheer on cheer of fierce and furious joy,
And wonder if they see him there—my little, little boy;
A baby only yesterday, with soft and sunny hair,
So helpless and so innocent; so fragile, and so fair!

So strong I felt to shield him then, safe sheltered in my arm,
It seemed to me the whole wide world could never do him harm.
And oh, the long, long nights I watched beside his trundle bed
To fight away the pain that racked his little fevered head.
I fought his battles for him then; he leaves my side to-day
To fight far greater ones alone, and oh, so far away!

The little dimpled hand that lay so trustingly in mine
Must grasp a rifle barrel soon along the firing line.
My baby boy I held so close I felt his fluttering breath
Has left me empty-armed and gone to see the face of death;
And never mother's voice to soothe, nor mother's arm to shield
From all the direful perils of the smoke-hung battlefield!

—New York American.

A CHARGE TO YOUNG MINISTERS.

(Delivered to the class of incoming preachers at the recent session of the British Wesleyan Conference by ex-President Samuel F. Collier).

The portions of Scripture upon which I wish to base my address to you are:

1 Cor. ix. 27: "But I buffet my body and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected."

2 Tim. iv. 7: "I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me the crown of righteousness, which the Lord, the Righteous Judge, shall give to me at that day, and not to me only, but unto all them also that have loved his appearing."

Cast away—rejected—not equal to the test—like coins that do not ring true; base, false, spurious. In other passages the same word is translated "reprobate." Moffat has translated it "disqualified," a word that fits well the reference in the context to the games. There is a striking contrast to be found in the phrase from the Revelation, "a faithful and true witness."

So we read the passage: "I take my body and buffet it, and lead it about as a slave, lest, having acted as a herald laying down rules of the game for others, I myself should be utterly rejected, disqualified, from any share in the victory."

The second passage was written by Paul at the close of life. It is his triumphant shout of victory. The contest in the games is still in the Apostle's mind. The two texts present two great issues: tragic failure or glorious triumph; castaway, rejected, on God's scrap heap, or crowned—seated on God's throne. Paul dreaded the one and resolved to win the other. That he finished so triumphantly was largely due to the fact that he saw the possibility of failure, feared it, and set about the remedy. The high ideal he set before him of his calling, his knowledge of the peculiar temptations and difficulties besetting his path, made him watch diligently and strive strenuously to make full proof of his ministry. Here we have the great Apostle, the founder of important Churches, who won mighty victories for the faith, who received marvelous revelations, the writer of letters for the guidance of the Churches in all ages, telling of his severe self-discipline lest he should be rejected. Brethren, where the Apostle Paul saw reason for such vigilance, anxiety, dread, surely we must take heed to ourselves with even greater diligence, discipline, and prayer. The best way to take heed will be to follow Paul's example.

A High Ideal of the Ministry.

Keep before you that

(1) The Apostle had a high ideal of the ministry.

The figures used by St. Paul give us some conception of what he thought of his calling. Shepherd, ambassador, servant, builder of the Body of Christ, teacher of the Word, example to the people, steward of the mysteries of God.

For this great work the Apostle believed he was "called of God." He constantly lays emphasis on the fact. When his Apostleship is impugned his reply is that he is "an Apostle, not from men, neither through men, but through Jesus Christ and God the Father, who raised him from the dead"—or again—"the ministry which I have received of the Lord Jesus"; or again, "Even as we have been approved of God to be entrusted with the Gospel."

No man will fail to realize the great opportunity and glorious privilege of his ministry if he knows he is "called of God." To the question, "Why am I a minister?" make sure you can answer, "Because I am called of God." Keep that fact before you and you will have high ideals and holy purposes. Have a clear experience on this point and it will help you, strengthen you in days of opposition, struggle, hardship, depression, seeming failure—"called of God"—called to follow, to serve, to consecrate your whole life to his special work of the ministry. Glory in your call and never lose the wonder of it.

To Paul this call meant that he became the bond-servant of Jesus Christ, and therefore the servant of his people. He appropriated the word so favored by his Lord and Master, "I am among you as he that serveth." If you have Paul's conception of the ministry you will realize that you are called to serve. You will learn from the object-lesson in the upper room that any claim to superiority ought to be justified by service. The words of the Master will find an echo in your life. He came not to be ministered unto but to minister and give his life a ransom for many. "As the father hath sent me, so send I you." Service will be the law of your life. You will never read into that work the idea of degradation but always a privilege and a joy to serve, and you will be in the ministry not for what you can get but for what you can give to it.

The Call to Preach.

The Apostle's call was a call to preach: to tell out the glad tidings of the Gospel. He could define his gospel very simply: "Christ died for our sins, and rose again according to the Scriptures." He was a living witness with a message that he himself experienced. He could say, "We preach not ourselves, but Christ Jesus our Lord." In his own words Paul tells of the purpose of his call, "To open their eyes that they may turn from darkness unto light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." What a glorious gospel to preach anywhere and everywhere! What a lowering of the ministry, to preach your doubts, and your speculations, to try merely to entertain, or even inform, when the greatest of all themes, is ours! Brethren, have a fear lest you fall short of your high calling to preach Jesus Christ, lest you fail to exalt him, and lest the people perish while you fail to give the remedy. Dr. Samuel Johnson used to say that the people were tired of hearing the Apostles being tried for forgery every week, "and what they needed was the living Word."

In Paul's conception of the ministry was the idea of the Shepherd. Here again he had caught the Master's spirit and word: "I am the good Shepherd." "The good Shepherd giveth his life for the sheep." "I know my sheep." The pastoral conception of the ministry is a vital part of the New Testament ideal of the ministry. To be a good shepherd in the light of Christ's example will claim our best. To feed, to guide, to guard the flock involves great responsibility. It calls for sympathy, kindness, tenderness, patience, wisdom, love. How anxious Paul was to fulfill this ideal is shown in many a phrase: "I have you in my heart," "spend and be spent," and in the remembrance of the individual in his greetings. We shall lose the New Testament ideal of the ministry if we neglect the pastoral. We must love people, even more than we love to preach to them. We must approach our work through the pew rather than through the pulpit. We must understand the people, their temptations, sorrows, difficulties. Dr. Dale, late in life, lamented that he had taken more interest in problems than in people. Many a man has failed to fulfill his ministry by forgetting the individual in the crowd. Failure in "real effectiveness" has been written on many a man's ministry because he has not been a shepherd of the flock. The personal note in preaching and the personal contact in visitation are vital to an effective ministry.

Let us take another word that helps to explain Paul's ideal minister. "To be an example to them that believe in word, in manner of life, in love, in faith, in purity" (1 Tim. iv. 12); or again "giving no occasion of stumbling in anything, that our ministration be not blamed, but in everything commending ourselves as ministers of God in much patience, in afflictions, in necessities, in distresses (of various kinds), in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth and in the power of God," &c. (2 Cor. vi. 2-4). "In all things showing thyself a pattern of good works" (Titus xi. 7).

A Closely Watched Life.

This is a great ideal, and yet Paul dared to say (Cor. xi. 1): "Be ye imitators of me, even as I also am of Christ." You ought to be able to say, imitate me as I imitate Christ. This is a matter of vital importance. "Called of God" to the ministry, all your work is vain unless you prove an example of godliness in all things. Your life will be challenged at every step. You will be watched keenly, not only by the world's malignant gaze, but even more closely by those to whom you preach. It may well make us tremble to think of the responsibility involved in being an example in all things of what we preach. The man in the street has his ideal of what your ministry and mine ought to be. The world outside, if you ask it for its standard for your life, will speak of a high one. So you must more than ever commend your ministry by your life. In our day official pretensions are swept aside, and the force of your appeal will depend upon your life.

We cannot take up all the figures used by Paul, but we must not forget the idea of stewardship—the ministers of Christ are the stewards of the mysteries of God. These great truths are a trust in their hands. Stewardship means responsibility. For the fulfillment of the high calling every man must give account, and the result will be that he will be rejected or crowned.

Brethren, it is no ordinary vocation which you have entered, and no ordinary standard is set before us. The test is searching. Paul's ideal must be ours. To keep before us this high standard, and to strive to make "full proof" of our ministry, will be one of the surest ways of avoiding disaster and assuring triumph. You entered, no doubt, with high ideals, great hopes, and high resolves. Already you have been able to test yourselves. Have you begun to lower your ideals? Have you been so disillusioned that faith is weakened and hope is dimmed? Are you beginning to think it inevitable that you must yield where you expected to conquer, and be content with a low standard of life and work? I hope not! Take your stand with Paul as "an ambassador of Christ," keep before you his ideal, and rely on his source of strength. "Our sufficiency is of God." R. L. Stevenson used to say that men could make failure splendid by courage so that it would not differ from success. There is no failure except that of ceasing to try.

(To be concluded next week.)

"MODERN BETRAYAL OF CHRIST MAKES STRIFE POSSIBLE."

(From the Times-Picayune, we take the following report (which is not in full) of a sermon delivered by Dr. S. H. Werlein, pastor of the First M. E. Church, South, of New Orleans, to his congregation on Sunday morning, Sept. 6).

We are now witnessing perhaps the most startling event which has occurred on this planet since the crucifixion of Jesus Christ. We are seeing almost every so-called Christian nation in martial array, intent on trying to exterminate each other. A fraticidal war world-wide is now being waged—a war in which there will be no surrender. The most astonishing feature of it all is that its leaders claim that what they do is done in the name of Jesus Christ, the Prince of Peace.

The prayer that is reputed to have been inspired by the Tsar of Russia, in which he supplicated that his sword might be sharper, the range of his guns longer, the heat of his fire hotter, the spirit of his men braver, the endurance of his soldiers greater than those of the enemy, is simply barbaric. The congraulatory telegrams said to have passed between the two Emperors (of Germany and Austria) who stand for imperialism in its most pronounced form indicates a most perverted view of God—the all Father. The whole world is now witnessing a war made possible by the kind of Christianity which has been in existence for many centuries. The countries which are involved in this titanic struggle for supremacy represent the people and the organized Christian bodies upon whom the conversion of the world has devolved. The land of John Wesley and John Knox, the land of Bossuet and Fenelon, the land of Luther and the land of Tolstoi—these are among the nations that are waging the greatest war the world has ever seen. These nations have for centuries called themselves Christian, and yet they have been armed to the teeth, living in constant distrust of each other, and ready at any time to spring at each other. They seem to have utterly ignored the divine injunction: "Thou shalt love thy neighbor as thyself;" "Bless them that curse you and do good to them that despitefully use you and persecute you."

Will be Punished.

The spirit of militancy has rioted within them through all their generations. Ready to resent an insult and defending war, they have been dominated by selfishness, ambition, greed and covetousness. "Be sure your sins will find you out" is as applicable to the nation as to the individual. They have betrayed their Lord, and made a caricature of the Christ's teaching. No possible conception of Jesus Christ or of his religion could be more at variance with his real nature and teaching than that which has influenced millions who claim to represent him. The passions, hatreds, vaulting ambition and brutal tendencies so apparent in Europe to-day are not confined alone to the peoples now at war. These are common in all other so-called Christian lands, and quite as much so in the United States as in united Europe. We in this country are no better morally than our bretbren across the sea. We may congratulate ourselves that we are at peace with all other nations, but no one can foresee what may occur to cause us to go to war. It is well known that many condemned the policy pursued by our pacific President and Secretary of State with reference to Mexico. Our type of religion is very much like that which obtains in other so-called Christian countries.

We are quite as vain and ostentatious; quite as proud of our Church; quite as money-loving; quite as loose morally; quite as grasping after power; quite as self-conceited as other Christians in other lands. Our church organizations are just as unfraternal, exclusive, formal, unspiritual and as unconcerned for the conversion of the world as similar organizations in other lands. We are quite as much priest-ridden and just as much handicapped by oppressive ecclesiastical officialism as in lands of more imperialistic proclivities.

Progress Slow.

And yet these are the peoples and these the institutions that have been made the custodian of the oracles of God. Into hands like these the Word of life has come. Jesus Christ declared: 'And I, if I be lifted up from the earth, will draw all men unto me.' Almost two thousand years ago this prophecy was made by our Lord, and yet to-day we are forced to admit that there are more than two heathen to every professed Christian on this planet. Slow pregress indeed has the conversion of the world made. At the present rate of speed eternity itself would not be long enough to bring the world to Christ.

Where lies the trouble? Is it in the inferiority of the Christian religion to other religions? Is it because there is no attractiveness in Jesus Christ? The trouble is that Christ has been betrayed. Christ, the real Christ, has not been preached to any large extent. We have lifted up a Christ before the world that has made it possible for the most terrible war of all history to be waged by his followers. While Christ is the Prince of Peace, the spirit of war has been allowed to exist in the hearts of believers. While Christ taught his disciples to love their enemies, to suppress resentment and to return good for evil, Christian people have been quick to resist an insult and give blow for blow. No matter what kind of a Christ we have preached, this is the kind of a Christianity we have practiced.

As a matter of fact, this kind of Christianity has fallen short of converting the world, and will continue to be abortive as long as time shall last. We have preached the Atonement more than a living, victorious and glorified Christ. We have preached a dead Christ rather than the Christ who is alive again and alive forevermore. We have preached a Christ of definitions, doctrines, shibboleths, more than as an example for the believer. We have preached an ecclesiastical Christ more than a Christ who emancipates people from their sins. We have preached an objective rather than a subjective Christ, a Christ who has done more for us than in us, a Christ not to be followed literally, but figuratively and theoretically. We have put a very liberal interpretation on the teachings of our Lord, and declared those who have endeavored to follow him literally to be fanatics and extremists. Undoubtedly such were the early Christians and Apostles, according to these 'liberal and broad-minded teachers.'

Call to Christians.

This war is a call to Christians the world over to study the life and teachings of Jesus Christ; to see how they have been making a travesty of real Christianity; to confess how infinitely far short of the real Christ they have been living. This war is a cry to Christendom to come back to primitive apostolic Christianity. This war is a stern rebuke to the false interpretation of the Christian religion which has been given the world since the days of the Apostles. Before Constantine placed the sword and the State at the disposal of the Church, Christianity was triumphant. It was bringing the world to its knees. But when it took the sword, when it began to depend on imperial favor, when it looked encouragingly on the heaping up of riches, when it leaned on the favor of the world, it began to cease attracting all men to Christ.

Unless Christian people all over the world heed this stern lesson, and practice as well as preach the gospel of love, forgiveness, fraternity, and beat their swords into plowshares and their spears into pruning hooks, their efforts to bring "the uttermost parts of the earth" to Christ will prove unavailing.

CONCERNING TEMPERANCE.

Dear Dr. Meek: Brother Drake's appeal for the Anti-Saloon League in the Advocate of Sept. 3 was timely and well written. "Our friends, the enemy," taking advantage of the war cloud for a screen, are getting busy. While it is impossible to get elections called in Ouachita and Rapides (wet) Parishes, it is as easy as "falling off a log," to get an election called in a dry parish. Recently in Jeff Davis Parish, the liquor men got the required number of signers to a petition, paid a $1000 for "cost and carriage," and have called an election for December 1.

I noticed in the same issue of the Advocate, what Dr. Haw, of St. Louis, quoted from the remarks of the Westerner, who said, "The Methodists are ruining this country by driving out the saloons." Louisiana is a part of "the country," but that remark does not apply to us, if "straws show which way the wind blows."

In the early part of the year, I began sending out printed resolutions, and petitions furnished by the National W. C. T. U. to all the State Presidents, for the use of churches and Christian organizations, and I have been sending them all the year, to missionary societies, and temperance unions, as well as to individuals. Strict account is kept at headquarters, of the number signed and returned, and the number reported quarterly, to the State President.

This is a sort of family secret, but candor compels me to say that in Louisiana nearly twice as many Baptists as Methodists have responded by signing and returning these petitions for National Constitutional Prohibition, and if Louisiana is being "ruined," it seems to be by the Baptists instead of the Methodists.

We are hurt and hindered far more by the indifference of our friends than by the opposition of our enemies. The latter stimulates us to action and makes us more determined, while the former acts like the proverbial "wet blanket."

The fact that there are "so many Catholics" and "foreigners" in our midst, does not furnish an excuse that will be accepted at the Judgment bar," for setting aside the warning:

"Let none hear you idly saying,
There is nothing I can do,
While the souls of men are dying,
And the MASTER calls for YOU."

MRS. A. C. McKINNEY.

FAITH TESTED.

A jeweler gives as one of the surest tests for diamonds, the "water test." He says: "An imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If you place a genuine stone beside an imitation one under water, the contrast will be apparent to the least experienced eye."

Many seem confident of their faith so long as they have no trials; but when the waters of sorrow overflow them, their faith loses all its brilliancy. It is then that the true servants of God, like Job, shine forth as genuine jewels of the King.—Homiletic Review.

Church News

Bishop David H. Moore will write the life of Bishop John M. Balden, having been requested to do so by the family of the deceased Bishop.

* * *

Dr. John M. Moore, Secretary of the Board of Missions of the M. E. Church, South, for the home field, preached the opening sermon for Hendrix College, at Conway, Ark., last Sunday.

* * *

The Methodist Times (London), because of the depressing financial condition prevailing in England as a result of the European war, has been redneed to an eight-page paper—one-half of its usual size.

* * *

The new President-designate of the British Wesleyan Conference is Dr. R. Waddy Moss, who is Profesor of Systematic Theology in Didsbury College, at Manchester, and also the Principal of that institution.

* * *

Referring to Bishop Mouzon's presidency over the Montana Conference, the Pacific Methodist Advocate says: "He captured the brethren with his talks in opening the Conference sessions and his great preaching."

* * *

Bishop J. H. McCoy held a conference with all the Texas presiding elders in Dallas last week. These brethren were all entertained at the Waldorf Hotel, which is only two or three doors from the Methodist Publishing House.

* * *

The South Carolina Conference by August 15 had raised $43,000 on its $50,000 assessment for missions. The low price of cotton resulting from the great war will evidently not cause much of a missionary deficit in the Palmetto State. This is another illustration of the great advantage of early collections.

* * *

It is stated that Brown University (Baptist), at Providence, R. I., will hereafter require all students to attend daily devotional exercises at its chapel. This is a cheering note in this day when so many educational institutions are given to boasting of their breadth and liberalism. Brown is one of the great American schools that Andrew Carnegie has never been able to lay his polluting hand upon.

* * *

The Western Methodist says: "The review and analysis of the decision of the Tennessee Supreme Court made by Bishop Hoss, which was published in the August Bulletin of the General Board of Education, is of snch importance as to command the careful attention of every Methodist minister and layman." So it is; and it is to be hoped that every pastor will read it carefully and pass it around among the leading members of his charge.

* * *

The late International Sunday School Convention, which met in Chicago, has stimulated the Moody Bible Institute of that city to provide a new course of study for Sunday school workers covering all phases of the work. It is open to all denominations alike and will take students from any foreign country provided they have a working knowledge of English. Persons interested would do well to write the Institute for full information.

* * *

Within the past four years Canadian Methodism has had a gain of 28.901, which is an increase of 8.4 per cent. It makes us somewhat sick at heart to think of this virile branch of Methodism merging with other Churches and losing its denominational identity. We were greatly pleased with the strong denominational note that rang through the address of Dr. Dinsdale T. Young, the President, at the recent session of the British Wesleyan Conference.

* * *

Dr. Melbourne P. Boynton estimates that there are 250.000 Protestant church members in Chicago and probably 250.000 more who have come from other places and have never identified themselves with any church in the great Illinois metropolis. This is indeed a distressing condition of affairs, but the same situation on a smaller scale prevails all over the country. How to stop this leakage when members move from one locality to another. is one of our modern church problems that deserve serious consideration.

* * *

A contemporary prints as a news item the following: "There are 70 students in the University of Chicago who expect to devote their lives to Christian missions. Thirty of these are now in the Divinity School." We should like to know what kind of a gospel these missionaries will give the heathen before we feel like rejoicing over this piece of information. The University of Chicago has enough heretics in its faculty to place an interrogation mark after every minister who studies theology there. Any sort of religion, even Mormonism, can send out missionaries.

THE PRESIDENT NAMES A DAY OF PRAYER.

On September 8, President Wilson issued to the people the following proclamation:

"Whereas, Great Nations of the world bave taken up arms against one another, and war now draws millions of men into battle whom the counsel of statesmen has not been able to save from the terrible sacrifice; and,

"Whereas, in this, as in all things, it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before him, confessing our weakness and our lack of any wisdom equal to these things; and,

"Whereas, It is the especial wish and longing of the people of the United States in prayer and counsel and all friendliness, to serve the cause of peace; therefore

"I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October next, as a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God, that, overruling the counsels of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in his mercy and goodness showing a way where men can see none, he may vouchsafe his children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end, that he forgive us our sins, our ignorance of his holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

"In witness whereof I bave hereunto set my hand and caused the seal of tbe United States to be affixed.

"Done at the City of Washington, this Eighth Day of September, in the Year of Our Lord One Thousand, Nine Hundred and Fourteen, and of the Independence of the United States of America the One Hundred and Thirty-ninth.

(Signed) WOODROW WILSON.

"By the President,
"WILLIAM JENNINGS BRYAN,
"Secretary of State."

AN APPEAL TO METHODIST LADIES.

I notice that the Ladies' Home Journal, to which, doubtless, many Methodist ladies are subscribers, has announced that with the October number it will begin a series of articles of instruction in all the latest dances. I have no way of telling how many Methodist homes this magazine enters, but no doubt there are many. The probability, therefore, is that many daughters in Methodist families will read these articles on the modern dances and perchance be influenced thereby; so I am sounding this note of warning to Methodist mothers. Furthermore, I want to appeal to every Methodist lady who reads these words to write a note of protest to the editors of the Ladies' Home Journal. Do not put it off, but do it at once. DO IT NOW. Let all our pastors do the same thing. J. W. RAMSEY.

Mendenhall, Miss.

RALLY DAY FOR MISSIONS—SUNDAY, OCTOBER 11.

To the Pastors and Stewards of the Mississippi Conference.

Dear Brethren: In view of the disturbed financial conditions that now prevail as the result of the terrible war in Europe, and in view of the fact that last year our Conference fell far short on our missionary assessments, it is highly important that strenuous efforts be made during the next two months by every pastor and official board to raise every dollar of our missionary assessments. In a recent appeal to the Church, Dr. W. W. Pinson, our General Secretary, rightly says: "The assessment is the base line of missionary support. It is the only fund that can be depended on to take care of the regular work of the Board of Missions. The specials do not appeal to the whole Church. Only about one church in twenty carries a special, and not one member in a hundred. Hence the assessment alone measures the interest of the rank and file."

It is a startling fact that for about twenty years the assessment on the whole Church for both home and foreign missions has averaged less than twenty-five cents per capita. While the assessments have been increased from time to time, our membership bas also largely increased; and hence one advance has kept pace with the other. Notwithstanding the fact that the assessment made by our General Board represents the minimum needed to carry on the work already enterprised, our great Church has for some time been paying only eighty-seven per cent of the total assessment levied. Sad to say, our Conference, which now reports 57,307 members, last year fell short $3,605 on an assessment of $12,100 for Foreign Missions. The deficit on Home and Conference Missions was $3649 on an assessment of $13,200. Such a shortage is indeed deplorable, and ought to cause us one and all to bestir ourselves with renewed diligence for full collections for 1914. To be content with such a big deficit in this hour of marvelous opportunity would be shameful indeed.

Our people are amply able to pay every dollar assessed. It is not a question of poverty, of hard times. It is a question of willingness, and of intelligent interest in the Lord's work. The nations of Europe are not sparing either blood or treasure in the terrific struggle now going on. If the cause of Christ is really dear to us, ought we not also to manifest something of the heroic in our gifts and efforts for the extension of the Master's kingdom? If we are to reach the goal of full collections this year, we must seek to enlist the aid of every member; we must inform our people more fully concerning the great needs and opportunities in the mission field; and lastly, we must not fail to pray earnestly that God may put it into the hearts of the people of every circuit and station and mission to unite in doing their whole duty to the Church and to the Master's cause.

In order to secure concert of action, your Conference Board of Missions has deemed it advisable to name the second Sunday in October, namely, October 11, as "Rally Day for Missions." Let the slogan be: "Full collections on every assessment." Special envelopes for the offering on that day (or any other day that suits), may be had free of cost from our missionary headquarters at Nashville. While some charges no doubt have raised their missionary assessments, it is highly desirable that they also observe Rally Day, and that the collection be counted and reported as a surplus; for some weak charges are sure to fall short.

Brethren, let us labor and pray that this may be the best year in missionary offerings and effort in the history of our Conference. "We can do it if we will." Yours fraternally,

M. M. BLACK,
Conference Missionary Sec'y.

TO LOUISIANA METHODISTS.

I beg the attention of all our people to this brief statement:

Your Orphanage now has 94 destitute, homeless children under its care. Seventy-three of these children are attending school. It is necessary to employ six workers to care for them. Clothes must be provided, school supplies are to be bought, they must be properly fed with groceries at war-time prices. This SPELLS MONEY! Our expenses are not exhorbitant or extravagant, but they are necessary! We have less than $50 in the treasury! Our children are making heroic efforts. They are maintaining a high standard of excellence in their school work and deportment. They are worthy of your loyal support! Unless you help us NOW, and help QUICK, these children must suffer. I appeal to you for immediate help.

We desire to announce that SATURDAY, OCTOBER 17, is "WORK DAY," for the Orphanage, and that the Sunday following will be "Harvest Day." We ask that all Methodists give us the proceeds of one day's labor for the Orphanage, and that collections be taken in all our churches and Sunday schools for this cause. A strong, concerted effort will bring relief, and prove a God-send. Indifference and unconcern will cripple and hinder our great work. Communications and literature will be sent to our preachers and Sunday schools for distribution. We ask for your help and your prayers.

ROB'T W. VAUGHAN,

Secular News and Comment

Fifty-seven papers in Great Britain devoted to trades and sports have suspended publication as a result of the great war.

* * *

An amendment to the State Constitution proposing to increase the Governor's salary from $5000 to $7500 is pending before the people of Louisiana.

* * *

There are in the United States 600 colleges, universities, and other higher institutions authorized to confer academic degrees, with a total income of more than $100,000,000.

* * *

The males considerably outnumber the females in the city of Manila. Of the former there are 149,397, and of the latter, 117,546. Its population embraces 3626 widowers and 10,691 widows.

* * *

The prohibition daily paper which is soon to be started at the National Capital has been assured 100,000 subscribers and funds amounting to $200,000 to maintain it until it gets under way.

* * *

Dr. W. L. Dudley, formerly Dean of the Vanderbilt Medical Department, died on a train near Chicago a few days since, being en route to his home in Nashville from Canada. He was about 55 years of age.

* * *

Vice President Marshall has recently given out a statement in which he declared that the Hon. Woodrow Wilson will be the only candidate for the Democratic nomination for the Presidency in 1916.

* * *

The Daughters of the American Revolution have announced that they will co-operate with the Red Cross Society in seeking to furnish relief to the wounded and suffering in the war-stricken countries of Europe.

* * *

Nevada, which for many years has been the paradise of persons seeking divorces, now has a law forbidding the right of divorce proceedings in the courts to all who have not resided in the State for at least twelve months.

* * *

Planks favoring state-wide prohibition have been incorporated in the platforms of the Republican, Democratic and Progressive parties in the State of Idaho. The Republican platform also carries an endorsement of national prohibition.

* * *

Mr. N. A. Mott, Secretary of the People's Rule League in Mississippi, has hooked Senator R. L. Owen, of Oklahoma, for two speeches in that State before the fall election in advocacy of the initiative and referendum amendment to the State Constitution.

* * *

It is estimated that in the operations of the Churches the average cost of converting a person is $1000, while the average cost of killing a man in war is from $20,000 to $25,000. In this respect, as in all others, the ways of peace have the advantage of the ways of violence.

* * *

There have been only six deaths from the bubonic plague in New Orleans, and of these three cases were not discovered until after the patients were dead, and the other three who died were either aged patients or persons with weak constitutions. The success of the physicians here in treating this disease has been truly remarkable. The work of stamping out this malady seems to be progressing quite satisfactorily.

* * *

A committee representing a number of railroads called on President Wilson on September 9 and requested him to issue an appeal to the people of the country urging them to take a more sympathetic attitude toward the railroad companies. Whether the President will do so, he did not state. We are inclined to think that much of the prejudice existing against these great public carriers is due to the treatment accorded the people by their employees.

* * *

Russia, France, and Great Britain have entered into an agreement that no one of them shall make peace in the present European conflict without the consent of the other two. It is generally thought that this pact will tend toward the prolongation of the awful war now raging. Through Ambassador Page, the British Government last week notified the Washington authorities that the question of mediation will not be considered until Germany is decisively defeated.

* * *

Ex-President Roosevelt spent Monday and Tuesday, September 7 and 8, in Louisiana in the interest of the Progressive party of this State. On Monday evening he addressed an overflowing audience at the French Opera House in New Orleans, delivering a speech that was roundly cheered. Tuesday was devoted to a trip through the Third Congressional District where the Progressives are making a spirited contest to elect a Congressman. The ex-President was everywhere enthusiastically received and possibly Judge Martin may be sent to the National House of Representatives, but we think that there is very little prospect at present of the State of Louisiana forsaking the Democratic party.

* * *

The cotton situation in the Southern States is growing steadily more acute. The several meetings that have been held to devise ways and means for keeping a part of the crop off the market and reducing the acreage in 1915, do not seem to have accomplished any results of consequence. In many towns there is no market at all for the fleecy staple and everywhere the prices at present offered are considerably below the cost of production. Meanwhile, meat, corn, flour, and sugar—articles that Southern farmers are given to buying—are advancing in price. In view of all this, it looks as if there are days of great financial stringency ahead of the people of this section unless the European war shall soon come to a close. Still, even under present conditions, we are better off and have more to be grateful for than other people in the world.

* * *

Taking advantage of the present situation, Turkey has notified all the great Powers of the world that foreign subjects within her bounds will no longer be permitted to enjoy what are known as extra-territorial rights, through which they have been tried for any alleged offense by their own judges, consuls, or diplomatic representatives. She has also announced that hereafter she will impose custom duties and tax foreigners as she may think proper. This means, in other words, that she proposes to exercise unhampered all the autonomy and privileges claimed by the foremost nations of the globe. Upon the rights revoked has rested the legal status of Christian missionaries in Turkey, by which they have been permitted to maintain churches, hospitals, and schools in unrestricted religious freedom. It is stated that the Powers will not accept the Turkish edict concerning these matters.

A LA GRIPPE LETTER.

Dear Dr. Meek: In last week's Advocate you informed the public that I was ill of la grippe at Brookhaven. I have had, and still have, la grippe, but not altogether at Brookhaven. It began in Franklin County and I have been carrying it around with me at a lively pace for the last three weeks, as I have run over six counties.

I never stop work for such little afflictions as "carbuncles" and the "grip." If I should do such a foolish thing as that I would never cover my territory. No man should ever be appointed presiding elder except such as can and will work, sick or well.

I voted on August 18 and left on the first train for Mount Olive, on the Liberty Circuit going thence to White's, on the Woodville Circuit. On that trip it rained almost or quite every day. "Dinner-on-the-grounds" meetings on both of these occasions brought great exposure, and I preached two new sermons.

I am uncertain as to the cause of taking the "grippe"—whether it was losing in every vote I cast (even tick eradication), exposure to bad weather, or preaching two new sermons—I cannot tell. Hardin says it was preaching the new sermons. He ought to know, as he is a presiding elder. He was sick a few weeks ago and knows what disagrees with the "beloveds."

I am drenching myself with Wampole's Extract of Cod Liver Oil. My wife is very uneasy. It has seventeen per cent of alcohol. She is afraid that I may contract the habit of strong drink, and not be able to quit. Doctor, did you ever know a man to be—well, a drunkard from drinking cod liver oil? If you think there is any danger, I will quit right now.

I am closing my ninth year as District Superintendent. In all these years I have been present and presided over every quarterly conference but two—only one of these was from sickness. Of the 78 pastors serving in my three districts not one has died, nor has the wife of any one died. Only two children in all these parsonage homes have been claimed by death. The Lord has been good to me and mine. All praise to him!

Your friend,

T. W. ADAMS.

A WEEK IN THE COUNTRY.

I left home on August 28 for Baton Rouge, near which place I was announced to help Rev. S. D. Howard, of Baker, in a revival meeting which began that night. The ride over the L. R. and N. road to "Red Stick" was a very pleasant one. At one station on the way I was greeted by Rev. A. W. Hoffpauir, pastor of the Port Vincent charge, who reported the wet weather to be interfering with his work. At Baton Rouge I had a street conversation with Dr. F. N. Parker, who has been spending the summer with relatives in the Capital City. Later I conversed with W. W. Drake, our pastor there, and learned that his work is prospering, and that he will soon be joined by Rev. Thurston B. Price in a revival meeting. It will be remembered that Brother Price held a successful meeting in Baton Rouge two years ago. Later, I called up Rev. H. W. Bowman, the capable presiding elder of the Baton Rouge District, but I was informed that he was down town in the hands of an oculist.

While in Baton Rouge, I was entertained at the home of Dr. Cushman, who is the coroner of Baton Rouge Parish, and an active member of our Church there. In his home I had the pleasure of meeting his uncle, Dr. M. R. Cushman, one of South Louisiana's stanchest Methodists, formerly of Abbeville, but recently of Prairieville.

Brother C. D. Bogan, a relative of our Rev. S. S. Bogan, came after me during the afternoon and took me ten miles in the country to his home, and there in a house in the midst of many acres of land, his farm, I spent a week. Was it quiet there? My work in McDonoghville is in the midst of screaming and puffing engines, honking automobiles and hawking peddlers, and there I lived for a week without hearing so much as a single toot, save on a tin horn. I enjoyed it. I fairly reveled in the restful surroundings and listened to the rhythmic sounds that nature alone produced.

But I did not go into the Blackwater settlement to revel. I went there to preach, if any one came to listen. They came. Poor old New Orleans! I must not make the comparison. We church folk down here pretend to go to church, at Blackwater the people come for eight miles around and fill the building and then drive their buggies up to the windows and sit and listen. With such a spirit of church-going, no wonder their sons grow up and become preachers. Blackwater is the place from which S. S. Bogan came, as also did H. N. and R. M. Brown, and S. D. Craig and—oh, I've forgotten the names of the rest of them, but it is just a short distance away to where J. W. Tucker, Ollie Tucker, J. D. Nesom, W. J. Newsom, and others came from. But I am not calling the Louisiana Conference roll; I'm trying to tell about a revival meeting.

Brother Howard was at the church when I arrived, with perspiration on his brow, a fan in his hand, the taste of black coffee in his mouth, religion in his heart, and "amen" on his tongue. I do not think he materially changed during the whole meeting. S. D. Howard is a brother, and with his amens to back one up, the preacher that doesn't preach just has no "preach" in him. There are good people around Blackwater. I might mention the names of Bogan, Morgan, Smith, Dear, Hawsey, White, and then, because I didn't have printed the whole roll of church members, I would slight every name I left off. They are good people, country people, and they know what religion is and when a sermon is religious. I remember a remark made by Bishop Candler last year about preaching to country people. He said that one might preach almost anything to some folks in the city, but unless there was some meat in his sermons the country people wouldn't stand for it.

I can preach better when some have to stand up for the want of seats. I feel then that I am not the only man in the house standing up for righteousness' sake. The big crowds kept up at every service, in spite of rain and mud. We had a good meeting, a large number of conversions, and 17 accessions to the Church. I left Brother Bogan's place at 5 o'clock Saturday morning, September 5, and drove to Baton Rouge. As I climbed aboard the train I met Rev. W. W. Perry, who was on his way to Slidell to help in a meeting, and who, together with Brother T. D. Lipscomb, completed the list of preachers that I met during my week's trip to the country. But there was one other preacher that I met on the lips of dozens of people. You see, Blackwater is just about ten miles from Deerford Church, another point on the Baker charge, where Brother C. A. Battle held a meeting just two weeks before I went to Blackwater. A large number of the Deerford people came to hear and enjoy the services at Blackwater, and I think they all came up and shook hands—the Deerford people all shake hands—and mentioned Brother Battle. One man said: "Now, Brother Gearheard, I'm not trained in Church politics, but the way I look at it, Battle has the quality of voice, the proper dignity of appearance, and big enough sermons to be a Bishop, and I'm in favor of giving him the job if there's any way of doing it."

A. J. GEARHEARD.

THE GERMAN BATTLE HYMN.

A great deal is being said these days in the papers and magazines about the Germans and their battle hymn, Die Wacht am Rhein. One periodical compares its effect to a rapier, keen and cutting, and another goes so far as to say, "das Schrecklichste der Schrecken ist das Singen"—the most terrible of all is the singing. It may be of interest, therefore, to the readers of the Advocate to know just what this most terrible battle hymn is. The following is a more or less close translation:

Die Wacht am Rhein: The Guard at the Rhein.

A startled cry the silence broke
As trumpet blare or thunder bolt:
"The Rhein, the Rhein, the German Rhein,
"Where shall we a defender find?"
"Dear Fatherland, all fear resign,
"Stands staunch and true die Wacht am Rhein."

Through hundreds, thousands, ran the cry,
A hundred-thousand flashing eyes;
Embattled Germans, line by line,
"Will keep the Rhein's dear waters thine."
"Dear Fatherland, all fear resign,
"Stands staunch and true die Wacht am Rhein."

With eyes uplifted to the skies,
With thoughts upon their long-gone sires,
They swear with strength and fire divine:
"Thou shalt be naught but German Rhein."
"Dear Fatherland, all fear resign,
"Stands staunch and true die Wacht am Rhein."

"And if in death our hearts lie chilled
"The German Rhein thou shalt be still;
"For Teuton heroes are by far
"More numerous than thy waters are."
"Dear Fatherland, all fear resign,
"Stands staunch and true die Wacht am Rhein."

"As long as breath of life remains,
"And markman's eye a rifle aims,
"As long as man to man can stand,
"No foeman's foot shall tread thy strand."
"Dear Fatherland, all fear resign,
"Stands staunch and true die Wacht am Rhein."

They swear their oath. On glides the tide,
And banners flutter far and wide:
"The Rhein, the Rhein, the German Rhein,
"In one and all defenders find."
"Dear Fatherland, all fear resign,
"Stands staunch and true die Wacht am Rhein."

Millsaps College, Jackson, Miss. M. W. SWARTZ.

WHY THEY WENT TO WAR.

The British and German White Papers, giving the diplomatic correspondence that preceded the war, have been made public. From these it appears that the various nations involved went to war for the following reasons (accepting each nation's statement of its own case):

Austria. Because Servia would not permit Austrian officials to take part in investigations in Servia into the responsibility of Servians for the murder of the Austrian Crown Prince and Princess.

Servia. Because upon her refusal to accede to this demand of Austria on the ground that she would be sacrificing her own sovereignty, and in spite of her proposal to leave the matter to arbitration, Austria attacked her.

Russia. Because Austria was making war upon Servia.

Germany. Because Russia declined to cease mobilizing her army—a mobilization which Germany believed was directed at herself as well as at her ally, Austria.

France. Because her ally Russia was attacked by Germany.

Belgium. Because her neutral territory, whose neutrality was guaranteed by a treaty signed by Germany, was invaded by German arms.

England. Because Germany had violated the treaty guaranteeing the neutrality of Belgium, of which both Germany and England were signers.

Japan. Because her treaty with England bound her to join with England when the peace of the Far East was threatened.

The impartial historian will some day know how to apportion the final responsibility for the Great War among the nations that entered it. We now merely report what each nation has to say for itself.—The New York Independent.

A TRIP TO TEXAS.

Having learned that change of work is recreation, I left home August 14, over the M. K. & T. System, with Blooming Grove, Texas as my objective, to which place I had been invited to conduct a revival. For more than three hundred miles our journey lay through Missouri. With such immense fields of wheat and corn, with spacious pastures covered with lowing herds, I wondered why food prices should be so exorbitant. In this vast Mississippi Basin the hungry warring nations of Europe may find bread enough and to spare. Sweeping across the border we entered the State of Kansas, one of the granaries of the West. This enterprising, wide-awake commonwealth has clearly demonstrated to the whole world that prohibition will prohibit, and that when the infamous liquor traffic is outlawed you will find empty jails and untenanted almshouses. At Parsons we waited two and a half hours for a Kansas City train, after which we steamed into Oklahoma. This country reminds one of the plane of Jordan, which tempted Lot, because it was even as the garden of the Lord. Added to its agricultural resources are extensive oil fields whose wealth no man can compute. Our route lay through Muskogee, the home of Bishop E. E. Hoss, who is a notable exception to the rule that a prophet is not without honor save in his own country. Not only the hosts of Southern Methodism, but Christian men and women all over the land admire and love him for his godly life and his unflinching devotion to every righteous cause. Mr. Williams, a Southern University man, has been nominated for Governor of this State.

Crossing Red River we entered the Lone Star State. Passing through Denison and Greenville, we reached Dallas, one of the great cities of the West. It would seem that the Titans had been laboring there—everything is laid out and filled in with such huge proportions. Methodism is well in the lead, which could hardly be otherwise with Dr. O. F. Sensabough for Presiding Elder of the Dallas District and his efficient preachers to work the field. At this place is published the Texas Christian Advocate, edited by Dr. George C. Rankin, that fearless champion of righteousness—one of the best loved and worst hated men in the State. The saloon men out there look upon him with about as much consternation as London and Paris regard the war Zeppelins of Kaiser William. When Dr. Rankin's air ship drops a few bombs into the liquor camp a panic ensues equal to the old-time stampede among Texas cattle. Dallas is the seat of our new Methodist University, west of the Mississippi River, which is destined to become a potent factor in the vital work of Christian education. At many other points splendid schools are located, notably the Southwestern University at Georgetown, the Lucy Kidd Key College at Sherman, and the Polytechnic College under the leadership of Dr. Boaz.

Leaving Dallas in the afternoon of August 15, my next stop was at Hillsboro. This is a typical Texas town. Dr. Morris is stationed at our leading church; Dr. Horace Bishop is in the presiding elder's saddle, and things are moving. On a branch road of the Cotton Belt twenty-six miles away, I reached Blooming Grove about 4 p. m. I was met by Rev. Gid. J. Bryan, the pastor, and some of his laymen, who soon placed me in a good room at the hotel. Extensive preparations for the meeting had been made by Brother Bryan and his people. The revival reached many hearts and many homes. The power of God was witnessed in the saving of sinners. Forty-two joined our Church during the meeting, which closed August 26. This is a delightful town and pleasant people; they have a beautiful new church, out of debt. Brother Bryan is in his first year at this church, and is doing a magnificent work. By the by, he is a son-in-law of Dr. Alonzo Monk, and Mrs. Monk was with us in the meeting. I left Blooming Grove on August 27, over the same branch of the Cotton Belt for Corsicana, which is a thriving town of ten or twelve thousand population. The presiding elder of this District is Rev. E. A. Smith, and Brother J. W. Ford is pastor of the First Church. Rev. Neal W. Turner of the Eleventh Avenue Church, and his little son, were drowned about a week ago, and the sad event has cast a gloom over the entire community. Boarding an inter-urban car, I returned to Dallas, fifty some odd miles away, dined at the Busch Hotel, and soon made my way to Fort Worth. A good part of the afternoon was spent with my life-long friend, Dr. John R. Nelson, presiding elder of the Fort Worth District. Dr. Nelson came from Alabama, but has long since taken on Texas ways, and stands among the leaders of our Church. We were taken for an extensive ride in the auto of Dr. J. A. Rice, who is closing his quadrennium at First Church there. Judging from visible signs, I infer that he has done a good work, and is worthy of another good appointment. It was my pleasure to meet Dr. C. R. Wright, the incumbent of Central Church. These men and their co-laborers are doing things on a large scale.

Bishop McCoy, who is to hold the Texas Conferences this year is already popular out there, and his shadow will not grow less as he moves among the people, administering the affairs of the Church and preaching the Word of God. Having known him all my life, I predict a forward movement under his wise superintendence.

Bishop Key, serene and happy amid the infirmities of age, enjoys the love and esteem of his brethren in all ranks.

Great is Texas—great in extent, in resources, in men; and destined to be greater still, for "the thoughts of men are widened with the process of the suns."

When Bishop Berkeley, in his poem on the prospect of planting arts and learning in America, said "Westward the course of empire takes its way," how little did he surmise that on these western shores would rise at length the cynosure, the guiding star of liberty, equality, and the brotherhood of man; that here the experiment of democratic institutions would outstrip the Republic of Plato and the fondest Utopian dreams of ancient sages; that Protestant Christianity would build here an impregnable stronghold and occupy a strategic base from which her militant forces might go forth to conquer and regenerate a resisting world.

Leaving Fort Worth on the evening of August 27, I reached St. Louis in twenty-four hours; finding all well, and plenty of work to do, as I am within a month of my Annual Conference.

St. Louis, Mo. THEODORE COPELAND.

HELP SOME ONE!

Did you ever stop and think,
How a word of love can cheer,
Just a smile or kindly look,
From one you love so dear.

Just a friendly clasp of hand
Will cheer a lonely heart;
How much pleasure we could bring,
If we'd only do our part.

Do all you can to help some one
Along life's weary mile,
If its just a little loving deed,
Or just a little smile.

—Mary Louise Flowers.

The Home Circle

MOTHER'S COMFORT.

I know a little girlie,
With loving eyes so blue,
And lips just made for smiling,
And heart that's kind and true.

She wears no dainty dresses,
No jewels does she own;
But the greatest of all treasures
Is her little self alone.

Her name is "Mother's Comfort,"
For all the livelong day
Her busy little fingers
Help mother's cares away.

The sunshine loves to glisten
And hide in her soft hair,
And dimples chase each other
About her cheeks so fair.

Oh, this darling little girlie,
With the diamonds in her eyes,
Makes in mother's heart a sunshine
Better far than floods the skies!

But the name that suits her better,
And makes her glad eyes shine,
Is the name of "Mother's Comfort,"
This little treasure mine.

—Sabbath Visitor.

THE LITTLE LOAF.

Many years ago there was a great famine in Germany, and the poor people suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take it and come back again every day till the famine is over. I will give you a loaf each day."

The children were very hungry. They even forgot to thank the man who had been kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf except one little girl named Gretchen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as ever. Gretchen, who would not push with the rest, received only a tiny loaf, scarcely half the size of the others. But when she came home and her mother began to cut the loaf, out dropped six shining coins of silver.

"O Gretchen," exclaimed her mother, "this must be a mistake. The money does not belong to us. Run as quickly as you can and take it back to the gentleman."

So Gretchen carried it back; but when she gave the gentleman her mother's message, he said: "No, no; it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a larger one will find blessings that are better than money baked in bread."—Ella Lyman Cabot, in Ethics for Children.

A GIRL'S ASSETS AND LIABILITIES.

"I can row, play golf and tennis, fence, dance, skate," exclaimed Sarah Miggs, in a recent sketch by Miss Baylor; "I can dress extravagantly, I can play the piano and paint atrociously on china, I can speak French and German, I can ride and drive.

"I cannot dress myself. I do not even take care of my hands. I cannot cook a thing. I have no idea how to make coffee or fry eggs, nor how much of anything to give out for any meal. I cannot sew on the machine or with my fingers. I have no idea what servants ought to do, how they ought to do it, or how soon they ought to accomplish it. I cannot take care of children. I faint in a sick room."

Facing such assets and liabilities of a fashionable education, no wonder Sarah declared it something terrifying to become the head of a family on a moment's notice! Yet, sometime in her life, the sudden call to preside over the household of a husband, a son, or a brother comes to the majority of women. What will she do about it? Will she enter upon her duties boasting of the fact that the kitchen is an undiscovered country, and confident that instinct will overbalance her ignorance? Or will she, rather, like Sarah Miggs, acknowledge her deficiencies and rise to meet them?

Sarah made a grand novitiate. What might have been learned almost unconsciously under a careful mother's eye she sought in training classes and the homes of more practical friends. Roastology, bakology, marketology, pathology, nurseology became her study and her practice. It was no easy task, and one which her wealth made apparently unnecessary.

"I am not going to be a fraud as a wife," she insisted against all remonstrances. "I am going to keep my share of the contract. "I am going to take charge of Dick and his house and his children just as if I were a lawyer taking a case, or a merchant setting up a store, or a captain taking command of a ship."

The whole tenor of her future proved that she was right. To row, to play golf, to dress charmingly, to be conversant with the whole gamut of accomplishments is commendable, but no young woman who has not in some degree mastered the intricacies of domestic science is qualified to become the queen of a home, and to arbitrate the destiny of a family.—Lucy Elliott Keeler.

AVOIDING A QUARREL.

An organ grinder, we are told, appeared one day on a city street, accompanied by the usual bright little monkey. A big dog appeared at the same time and seriously objected to the presence of the monkey. The dog broke away from the children with whom he had been playing and made a dash for the stranger, growling furiously.

To the surprise of everyone, the monkey did not seem in the least afraid. He stood perfectly still in evident curiosity, waiting for the dog to come up to him. This disconcerted the dog at once, for he would much prefer to chase something that would run, and not stand its ground.

As soon as the dog was close beside the monkey, the funny little scarlet-coated creature courteously doffed his cap. Instantly there was a laugh from all the bystanders. The dog was nonplussed. His head dropped, his tail dropped between his legs, he looked like a whipped cur and not at all like the fine dog he really was. He turned and ran back home and the laughing children could not persuade him to return. As for Jocko, he climbed upon his master's organ and went peacefully on his way.

Evidently, although only a monkey, he wanted no disagreement, and he knew instinctively that it took two to make a quarrel.—American Messenger.

HIDDEN SIN.

A boy walked into a house painter's shop one day and stood looking at the different colors. The painter had gone out for something, and the boy thought he would investigate a little.

On the floor stood a keg containing fifty pounds of thick white lead, and close beside it was a small one filled with Indian red all ready for the brush. In each was a wooden paddle for stirring up the paint. The boy took hold of the paddle in the smaller keg and held it up, watching the thin red stream which flowed from the end. Something startled him, and he turned quickly and let a single drop fall into the white lead. There it lay, one little spot in the white mass.

The boy was frightened and wanted to repair the mischief which he had done, but he went at it the wrong way. The red paint had not mixed with the white, for the white was too stiff. If he had taken a little stick or the point of his pocket knife he might easily have lifted it out, and there would have been no harm done. Instead, he tried to hide it by stirring it in. At first a little red streak followed the paddle 'round and 'round; soon it disappeared, but some of the lead was stained a very light pink. The boy stirred deeper and deeper, and at last he thought that the red streak was hidden, and it seemed to him that it was all clean and pure as ever. But the first thing the painter said when he came in and looked at it was: "That keg of white lead isn't very white. I wonder what's the matter with it?"

Some of us have tried to do the same thing with the spots in our characters that the boy did with the spot in the white paint. Instead of removing them, we seek to hide them. It's a very poor way. Root a sin out, and you are rid of it; leave it there, and, no matter how well it is covered up, the Master will find it, if no one else does.—The Evangel.

TWO FRIENDS.

"In-a-Minute" is a bad friend. He makes you put off what you ought to do at once, and so he gets you into a great deal of trouble.

"Right-Away" is a good friend. He helps you to do pleasantly and quickly what you are asked to do, and he never gets you into trouble.—New York Christian Advocate.

Christian Advocate.

OFFICE No. 612 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

TO OUR FRIENDS.

The Advocate is feeling appreciably the influence of the present state of financial depression. Therefore, we ask our pastors and other friends to press its claims energetically during the next few weeks. The time when you can give the paper to your people for six months for 50 cents is rapidly passing. Why not take the matter up at once and send us a club of subscribers from your charge? It would help both the Conference organ and the work for you to do so. Let us hear from you, brethren.

SHALL WE APPOINT PROFESSORS TO VANDERBILT?

We are being frequently asked the question, if the men holding chairs in Vanderbilt University who are members of Annual Conferences will be reappointed to their present positions by authority of the Church. Our invariable answer has been that we do not know what will be done, but that we have very positive convictions as to what ought to be done. We do not hesitate to say that we are firmly convinced that it would be a serious and hurtful mistake to make such assignments. All the preachers in our Conferences are expected to be appointed to do a work that is in harmony with the plans and purposes of the Church. Therefore, over every appointment outside of the regular order two safeguards have been placed: (1) there must be a request from an Annual Conference; (2) the judgment of the presiding Bishop must concur as to its wisdom. Either of these overseers may serve as a check upon the other. The Bishop cannot make such an assignment if the Conference disapproves; neither can the Conference override the will of the Bishop in the matter. On this latter point the law of the Church is perfectly clear. In McTyeire's Manual (1910 edition) on Page 26, Section 23, is contained the following explicit statement:

"The request of a Conference that a preacher be appointed to a seminary of learning or other work to which the Discipline permits the appointment of an itinerant preacher, does not put that appointment on a different ground from other appointments, and therefore does not render a compliance with the request obligatory upon the Bishop."

So much for the law in the case. Taking up now the question of the expediency of assigning preachers to teach in any department of Vanderbilt University, we affirm that the making of such appointments would be to some extent an endorsement of that institution. This is a fact so obvious that it does not need to be argued. Are our Conferences and Bishops ready to enter to this extent, or to any extent, for that matter, into co-operation with Vanderbilt University while it has in its possession Mr. Carnegie's $800,000 that was hung up as a glittering prize for a verdict against the Church when the late lawsuit was pending in court? In view of their former course concerning that scandalous transaction, we do not see how they can afford to do anything of the kind. It looks to us as if such action upon their part would be to involve themselves and the Church in a glaring inconsistency. And are we to forget the contradictory statements and unscrupulous methods employed by the Vanderbilt Board of Trust to wrest the University from us, and now place the Church in partnership with them in the work of teaching? May we be spared such a humiliation!

There is also another thing to be considered. As we stated in a recent issue of the Advocate, there is a persistent attempt being made, notwithstanding the action of the last General Conference and the fact that the Vanderbilt Board of Trust has declared that the Church no longer has any rights in the university, to run its Theological Department as a METHODIST SCHOOL. An effort is also being made through the public prints, by ingenious misrepresentations as to the cause of the recent litigation and by appeals to our Methodist people, to secure their patronage for the other departments of the institution and to carry our young people into an environment to be educated from which they are certain to emerge poisoned against the Church. The appointment of a professor from one of our Conferences to a chair in any department of Vanderbilt University would undoubtedly give impetus to these unwarranted and harmful movements. How then can any Annual Conference or any Bishop consent to become a party to it?

But it is said that we appoint men to teach in State colleges with which the Church has no connection; then why not to Vanderbilt? We answer, The conditions are quite different. Our people are part owners of these State institutions and pay their taxes to support them; they have interests there that it is quite proper we should look after. The State colleges are on friendly terms with the Church and do not exert an influence hostile to her welfare. It is to her advantage to co-operate with them in their work of instruction. They do not endeavor to operate as Methodist schools, in defiance of the expressed will of the Church, and have never suffered their students to dance the "Bishops' squirm" or to hilariously burn their bones in a public celebration. If any State institution had borne itself toward the Church as Vanderbilt University has done and was enveloped in such an atmosphere as it is to-day, we do not believe that we would be justified in appointing ministers to its professorships, and, furthermore, we do not believe that it would be done.

But suppose a Conference should ask the Bishop under whose presidency it is being held to appoint one of its members to Vanderbilt, would it not be arbitrary and high-handed for him to refuse to do so? By no means. He would be strictly within his rights. In fact, we think it would be his duty to refuse such a request unless he thought the appointment would be for the good of the Church. If his convictions were against it, as we see it, it would be a censurable weakness for him to subordinate his will to that of the Conference.

Though under the law of the Church each case of this kind that may arise must be handled by the Conference and Bishop having specific jurisdiction, it is a matter which in reality concerns the entire Connection, and it is to be regretted that the voice of the whole Church cannot be heard in settling it. For this reason, we think it would be well for brethren who may assemble in official gatherings anywhere in the Church between now and next January to express themselves on this question. Doubtless it would be helpful to all concerned to know what the sentiment is among our people generally. Apparently this is an issue that must soon be faced, and nothing is to be gained by passing it over until the last moment.

One thing more: We desire to say that in taking this stand in regard to this important matter we have been influenced only by the principles involved and what we have conceived to be our duty. We have nothing personal against any member of the Vanderbilt faculty. We would not alter our position to the least extent if the professors of the new Atlanta School of Theology were substituted in their stead. In determining a policy of such far-reaching significance, we have no right to know any man after the flesh; on the contrary, all should strive to weigh the issue impartially and in the fear of God. The one and only question that deserves to be considered is, What is best for the Church to which we belong, whose honor and sacred interests are in our keeping?

PROGRESS OF THE WAR.

The European war continues to rage with unabated fury, but happily there has recently been no addition to the list of fighting nations. Various reports to the effect that Italy, Turkey, Greece, and some of the other Balkan States were about to plunge into the conflict have been in circulation, but thus far none of them have been fulfilled. The fighting during the past week has generally been favorable to the allies. Instead of besieging Paris, as was expected, the Germans have been repulsed by the French and British forces, and at this writing what seems to be reliable news states that the Kaiser's entire army in France has been forced back sixty or sixty-five miles. The Russian invasion of Germany appears to have been checked, but the Czar's troops have won notable victories over the Austrians and the people of that country are represented to be considerably terrorized. The Belgian soldiers are again becoming active and are menacing the line of communication of the east German army with the homeland.

On the whole, it may be said that the probability of Germany's defeat has become very much stronger than it was in the outset. Indeed, we can now see no hope for her to triumph in the end. Her only chance in the beginning, as we saw it, was to quickly overwhelm France, shut England off the continent, and deal with Russia later; but the possibility of doing this now seems to have passed irrevocably.

But will the war be a long or short one? That depends, in our judgment, upon whether it is to be fought to a complete finish. If it is, it will likely take the allied powers quite a while to crush the Germans and make their way to Berlin, since the latter are undoubtedly great fighters and their country is perhaps more strongly fortified than any other in the world. But we are hopeful that all the combatants will soon have enough of bloodshed and that terms of peace can be agreed upon without continuing the struggle until one or the other side is practically destroyed. Rumors that Emperor William is already in a frame of mind to listen to proposals of mediation were so generally afloat last week that President Wilson was said to have taken informal steps to learn the true state of his feeling.

Elsewhere in this issue of the Advocate we are publishing the President's proclamation, naming Sunday, October 4, as a day of prayer for peace by the American people. We sincerely trust all our pastors and congregations will observe this occasion in the manner that our Chief Executive has indicated.

A GOOD ONE ON THE HIGHER CRITICS.

One of the most striking characteristics of skeptical scientists and theologians is that, while trying to eliminate the supernatural from the Christian religion and the Holy Scriptures, they exhibit a credulity that far surpasses that of any adherent of the orthodox faith. As an illustration of the gullibility of the "critics" and of what weight may be safely attached to their noisily paraded views, we take the following from the Bible Champion (New York)—a periodical which all our preachers and leading laymen ought to take and read:

"Let me tell you a story. There came out in Germany a book entitled 'Romans Dissected.' It purported to have been written by one Professor McRealsham. The name suggests a Germanized Scotchman. Critical analysis shows four well-marked divisions, or sources, from which the Bible book was compiled. In one, Christ is spoken of as Jesus Christ, which would give a J C document; in another as Christ Jesus, which would give the document C J; in another he is spoken of as God, but as this was subdivided for an alleged sufficient reason, there were yielded the documents G1 and G2. Thus there were derived G1, G2, J C and C J. The evidence was presented in minute detail, and the demonstration seemed complete—as perfect as that for any Pentateuchal analysis. The 'scholars' bit. The book was hailed with delight, and it was declared to mark a great step in the progress of higher criticism. In a second edition it was translated into English, and the facts came out. And who is Professor McRealsham? He is the late Professor Charles M. Mead of the Hartford (Conn.) Theological Seminary. He wrote the book as a take off, a joke, to show the absurdity, the groundlessness, of the claims of the higher criticism. It was a real sham. His achievement was a fine exhibition of what 'learned ingenuity and a lively imagination' can do."

MANSFIELD MAKES FINE BEGINNING.

President Bobbitt sends us the following brief message by wire: "We expect to have more students by the first of October than ever before in the history of the College. Another music teacher is needed. Our art display and equipment are most superior. We are thankful to God, and grateful for the help of our friends."

This news is indeed gratifying. Brother Bobbitt is a leader who brings things to pass. There are bright days ahead for this meritorious institution.

PERSONAL AND OTHER NOTES.

Mrs. J. D. Barbee, of Greenville, Miss., went to Memphis, Tenn., last week on a visit to relatives and friends.

Writing on September 8, Rev. A. H. Williams, of Shannon, Miss., says: "I held a good out-of-town meeting last week. Fourteen members were added to the Church."

In the revival meeting now in progress at Pineville, La., Rev. J. F. Dring, the pastor, is being assisted by Rev. E. B. Roy. Considerable interest is being manifested in the services.

Rev. C. C. Miller, of Monroe, La., assisted Rev. L. C. Wilson in a series of revival services at

Mer Rouge, La., last week. We are not informed as to the results of the labors of these brethren at this writing.

Rev. J. A. Bowen, of Birmingham, Ala., is assisting Rev. J. H. Moore in a meeting at Magnolia, Miss., which began on Wednesday evening, Sept. 9.

Rev. J. W. Price is having quite a successful year at Benton, Miss. He will give us an account of what has been accomplished, above his own signature, next week.

Rev. J. W. Ramsey will begin a series of revival services at Mendenhall, Miss., on the fourth Sunday in September. He will be assisted by Rev. C. W. Crisler, of Hattiesburg.

Read Rev. R. W. Vaughan's statement concerning the needs of the Louisiana Orphanage which appears on another page. Surely our people will quickly respond to such an appeal.

The Magnolia (Miss.) Gazette of September 9 says: "Rev. N. E. Alford has returned home after an absence of several months. He has been visiting his son, Rev. J. M. Alford, of Columbia, La."

We make grateful acknowledgment to Rev. Robert E. Selby, of Sumrall, Miss., for several trial subscriptions to the Advocate. He reports that the work is progressing favorably in his present promising field.

Rev. R. H. Harper preached an interesting sermon at the Parker Memorial Church of New Orleans last Sunday morning from Philippians 2:5. He was greeted by a good congregation who gave close attention to his message.

The Rev. Mr. Stasio of Chicago, formerly assistant editor of La Fiacola, an Italian religious paper, has been appointed by Bishop Thirkield pastor of the Italian Methodist Episcopal Church at Esplanade and Chartres Streets, this city, and has entered upon his work.

Rev. R. O. McClure, who for the past two years has served acceptably the St. Charles Avenue Methodist Episcopal Church of this city, has been transferred to Ohio. Dr. J. E. Scott, a foreign missionary, will minister to the congregation thus left without a pastor until one is secured.

The following brethren, to whom we have not made acknowledgment elsewhere, have our thanks for two or more subscriptions to the Advocate, forwarded within the past week: Rev. J. C. Ellis, Homewood, Miss., 5; Rev. W. H. Saunders, Fernwood, Miss., 3; Rev. J. Y. Bowman, Utica, Miss., 6.

Mr. Olin P. Ader, writing of the recent Junaluska Bible Conference in the North Carolina Christian Advocate, says: "Dr. H. M. Du Bose gave us two addresses that were royally rhetorical and profoundly well-prepared—one on "The Superiority of the Hebrew Religion to Other Faiths," and the other on "The Consciousness of Jesus."

Rev. and Mrs. J. A. Wells, of Topisaw, Miss., have the sympathy and prayers of many friends in the great sorrow which has come to them in the loss of their little son, who was transplanted to the heavenly home on August 27, 1914. At such a time how sweet are the precious promises contained in the glorious Revelation that God has given us!

A dispatch from Utica, Miss., to the New Orleans Item, bearing date of September 10, says: "A protracted meeting of ten days' duration was closed at the Methodist Church here on Wednesday, the 9th inst. The pastor, Rev. J. Y. Bowman, was assisted by Rev. J. E. Williams, of Gloster, Miss. There were several accessions to the Church."

A joint quarterly conference, in which six pastoral charges in the Aberdeen District will participate, will be held at Houston, Miss., by the presiding elder, Rev. J. W. Bell, on Monday, Sept. 21. The visiting brethren will be guests of the Houston congregation, of which Rev. R. P. Neblett, who is winding up a successful quadrennium, is the energetic pastor.

The Texas Christian Advocate of Sept. 3 contained a trenchant and interesting article from the facile pen of Mr. J. D. Barbee, Jr., of Greenville, Miss., entitled "Biblical Vivisectors." This alert layman has scant patience with the higher critics and sounds a warning against having them in our Methodist theological schools which is quite timely and impressive.

Dr. Dunbar Rowland, of Jackson, Miss., Superintendent of the Mississippi State Department of Archives and History, was an appreciated caller at the Advocate office last Saturday afternoon. He and Mrs. Rowland had come to New Orleans en route to Pass Christian, Miss., where they will spend a few days resting and enjoying the refreshing breezes from the Gulf.

Rev. T. H. Lipscomb, of Starkville, Miss., has lately been assisting some of the near-by brethren in protracted meetings. Brother Lipscomb is one of the most promising young men in the Southern Methodist Church, scholarly, sound, and evangelistic. He ably represented the North Mississippi Conference at the recent educational meeting at Lake Junaluska, North Carolina.

We are pleased to know that, after an illness lasting four months, Rev. I. L. Peebles, of Meridian, Miss., is able to resume his "loved employ." We trust that all traces of his illness will soon vanish and that this valiant soldier of the cross will have the strength to bend his bow as in the days agone. Let the brethren keep him busy, but not overwork him until his health is fully restored.

Rev. I. T. Reames, who for many years has been one of the most active and useful members of the Louisiana Conference, is now connected with the Methodist Orphanage at Ruston, La., as assistant superintendent. Brothers Reames and Vaughan are a fine team and we feel sure that this important interest of the Church will be well cared for under their joint management.

"We are moving along very well here. I think that we have everything pretty well in hand, and I am expecting to make a fairly good report when the Annual Conference meets at Columbia next December." So writes Rev. W. L. Blackwell, of the Vancleave (Miss.) charge. This faithful pastor is also remembering the Advocate in his rounds, with some success, as is attested by our subscription files.

From the St. Helena Echo (Greensburg, La.) of Sept. 11, we take the following: "The presiding elder, Rev. H. W. Bowman, held quarterly conference at Center Church, an appointment on this charge, last Saturday and Sunday, and the pastor, Rev. R. V. Fulton, has followed the occasion with a meeting, which is reported to be quite a success. He is being assisted by his brother, Rev. J. B. Fulton, of St. Francisville, La.

We acknowledge, with appreciation, the reception of the following invitation: "Mr. and Mrs. M. A. Taft will give in marriage their daughter, Lucy Alice, to Rev. Irby Fox Holland, on the evening of Thursday, the 24th of September, 1914, at 8 o'clock, at their home, 2320 Highland Avenue, Nashville, Tenn. The honor of your presence is requested." We extend in advance to the contracting parties our congratulations and best wishes.

Brother C. M. Porter, of Opelousas, La., writing on September 7, says: "We are rejoicing this evening over the arrival in the parsonage at this place of a young Bishop, little G. A. Morgan, Jr. He weighs ten pounds and is as fine as split silk." We share the joy of the happy parents and their friends over this precious gift of the Heavenly Father, and pray that a kindly Providence may watch over the little one and bring him to a worthy and useful manhood.

Rev. W. W. Woollard attended the dedicatory exercises of the First M. E. Church, South, of Water Valley, Miss., last Sunday, this fine structure having been erected during his pastorate there. The sermon of the occasion was preached by Bishop W. B. Murrah. Rev. T. H. Dorsey, the present pastor, deserves much credit for having wiped out the indebtedness on this handsome house of worship, thus making it possible to formally set it apart to sacred uses.

A postal card, written by Dr. T. B. Holloman on Sept. 10, reads as follows: "I write to tell you of the splendid opening of Port Gibson College. President O'Neil kept busy during the summer and the fruits of his labors are showing up finely. More than 70 students enrolled the first day, and others are coming. It looks as if the institution will be taxed to its full capacity." We are delighted to receive this good news, and we trust that this historic school will have the best year in its entire history.

Rev. A. W. Turner, of Shreveport, La., writes: "Rev. F. M. Freeman, our pastor at Natchitoches, has just submitted to an operation at this place for fistula, which is very painful; but he is doing well, and if he continues to improve, will be able to leave the sanitarium in Shreveport by Sept. 20th. We have a local option election on in Jeff Davis Parish and I feel sure that the 'drys' will win." We regret to be informed of Brother Freeman's illness, and we trust that his recovery will be speedy and complete.

In a business note to our office, which brought us some names for our subscription files, Rev. A. J. Bonnette, of Sulpbur, La., adds the following statement: "Mrs. Bonnette and I have recently returned from a month's vacation spent at the Seashore Campground, which was made possible through the kindness of our good people at this place. We greatly appreciate this and other tokens of love and esteem that they have shown us. May the Lord bless them and prosper the work of their hands."

We have in hand a note written on September 9 from Barland, Miss., and signed by Mrs. W. H. Smith, Mrs. E. B. Barland, and others, which reads as follows: "Rev. Geo. G. Yeager has just closed here one of the most wonderful meetings ever held in this section of the State. There were probably not less than 500 or 600 people at the service last night who confessed to having been blessed during the revival. All who heard Brother Yeager believe that God has sent him forth with a message to the world. Pray for us."

Rev. George S. Sexton, pastor of our First Church at Shreveport, in a business letter to the Publisher, makes the following reference to the splendid charge which he is serving: "Our work is progressing very well here. We have had 200 accessions to our membership thus far. All the benevolences of the Church have been provided for by subscriptions, and we have $2000 over as 'a special' for missions. We hope to make a satisfactory report to the approaching Annual Conference." This is indeed a fine showing.

The Epworth League of the First M. E. Church, South, of Alexandria, La., recently conducted "a red and blue contest" to raise money for benevolent purposes, and nearly $75 was realized. As a part of the plan, the losing side will give an entertainment to the winners. This fine band of young workers is making extensive preparations for "rally day" exercises, which will be held next Sunday. Invitations to attend are being sent out to all the young people of the city who are not members of the League or any similar organization.

Rev. S. D. Howard, our pastor at Baker, La., passed through New Orleans last Friday on his way to Barnado, La., where he was booked to assist Rev. H. C. Murphy in a meeting. While waiting for his train, he brightened our sanctum with his genial presence and we greatly enjoyed his visit. Brother Howard spoke encouragingly of the work in his charge and had many kind things to say of the brethren who have lately assisted him in meetings, among whom were Rev. W. E. Thomas, Rev. C. A. Battle, and Rev. A. J. Gearheard.

Rev. N. B. Harmon, of Yazoo City, Miss., writes: "Dr. Burrus Fearn, of our China Mission, is here on a visit to his sister, Mrs. Helen Graves. Later he will visit his brother, Mr. Tom Fearn, of Flora, Miss. He looks to be somewhat heavier than he was when last in America before this visit, but the same zeal for his work inspires him. How that grand old hero, Dr. Charles Green Andrews, Dr Fearn's uncle, if living, would rejoice to meet him in the United States again! Dr Fearn says the Kaiser of Germany feels so certain he and God are on the same side in the European war that he fears a prolongation of the titanic struggle."

Rev. H. S. Spragins, the capable presiding elder of the Greenville (Miss.) District, states that the financial depression resulting from the cotton situation in Mississippi has stopped all the church enterprises that were under way in his "diocese." This check to the forward church movements that had been launched in the great Delta will be only temporary. That section is immensely rich in its resources, and with Brother Spragins and his faithful co-workers on the ground to care for the interests of Methodism, things will soon be proceeding with their usual swing. It doesn't hurt much to have to exercise a little patience now and then; indeed, it is often a pretty good discipline.

We take off our hat to Rev. Thos. J. Norsworthy, the well-known evangelist, who secured during the recent Bluff Creek (La.) Camp Meeting a club of 16 subscribers to the Advocate. Brother Norsworthy seldom, if ever, conducts a revival within the bounds of our patronizing territory without introducing the Conference organ into a number of homes not before receiving it. He believes that a good way to conserve the fruits of his evangelistic work is to place the church paper in the hands of those who have been spiritually quickened, and in this he is manifestly right. The news of the expanding Kingdom of our Lord is needed in order to develop an intelligent and virile type of Methodists.

Rev. Wm. Schuhle, presiding elder of the Monroe District, says: "Rev. G. D. Purcell, of Oak Grove, La., has recently had in his charge a fine meeting, in which he was assisted by a local preacher, Rev. J. A. Taylor. There were 56 additions to our Church." We have in hand from Brother Purcell a report of his labors in his present field, which shows that the Master has wonderfully blessed his efforts. It reached us too late for this issue of the Advocate, but will appear next week. It greaty rejoices us to know that our esteemed friend is having such a fruitful ministry, which is worth more than all the honors of the Church. Evidently he must have a faith and zeal akin to those of his sainted grandfather, who was a Methodist of the best type and whose ardor to extend the Kingdom of his Lord knew no abatement.

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.—Carlyle.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save much time all around. Otherwise the obituaries will be edited down to 200 words.

The death angel bore away from the home of Mr. R. R. Bynum on July 27, 1914, the spirit of his sainted wife, Mrs. JANE LEWIS BYNUM. She was 55 years of age, and was the daughter of Rev. J. E. Lewis. She was married on March 25, 1878, to Mr. R. R. Bynum, and was a faithful wife and devoted mother. She leaves a husband and 6 children to mourn their loss, besides a host of friends whose hearts are wrung with grief over her departure. Mrs. Bynum joined the Methodist Church at the age of 14 years, and ever afterwards lived a noble, examplary life. She has gone to receive her rich reward and to live throughout eternity with Christ Jesus in that glorious city where there is no night. We tender our heartfelt sympathy to the bereaved ones, and can only commend their broken hearts to a loving Savior who doeth all things well. To her feeble companion, as he comes to the evening of his life, may God grant that sweet abiding peace in his soul that passeth all understanding!

A FRIEND.

J. A. WELLS, Jr., infant son of Rev. and Mrs. J. A. Wells, of Topisaw, Miss., was born on Oct. 18, 1913, and passed from earth to heaven on Aug. 27, 1914. For 10 months and 9 days he brightened the home of the fond parents, filling their hearts with joy and glad anticipation of his development into strong and useful manhood. He was sick about two weeks when he went to be with Jesus. It was indeed hard to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," but God's grace and his Word of promise gave victory. A short service was held at the parsonage home for the benefit of the many sympathizing friends and the grief-stricken mother, whose physical condition made it impossible for her to go with the body of the little one to its final resting place in Newton County. It is indeed comforting to know we have a Father in heaven who cares, and who has given us his sure Word of promise to strengthen and help in hours like this. The precious little one is not dead, but is "safe in the arms of Jesus," where he awaits the home-coming of those left behind. May his presence there make the thought of heaven more dear!

W. H. LEWIS.

BATON ROUGE DISTRICT NOTES.

The presiding elder has completed three rounds of quarterly meetings, and through the blessings of God, has been able to meet every conference, and be on time at each of them. He has traveled nearly 4000 miles, has preached 151 times, has held 60 quarterly conferences, and visited and preached in 55 different churches and communities. He has not been idle. He has had quarterly communications with the 257 stewards, and likewise with the 20 pastors.

The work is moving on nicely and prosperously, under the guidance of the twenty faithful pastors, of whom none have laid off or gone on a vacation. Every man in the district has been faithful. Not a complaint from an official against a pastor has been heard thus far. This much, in general. There are some points worthy of special mention.

J. D. Harper, the faithful itinerant of many years, and the oldest in the district, knows nothing of the number of years which have gone, but he pushes his work with vigor and amid the most trying conditions, has succeeded in completing a beautiful house of worship at Zachary, to replace the one burned in the spring.

J. A. McCormack has completed a splendid two-story house for a parsonage at Franklinton; this is the best parsonage in the district, except the district parsonage built in Baton Rouge last year.

P. H. Fontaine leads the district in point of accessions, having received 80 into the Church. P. O. Lowrey is next in accession, with 46.

S. D. Roberts, one of the youngest men in the district, is easily in lead of the circuit preachers on the amount raised for the benevolent claims, and likewise in the possession of a ten-pound Bishop at his parsonage home.

F. B. Hill, the Englishman at Wilson, has the affairs well in hand in that charge, and with his experience of 25 years in the Wesleyan Connection as a lay preacher among sailors, is getting hold of the railroad men in his town.

Mangum at Keener Memorial, Baton Rouge, is doing well. He will complete his church this fall, and this will give us a splendid second plant in this growing city. We need to branch out here, and the third church should be planned for in the near future. Drake, at the First Church, moves steadily forward, and beside the work of this large church, looks well after the missionary work of the Conference. If you want missionary information, write to Drake; he is full of it.

Howard, at Baker, is winding up his fourth year in good shape and will be ready for the "Spiral Glide" at the annual meet. Hoffpauir, on the Port Vincent charge, is doing his part well. He is certainly faithful, but we fear his report will be short, though it will not be through any failure on his part.

J. B. Fulton, at St. Francisville, has the love, affection, and confidence of his people, and with the splendid meetings he has held (not fruitful in accessions, yet very fruitful in the building up of the Church), will report a substantial increase over last year.

R. V. Fulton, on the St. Helena charge, is doing fine work. He will report one new building at Pine Ridge, and an organization effected at another point. J. B. Williams has his work in hand at Ponchatoula, and with the gracious revival at Wesley and the one at Springfield, and with one to be held in Ponchatoula, this work will stand in the front rank.

J. F. Foster, our handsome bachelor at Amite, is doing good work in that charge, and outside of it he is helping the brethren, and good results will be accomplished. W. L. Hunter, at Hammond, has the work in hand. No great showing can be looked for there, as the development moves slowly, but there is advancement and the outlook is more hopeful than it has been in the past.

J. W. Harper, on the Denham Springs charge, has held all his meetings. The full results are not known now.

J. S. Rutledge, at Pine Grove, is active, and the work is progressing. This is a hard field, but Rutledge never stops to consider the hardness; he forges right on.

J. W. Brown, on the Tickfaw work, is doing his work faithfully. He holds class meetings with individuals, and sometimes his questions fasten deep in their consciences. He has done faithful work. Murphy, on the Mt. Herman charge, has done fine work. This charge is difficult. It has but little promise, but with determination, Brother Murphy has gone forward with his work.

The whole district will show advance on all lines, and we thank God and take courage.

H. W. BOWMAN.

Baton Rouge, La.

FLORA, MISS.

Dear Dr. Meek: My association with Brother Grice at the Pleasant Ridge Church was very helpful to me. Brother Grice is a capital fellow and is thoughtful of the preacher who helps him. Being with him made me love him more. I also had the pleasure of spending a few hours with Mrs. M. L. Knight, of Hazlehurst. It was sad not to meet my good friend, Dr. Knight.....My meeting at Bentonia was a success. There were 3 accessions to the Church. Brother Hunt did some very fine preaching which was helpful to me and my people. Three children were baptized.....I held a four days' meeting at the Kearney schoolhouse recently. The people were much revived, and 3 children were baptized there.....On the fourth Sunday in August I held a meeting at Livingston which resulted in 2 accessions to the Church there, and was very helpful to all the members of that church. This church is famous, not only for its present loyal membership, but for the good people who have composed its membership for the past fifty years. They have splendid homes and possess the old-time hospitality.....After filling my appointment at Bentonia on the fifth Sunday I was carried from Eden by good Dr. Smith in his car, being accompanied by Brothers Price and Clide Stewart. We were delayed some time by the car refusing to go, but got to Zeiglerville in time for preaching on Monday night, where Brother Price, the man who delights in the fact that he is a Tennessee animal or preacher, had all things in readiness. We had a great meeting, lasting 8 days. A number of men were converted who began at once to pray and talk in public. One infant was baptized, as were also most of the 45 persons who were received into the church. The people generally were much interested, great crowds came to the services, and further results are expected. I am indebted to many of the people for their good care while among them, especially to Dr. Smith and Brother B. C. Stewart and family. I cannot refrain from mentioning the bachelor stewart, Brother Charlie Anderson, who goes with the preachers and cares for them. I have never seen a more loyal man to his Church and the preachers. A Sunday school was reorganized at Zeiglerville and arrangements made for the organization of a missionary society on the day after the close of the meeting. There are great possibilities in this church. I do not think I have ever seen a finer class of young people anywhere..... My people had the pleasure of having Brother Sullivan, of Millsaps College, with them on last Sunday and I hear good things said of him. Next week I am to help Brother King, at Dover, and then I am done with meetings for this year, as far as I know. The Lord is good to us and we are happy, and believe that our God will see that all things work together for our good.

M. L. WHITE.

Tidings From the Field

Kilmichael, Miss.

We have just closed a good meeting at Kilmichael. On the last night of the meeting we gave the right hand of fellowship to 17, and 7 were received for baptism. Brother Gladney is fine help in a revival. We have received into the Church at Kilmichael 24 members up to date, and have received 40 new members on this charge. We have one more meeting to hold. Any church will be blessed to which Brother Gladney ministers. —J. J. Garner.

Pearl Circuit, Miss. Conf.

On Sunday, Sept. 6, we closed a glorious revival at Pearl Hill Church on the Pearl Circuit. Evangelist B. H. Sommers assisted me in the meeting. He preached the gospel in its purity and power, and it went to the hearts of the people. The Spirit of the Lord was consciously with us in great power. We had 25 additions to the Church by profession of faith. The Church was spiritually revived. On the last day of the meeting we organized a mid-week prayer meeting. .....We are now in the midst of a revival at Edinburg. May God's people pray mightily for the out-pouring of the Holy Spirit upon the minds and hearts of the people of the Pearl circuit, that it may become a power for the cause of Christ and in winning souls.—A. L. McQueen.

Myrtle, Miss.

Dear Advocate: The revivals at all of the churches on the Myrtle charge have been held with splendid results. Rev. A. M. Bennett, who has recently taken unto himself a wife, was with me last week, and he preached good, helpful sermons. He preaches much better than he did before he had a life partner. Brother Lee Lipscomb did some great preaching here at Myrtle, as also did Brothers S. B. Myers and J. D. Wroten who were with me at other points on the work. Our Conference benevolences are practically all subscribed and the work is in good condition. We are sending some of our boys to Millsaps College this week, and one young man from this charge will give himself to the foreign missionary work.—E. H. Cunningham.

Wyatt's Chapel, North Miss.

Dear Advocate: I have been anxious to see a good, long letter from our good pastor all the year. We have had a good year at Wyatt's Chapel, and have a progressive Sunday school. The Lord gave us on the fifth Sunday in May as good a Children's Day as is generally observed anywhere. It was good to be there and hear our precious children recite and sing praises to God. Our choir did its best. We had a good collection and a good dinner. July 31st was another good day. It was the occasion of the union picnic for the Main Street and Wyatt's Chapel Sunday schools. On the fourth Sunday in August our revival services began, Brother Nelson doing the preaching and giving us fine sermons. We were rained out a few times and only had 3 accessions to the Church, but we hope and pray that the good seed sown will yet bring forth an abundant harvest. These precious young people and children are very dear to us. We do want them all saved. Please pray God to ever be with me and to help me as a teacher to be a shining light, that others seeing my good deeds may be profited by my example. Let us be prayerful and press on.—"Old Mrs. Superintendent."

Pelican, La.

Mr. Editor: We have in some respects had a great year on the Pelican charge so far. Brother H. P. Young, of Shreveport, came to us at Pelican the last week in July and for 10 days preached the most powerful sermons I have ever heard. We had quite a number of conversions, but not as many as we felt there should have been.....We were assisted at Mitchell by a young man who had just been licensed to preach, Brother Robert A. Bozeman. He is a wonderful success as a revivalist, and stirred the community as it had perhaps never been stirred before. There were 50 or 60 conversions or perhaps more. We couldn't keep up with the number. The church there has taken a forward move, and eternity can only reveal the results of this meeting. Men were converted at home, on the road, and everywhere. Such crowds I never saw, in spite of the rain that came once or twice a day. The Lord led the way with wonderful success. .....At Bethel I held my own meeting, being disappointed in my help; but the Lord was with us, and while we did not have very many in attendance, as this is a sparsely settled community, we had a fine meeting. One choice young man of this church has given himself to the ministry. "The Lord hath done great things for us, whereof we are glad."—W. F. Henderson, Jr.

St. Joseph, La.

We have just closed a most successful revival at this place. Rev. W. W. Holmes, of Ruston, did the preaching, Mr. R. N. Jeffrey, of Shreveport, conducted the song services, and Miss Lila Hunter, of Waterproof, presided at the organ. Brother Holmes' sermons were of a scholarly, as well as a highly spiritual, order, and by his genial manner and pleasing personality he endeared himself to the whole community. Brother Jeffrey sang with much of his old-time power, and by the gospel of song lifted his hearers nearer to God. Miss Hunter played with much skill and by her faithful and efficient service added not a little to the success of the meeting. There were 14 accessions to the Church—12 by profession of faith, and 2 by certificate. Nor were these 14 names added to the church roll the largest benefit derived from this meeting. The church itself was lifted up and a new spirit created within it; professed Christians were made to form new resolutions to give more service to the Master's cause; broken friendships were restored, and the community was made to feel and appreciate the power of the Gospel. Verily, "The Lord's hand is not shortened, that it cannot save." We confidently believe that this ten days' meeting will prove to be the beginning of a new era in the church life of St. Joseph, and we ask the readers of the Advocate to join the pastor in a prayer that it may be so.—George Fox, P. C.

A PASTOR'S REPORT.

Dear Dr. Meek: I was somewhat surprised when the appointments of the Louisiana Conference were read at Crowley last December and I was read out to the Logansport charge for another year (though I suppose that I was not the only preacher who was surprised, for I judge that others expected a move and did not get it and doubtless some did not expect to move and were moved). However, I entered upon my second year on this charge with confidence in my people and faith in God, and the work has prospered beyond my expectation.

In entering upon the work this year, I asked the Lord to give us 100 accessions on the charge, and my prayer has been more than answered. I have already given an account of our meeting at Logansport, which was held in June. On the first Sunday in August I began my meeting in Bethel, doing my own preaching. We had quite a number of conversions and reclamations, and 17 accessions to the Church on profession of faith and 2 by certificate. The meeting there closed at the end of the first week.

On Monday, after the second Sunday in August, I began my meeting at Longstreet, doing my own preaching until the following Thursday, when Rev. H. T. Young came to me and continued the preaching for nine days. We had 36 accessions on profession of faith and 2 by certificate.

On Saturday, before the fourth Sunday in August, our meeting at Bell Bower opened: I did the preaching myself until the succeeding Thursday, when Rev. J. Cude Rousseaux came to my assistance and remained through Sunday. He did all the preaching after his arrival, except one very able sermon which was preached by Rev. W. H. Coleman, presiding elder of the Shreveport District. I left the Bell Bower meeting at the close of the service Friday night, leaving both Brothers Coleman and Rousseaux there, and up to that time we had received 7 members by profession of faith and 3 by letter.

Now a word about the two young men who assisted me in my last two meetings. Some of the people at Longstreet say that Young is the greatest preacher in the land, and he is indeed an excellent preacher. And some of the congregation at Bell Bower pronounced Rousseaux the finest preacher that they had ever heard, and he is unquestionably a man of unusual pulpit gifts. No preacher will make a mistake to get either of these brethren to assist him in a meeting.

On last Friday Brother Coleman, our presiding elder, preached at Bell Bower at 2 o'clock p. m., and to say that he preached a great sermon is putting it mildly. After the preaching service, our third quarterly conference was held with good reports from each church in the charge. We have a new woman's missionary society which was organized by Mrs. R. E. Bobbitt during our meeting at Longstreet. At the close of the service last Friday night, we had received 102 members during the year, and I feel sure that when I hear from the last four services at Bell Bower, the number will have grown.

I have assisted the following brethren in meetings this year, with good results and pleasant associations at each place: Rousseaux at Zwolle, George at Girard, Bamburg at Downsville, Sloane at Harmony Chapel, and I am now with Holladay at Coushatta. Some of these meetings have already been mentioned in your columns. With best wishes to the Advocate, I am yours faithfully,

FRANCIS R. POWER.

Aug. 31, 1914.

MILLSAPS COLLEGE NOTES.

By G. L. Harrell.

The work on the new building is progressing as rapidly as could be expected in view of the recent rains and the delay in receiving materials. It will be a matter of interest to all the old students of the college to know that practically every brick of the old building went into the construction of the new one. Where they could not be used otherwise, they were crushed in a large machine and used in the concrete work of the new building.

The James Observatory has been placed in commission again and will be used regularly in connection with the work of astronomy during the next session.

We are now very near the opening of the session and the outlook for a good attendance is promising. There is no doubt, however, but that the strained financial conditions, due to the European war, will reduce the enrollment in all our institutions and we will of course be among those who suffer from that cause. As this is true, let every friend of Millsaps College rally now to the support of the institution and make an effort to induce some boy to come to Millsaps for his education.

In this connection it will be of interest to note that the alumni are taking a more active part in the way of organizing for work. The president of the Alumni Association has recently appointed a committee consisting of one member from each class to work for a closer union and greater co-operation among the alumni. It is hoped by this means to impress upon those who have attended the college the debt that they owe their Alma Mater, and to inspire them to come to a great reunion when the college celebrates its quarter centennial about three years from now.

Professor B. E. Mitchell, the new Professor of Mathematics and Surveying, is spending the few days of his vacation in Vinita, Okla.

Professor H. C. Henderson, who comes to assume the work of Professor Noble during his leave of absence, spent several days on the campus recently. He left on the morning of August 26, for Slaughter, La., where, on the 27th, he was married to Miss Elizabeth Upton, daughter of Professor and Mrs. L. L. Upton and granddaughter of the sainted Rev. T. J. Upton, for a long time a member of the Louisiana Conference. Professor and Mrs. Henderson will be at home on Millsaps Campus after September 12.

Dr. Kern is spending the latter days of the summer in the home of his father in Winchester, Va.

Drs. Watkins and Sullivan have been engaged during the entire vacation in canvassing for students. Perhaps the most extensive campaign that the college has ever made for patronage has been carried on this summer.

Dr. Swartz is now busy having the various athletic grounds put in shape, especially the tennis courts.

Judges Whitfield and Reed have been out of the city on their vacations.

Professor Lin has been doing some work at Cornell during the summer, but will be on hand at the opening to take up his additional duties as Secretary of the Faculty.

Professor Ricketts, the oldest member of the faculty in point of service but the youngest in spirit, spent a part of his vacation with relatives in Greenville, S. C. On his way home he paid a visit to the farm of his son, Edwin, near Birmingham, Ala. He reports having had a most delightful trip and is now ready to begin the work of the new session. I am sure that every student who has attended Millsaps College during the last twenty years will join in wishing a long life and health to Robert Scott Ricketts.

MATHERVILLE, MISS.

Dear Brother Meek: This is my fourth year on this charge, and thus far it has been the most satisfactory year of the quadrennium. Two nice little churches have gone up since the Annual Conference. One is at Threadville, the credit for which should largely be given to Brother Davis, as he had the enterprise already on foot when this congregation was added to my charge. It yet needs to be painted, which will be done shortly. The other Church is at Salem and has Sunday school rooms attached, and is, so far as I know, the only country church in the Meridian District that has. It has also been given two coats of paint. Besides the construction of these two churches, some repair work has been done on the parsonage.

We have held three meetings and yet have five to hold. We have been assisted by Rev. H. E. Raley, Rev. B. L. Sutherland, and Rev. J. W. Thompson. Under Raley's preaching, there were six accessions on profession of faith and the Church was greatly revived. When Brother Sutherland wrought with me, great good also was accomplished. Both of these meetings closed too soon. The third meeting lasted eight days and was a success from the first service. We usually had from 25 to 50 at the altar, and 27 persons joined the Church. On Wednesday a very fine boy, about 18 years of age, stepped up on the platform and stated to the people that he had been fighting a call to the ministry. We had him preach twice before the meeting closed, and my! how the people fell down at the altar and found the Lord!

Brother Thompson left me on Thursday night. I preached Friday morning, and among those at the altar, was one of our local preachers. That night he gave a message from the pulpit and the Lord most wonderfully used him. About 40 came to the altar and were definitely blessed.

The meeting throughout was remarkable. People found the Lord before the preaching hour in the prayer services. The young preacher settled the question of his call to the ministry in the woods at home. Sometimes as many as five, ten, or fifteen persons would be shouting at once. A number of family altars were established, a prayer meeting was organized at the church, and another Sunday school was started in connection with the one that they already had. It would be hard to estimate the number of conversions, of which there were many, and quite a number of Christians were baptized anew with the Holy Spirit. For all this, we give God the praise.

ALGIE OLIVER.

FARMERVILLE, LA.

Dear Dr. Meek: I have been thinking for at least six months that I would write the Advocate, giving a few dots in regard to my work, but have just put it off from time to time, until now; so here I come.

In the first place, allow me to congratulate you upon your success in giving us such a splendid paper, which I enjoy to the fullest. When we came on the work last December from Texas we found it somewhat disorganized. The parsonage had been burned and that, too, without a dollar of insurance. Several of our most substantial members had moved away and things generally looked gloomy.

One of the first things we did was to solicit funds with which to rebuild our parsonage, an undertaking in which we succeeded beyond our fondest expectations. The people, in spite of their poverty, responded to our appeal nobly. The response came from all the people — Methodists, Baptists, Methodist Protestants and Presbyterians, as well as non-members. So we got busy and by doing a large part of the work ourselves we soon had the building finished to such an extent that we could occupy it. So we moved into it, but continued our carpentering until we have at last finished one of the nicest and most convenient parsonages in the Conference. And what is best, we only owe a little over $200 on it.

We are trying to re-organize the work as best we can and have made some progress along all lines. Three out of our four meetings have been held to date: one at D'Arbonne, one at Marion, and the other at Farmerville.

The one at Farmerville resulted in very little visible good, but at the other two there was much good accomplished. We had splendid audiences, at both the day and evening services. Five were received into the Church at D'Arbonne by baptism, and three at Marion by vows.

Rev. E. L. Cargill assisted me at Marion, and allow me to say that the preaching was excellent and that Brother Cargill carried away with him the respect, love, and esteem of all. Rev. W. T. Currie did the preaching at D'Arbonne, as has already been reported. He is splendid help.

We have received 19 members up to date, 10 by letter and 9 by vows, and have organized one woman's missionary society with 22 members. Our finances are short owing to two reasons, viz: our membership is largely made up of women and children, and we have had to call upon them so heavily for funds for the parsonage and its furnishings.

Upon the whole, we expect to make a good report at Conference and we ask the united prayers of the readers of the Advocate in our behalf. Allow me to say in conclusion that we serve an excellent people.

Your Brother in Christ,

A. J. COBURN.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Fourth Round.

Bonita .....Oct. 4,
Mer Rouge .....Oct. 4, 5
Farmerville .....Oct. 11,
Brooklyn, at Chatham ....Oct. 17, 18
Eros .....Oct. 18, 19
Calhoun, at Willihte .....Oct. 24, 25
Waterproof .....Oct. 28,
Oak Grove .....Nov. 1,
Lake Providence .....Nov. 3,
Mangham, at Union .....Nov. 8,
Rayville .....Nov. 8, 9
Gilbert .....Nov. 14, 15
Winnsboro .....Nov. 15, 16
Sicily Island, at Vidalia..Nov. 22,
Tallulah .....Nov. 23,
Bastrop, at Collinston ...Nov. 29,
West Monroe .....Nov. 30,
Monroe .....Dec. 2.

WM. SCHUHLE, P. E.

Baton Rouge Dist.—Fourth Round.

Plaquemine .....Sept. 20, 21
East Feliciana, at Olive Branch .....Sept. 26, 27
Denham Springs, at Live Oak .....Oct. 3, 4
Keener Memorial, Baton Rouge .....Oct. 7,
Baker, at Deerford .....Oct. 10, 11
Zachary, at Zachary .....Oct. 19,
Wilson, at Pine Grove....Oct. 24, 25
Jackson, at Pine Grove....Oct. 24, 25
Port Vincent, at New River, Oct. 31, Nov. 1
Tickfaw, at James Ch....Nov. 7, 8
Hammond .....Nov. 8, 9
St. Francisville, at St. F..Nov. 11,
Pine Grove, at Pine Grove.Nov. 14, 15
St. Helena, at Greensburg.Nov. 15, 16
Mt. Hermon, at Mt. Hermon, Nov. 21, 22
Kentwood .....Nov. 22, 23
Franklinton, at Franklinton.Nov. 24, 25
Ponchatoula, at Wesley...Nov. 28, 29
Amite, at ——— .....Nov. 29,
First Ch., Baton Rouge...Nov. 30,

N. B.—From Dec. 1-7 the presiding elder will be at home, where he can be communicated with.

H. W. BOWMAN, P. E.

Alexandria Dist.—Fourth Round.

Trout, at Good Pine.....Sept. 27,
Colfax, ...Sept. 30,
Campti .....Oct. 3, 4
Natchitoches, 8 p.m. .....Oct. 4, 5
McNary .....Oct. 8,
Bunkie, ...Oct. 10, 11
Lecompte, at Boyce.....Oct. 14, 15
Merryville .....Oct. 17, 18
DeRidder and Mission ....Oct. 19,
Carson .....Oct. 20,
Longville .....Oct. 21,
Pollock, ...Oct. 24, 25
Harrisonburg, at Harrisonburg .....Oct. 28, 29
Jena .....Nov. 1,
Glenmora, at Glenmora....Nov. 4, 5
Elizabeth and Oberlin, at Elizabeth .....Nov. 7, 8
Oakdale, 8 p.m. .....Nov. 8, 9
Marksville, at Oak Grove..Nov. 14, 15
Melville, 8 p. m. .....Nov. 16,
Provencal .....Nov. 22,
Indian Mission, at Indian Creek .....Nov. 25,
Alexandria, ...Nov. 29, 30
Pineville, 8 p.m. .....Nov. 29.

H. W. MAY, P. E.

NORTH MISSISSIPPI CONF.

Durant District—Third Round—Part.

High Point, at Center Ridge Oct. 3, 4
Chester, at Pisgah.....Oct. 11, 12
Ackerman C., at Salem....Oct. 17, 18
Sallis, at Schrock.....Oct. 19,
Pickens, at Pickens.....Oct. 20,
Lexington station, 7 p. m...Oct. 21,
Louisville, at Rocky Hill..Oct. 24, 25
Popular Creek, at Bethel Oct. 31, Nov. 1

E. S. SHIPMAN, P. E.

Greenville Dist.—Fourth Round.

Greenville .....Sept. 19, 20
Leland and Hollandale, at Hollandale .....Sept. 20, 21
Jonestown and Belan, at Belan .....Sept. 26, 27
Coahoma and Lyon, at Coahoma .....Sept. 27, 28
Cleveland .....Oct. 3, 4
Arcola .....Oct. 4, 5
Glen Allan .....Oct. 11, 12
Shaw and Merigold, at Merigold .....Oct. 17, 18
Shelby, at Duncan .....Oct. 18, 19
Gunnison .....Oct. 24, 25
Benoit and Bulah, at Bulah.Oct. 25, 26
Clarksdale .....Nov. 1, 2
Rosedale and Hillhouse, at Hillhouse .....Nov. 7, 8
Boyle .....Nov. 8, 9
Tunica and Robinsonville, at Robinsonville .....Nov. 14, 15
Friar's Point .....Nov. 21, 22
Lula and Dubbs, at Dubbs.Nov. 22, 23

H. S. SPRAGINS, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.
(In part).

South McComb, at LaBranch Station .....Oct. 3, 4
Fernwood, at Fernwood....Oct. 10, 11
Magnolia .....Oct. 11, 12
Gallman, at Gallman.... ..Oct. 14,
Crystal Springs.... .....Oct. 15,
Summit and E. McComb, at Summit.....Oct. 17, 18
Bogue Chitto and Norfield, at Norfield .....Oct. 24, 25

ROB'T SELBY, P. E.

Port Gibson Dist.—Fourth Round.
(in part.)

Silver City, at Louise.....Oct. 4,
Utica, at Utica .....Oct. 11, 12
Hermanville, at H., Wed...Oct. 14,
Harriston, at Cane Ridge..Oct. 17, 18
Rocky Springs, at H. R., Wednesday .....Oct. 21,
Crawford St., Vicksburg...Oct. 25,
Gibson Memorial, Vicksb'g.Oct. 25,
Liberty, at Liberty ...Oct. 31, Nov. 1

T. W. ADAMS, P. E.
Brookhaven, Miss.

Newton Dist.—Fourth Round.

Morton & Pelahatchie, at P.Oct. 9,
Philadelphia.....Oct. 11,
Philadelphia Cir., at Mars Hill .....Oct. 12,
McDonald, at M.....Oct. 13,
Walnut Grove, at Zion....Oct. 14,
Pearl, at High Hill.....Oct. 15,
Carthage, at Bethel .....Oct. 16,
Lake, at ——— .....Oct. 18, 19
Choctaw Miss., at Jackson..Oct. 20,
Bay Springs, at Trinity...Oct. 23,
Trenton, at Boykin .....Oct. 24, 25
Rose Hill, at ——— ..Oct. 31, Nov. 1
Homewood, at ——— .....Nov. 5,
Laurel, 1st Church.....Nov. 7, 8
Laurel, 2nd Avenue .....Nov. 7, 8
Laurel, 14th Avenue .....Nov. 7, 8
Hickory & Meehan, at ——— Nov. 14, 15
Decatur & Union, at U....Nov. 17,
Forest, at ——— .....Nov. 19,
Chunky, at ——— .....Nov. 21, 22
Louin, at ——— .....Nov. 24,
Forkville, at ——— .....Nov. 26,
Sucualena, at S.....Nov. 28, 29
Shiloh, at ——— .....Dec. 2,
Newton & Montrose, at N..Dec. 5, 6

The Licensing Committee will meet at the District Parsonage in Newton, on Tuesday, Oct. 20, 7 p.m.

H. WALTER FEATHERSTUN, P. E.

Hattiesburg Dist.—Fourth Round.

Estabutchie .....Sept. 23,
Taylorsville .....Sept. 26, 27
Mt. Olive, at Mize .....Sept. 27, 28
Ellisville .....Oct. 4, 5
Green Co. Mission, at Winborn Church .....Oct. 10,
Leakesville .....Oct. 11, 13
Seminary, at Eminence ...Oct. 14,
McLain, at Pine Grove....Oct. 17, 18
Lucedale .....Oct. 18, 19
New Augusta .....Oct. 24, 25
Richton .....Oct. 25, 26
Ovett, at Blodgett .....Oct. 26,
Williamsburg, at Oakvale, Oct. 31, Nov. 1
Silver Creek, at Oakvale..Nov. 7, 8
Prentiss, at Carson .....Nov. 8, 9
Magee .....Nov. 14, 15
Oloh .....Nov. 21, 22
Sumrall .....Nov. 22, 23
Eucutta, at Goodwater ...Nov. 28, 29
Heidelberg .....Nov. 29, 30
Court St. Church, Hattiesburg .....Dec. 2, 6
Broad St., Hattiesburg.....Dec. 3, 6
Main St., Hattiesburg ....Dec. 4,

GEO. H. THOMPSON, P. E.

REV. V. C. CURTIS' SUNDAY SCHOOL DATES.

land .....Sept. 18,
Wheeler Ct., at Wheeler ..Sept. 19, 20
Booneville .....Sept. 20,
Longtown, at See's Chapel.Sept. 27,
Como .....Sept. 27
Tyro, at ——— .....Sept. 29,
Wall Hill, at ——— .....Oct. 1,
Cockrum, at ——— .....Oct. 3,
Olive Branch .....Oct. 4,

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE MISSIONARY SOCIETY OF CAPITOL STREET CHURCH-JACKSON, MISS.

We want the readers of the Christian Advocate to know something of the splendid work that is being done by the Missionary Society of Capitol Street Church, Jackson, Miss.

With a membership of 196 and a corps of efficient officers we hope to accomplish great things in our Master's service. We hold a meeting every Monday afternoon and these meetings are always an inspiration for better work. The first Monday is given over to business. The program for the second Monday is taken from the Missionary Voice. The Mission Study Class meets the third Monday. We have just completed our study of "Mexico Today" and have taken up Bible study for the remainder of the year, beginning with the Book of John. Our Third Vice President has charge of this work. We have a social meeting every fourth Monday and a free-will offering is always made. Our social meetings are well attended as we extend an invitation to all the ladies of the church, a number of whom, we are sorry to say, are still not members of the missionary society. We hold all our meetings in the church parlor. When the occasional fifth Monday comes around we meet with the City Federation of Missionary Societies.

At the last business meeting our Home Treasurer's report showed that $286.55 had been spent and reported to the Conference treasurer for the first and second quarters; $87 had been sent to the Conference treasurer for the Foreign Department for these two quarters. Our Home and Foreign pledges are raised by taking $1 per member out of the treasury of each department. These pledges are increased by special pledges from the membership. We still support our Bible woman in Korea.

Our local work, in charge of the efficient Fourth Vice President, with the assistance of a number of capable committees, is progressing splendidly. A good portion of the funds for the local work is raised by free-will offerings. Aside from meeting our many other obligations, we contribute monthly $5 each to the Methodist Orphanage and the Travelers' Aid and Benevolence Society.

I desire to make special mention of the beautiful work that is being done by our First and Second Vice Presidents. The Junior Division, the "King's Jewels," was organized about two years ago under the leadership of the First Vice President, Miss Alma Marshall. They have now an enrollment of 90, and are an enthusiastic band of little workers. Their dues are 5 cents per month, and they have pledged $15 for the year. They hold two meetings each month; at one of them using the regular program in The Young Christian Worker, the other is a story hour, which has proved to be very beneficial and pleasing to the children. At the close of each quarter they have a social combined with a mite box opening. They heartily enjoy these social meetings and make a liberal offering. This brings the little ones together in a social way; it also teaches them early in life the joys of systematic giving.

Our Young People's Missionary Society is under the management of our Second Vice President, Miss Marian Marshall, and is doing a splendid and far reaching work. Our girls of to-day are our women of to-morrow. They have a membership of 30, and have a good attendance. The society holds two meetings each month: one a business meeting, and at the other they carry out a program from The Voice, which they vary, always making them inspiring and uplifting. They have the boys as honorary members, and this of course adds in interest. They make a free-will offering on their pledge at the social meetings, which are held every three months. They have remitted the Conference treasurer for two quarters $13 as the regular amount and $11 besides on their pledge.

This is quite an important part of our work and is calling for prayers and special attention from the Conference and local auxiliaries. May the good women put forth every effort toward doing their part in making this great and beautiful work what our Master would have it.

MRS. JOE FORD, Pub. Supt.

A NEW RECORDING SECRETARY.

It is with sincere regret that we learn that Mrs. T. M. Clark, the newly elected Recording Secretary for the North Mississippi Conference, has been forced to resign for personal reasons. We shall miss her wise counsel and efficient service. We truly hope that the time will soon come when she can see her way to accept service again on our executive board. We welcome to our body the new secretary, Mrs. M. C. Guerry, of Artesia, and trust that our association will be mutually pleasant.—North Mississippi Bulletin.

HOME DEPARTMENT.

Mrs. Ross's report for the second quarter of our present fiscal year shows the collections as follows:

From Conference Societies	$26,742.95
From other sources	5,203.40
	$31,946.35

This report shows a shortage of $5,552.47 when compared with the report of the same quarter of 1913. This would be distressing did we not note that two conferences failed to get in their reports at all and that we had a gift of $5000 through a legacy last year.

But, looking back, we find that there has been a gradual loss from the Conference collections since 1911. What does it mean? Read these figures:

	Collections by Conferences	Other Sources	Total
1911.	$35,726.50	$ 3,695.33	$39,421.83
1912.	26,168.96	741.84	26,910.80
1913.	27,191.55	10,307.27	37,498.82
1914.	26,742.95	5,203.40	31,946.35

The cost of the work has increased as every department has grown, and, in addition, we have assumed the support of Holding Institute, which calls for an appropriation of $10,000 annually. We beg auxiliaries to bring the fact of this growing deficit before the September meeting and use it to create larger effort for members and money.—Missionary Bulletin.

WHAT THE AUXILIARY MISSIONARY SOCIETY HAS DONE FOR ME.

In getting up material for the "Woman's Edition of the New Orleans Advocate, we received more than could be found space for. Below is a communication sent us by Mrs. S. M. Thames, who says:

"The following expresses so fully my own experiences since I first enrolled my name as a member more than 30 years ago, and no doubt there are many others to whom this same pleasure has been accorded, as month after month they have met to be with one accord with Christ, our Leader, and with each other, so I decided to pass it on for the encouragement and inspiration of the many who feel indifferent about attending the meetings and say I will pay my dues and stay at home:"

"1. It means an afternoon out, a pleasant walk in the open air and bright sunshine, which is so cheering and invigorating to the tired housewife. It means a change from the busy routine of household duties and cares to a social hour, a friendly handshake, a hearty exchange of thoughts in conversation for mutual benefit, drawing me nearer to my sisters in Christ, uniting us as one family, and lastly bringing me in closer touch with my dear Savior and his blessed work.

"2. It means that I make one more at the meeting, and my presence cheers, strengthens and inspires others to be present; also that I am encouraged and inspired by them to lend a helping hand in the work. It means that I step out of self for a while, at least, and think of others and what I can do to brighten their lives, or bring them to a saving knowledge of the "One altogether lovely." It means that I have never yet attended a meeting and returned to my home feeling sorry that I went, but always have felt that I have passed an oasis in the desert, or stopped for a draught from a wayside spring, and having been refreshed, went on my way rejoicing.

"3. It means that the auxiliary is the channel through which my bark sails out to home and foreign lands laden with my efforts, my money and my prayers, which I trust will aid in brightening dark lives, relieving the suffering, raising the fallen, and rescuing the perishing through the gospel of Christ Jesus, our Lord.

"May the local auxiliary be a growing power for the advancement of Christ's Kingdom.

"E. F. W. CRANSTON, R. I."

THE BLUFF CREEK (LA.) CAMP MEETING.

Dear Mr. Editor: I am just back from the Bluff Creek Camp Meeting which began on the night of August 28 and closed on Sunday night, September 6.

Bluff Creek camp ground is situated in East Feliciana Parish, about twelve miles south-east of Clinton, La. The beginning of the campaign was not auspicious. The people were discouraged and the attendance on the services was small. Only a few campers were on hand at the start, but, as the work progressed, the situation changed, and in a few days great throngs of earnest folks were attending the services and the interest rapidly increased until a great meeting was in full blast.

Some of those who have attended every camp meeting held on that sacred spot since the camp meeting was originated twenty-four years ago, pronounce the one just closed "one of the best, if not the best, ever held here." There were present several of the preachers of that section, some of whom remained with us throughout the campaign, and all of whom took more or less part in the work.

The meeting was characterized by a good, healthy spiritual atmosphere. Special emphasis was placed on experimental Christianity and Church loyalty, and it was freely predicted that the services would result in much more satisfactory work among the churches affected by the camp meeting than has been realized heretofore.

Special attention was directed to the matter of the dedication of the children to God in holy baptism and quite a large number of them were thus dedicated. The New Orleans Christian Advocate came in for its share of attention, as is evidenced by the good list of subscribers enclosed herewith. Many persons were received into the Church—all on profession of faith.

A spirit of deep conviction was prevalent and a multitude professed to have been converted, and there was much rejoicing among the saints of God.

Brother Roberts, the pastor of the East Feliciana charge, was present throughout the camp meeting, and as an expression of their appreciation of him and his labors, the people gave him a handsome silver offering the last night of the meeting. Brothers Craig and Lipscomb were also present during the whole of the campaign and rendered faithful and efficient aid. They are both held in high esteem in those regions.

Brother H. G. Roberts, of Crenshaw, Miss., a member of the North Mississippi Conference, was a most welcome visitor at the camp, and by special invitation preached several strong sermons, much to the delight of his many friends there.

After a day or two of rest, I will go to Silver City, Miss., for a meeting with Brother R. F. Witt.

With love for all the readers of the Advocate, I am. Yours sincerely,

THOS. J. NORSWORTHY.

Yazoo City, Miss., Sept. 8.

It takes so little to make a child happy, it is a pity grown people do not oftener remember it, and scatter little bits of pleasure before the small people, as they throw crumbs to the hungry sparrows.—Louisa M. Alcott.

Sunday School

LOUISIANA NOTES.

By Wilmer Williams.

There is some talk of attempting to hold an institute in the Alexandria District and more thoroughly organizing it.

Prof. Honeycutt, who has been Superintendent of the Rayville school, spent a few days in Alexandria and told one of the schools here how Rayville is measuring up to the standard. He said you could hardly walk down the street without some one inviting you to Sunday school. His school has nine classes, an attendance of nearly 100, and seems to be carrying out all requirements.

Quite a large number of the small schools have ordered the Graded Course of Lessons to begin the first Sunday in October. Of course, most of the city schools already use them. Now, Brother Superintendent, what are you going to do when these lessons arrive? Are you going to take them home and give them a few nights' study, beginning with the Beginners' Teacher's Text Book and read carefully through all that entitled "FOREWORD" until you thoroughly understand the system, and then do the same with the Primary Teacher's book and the Junior's, so that you will really be able to superintend the teaching of your school? or will you do as I saw one do: Give them a casual glance more through curiosity seemingly and then pass them out to the teachers, and when a new teacher comes to you a few Sundays hence and asks something, tell her you don't know; that you have not been using them long, and are not familiar with them, and she says she doesn't know either and would rather not undertake the work? If you pursue the latter course, you will likely soon find yourself short of teachers and decide to order the old lessons next time. Then you will ask, "What are the advantages of the Graded Lessons?" and remark, "The teachers say they are too hard and require too much preparation."

This is absolutely untrue; just the reverse is the case. Each lesson has been prepared for the teacher—a little sermonette in a sense. All that one has to do is to read carefully through it and give it a little study, with the privilege, of course, of adapting it to one's own special needs. Most teachers have no reference library, and many have very poor reference Bibles. Or even if one had these helps, much time would be required to search out what was needed. The text writer had all these advantages and has done the work for the teacher.

With the uniform lessons, there was nothing for the teacher except a little in the Sunday School Magazine, and many never used that. Then you say there is nothing for the beginners and primaries, but a little story paper. That is just it. Did you ever consider the difference between teaching a lesson and hearing one? In the Elementary Department there must be more teaching than reciting. In the older classes the other rule may apply. Formerly a child carried home a little card or paper for next Sunday's lesson with half a dozen questions on it and a verse or paragraph; mamma asked the questions, a few were understood, and the child ran out to play, thinking no more about it till next Sunday, when the teacher asked the questions and finished in five or ten minutes, and then sat and talked about whatever she chose until school was dismissed, the children becoming very restless. On the other hand, in the graded course, the lesson is taught by the story method. All like a story, and if properly told a strong impression is made and it leaves something to think about. The same paper is taken home and the child asks mamma or someone to retell the story or read it again.

But if you absolutely cannot find time yourself, Brother Superintendent, I suggest that you appoint some one who has time and is studiously inclined to acquaint himself with the whole course so that he will be able to assist the teachers.

I have never seen a school yet where the Graded lessons were properly used that did not largely increase in attendance and interest.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Here are some interesting activities planned by classes of "Older Girls" for their winter's work. One class has organized a large class of smaller girls in a home close by and will teach them at Sunday school and give pleasantly planned picnics and other out-of-door joys. Quite a number of such classes have enjoyed well planned camps together, where they have done Bible study, renewed their personal consecration, and planned an entire year's social service and "play" activities.

Another young teacher states that organizing has done wonders for her class and they have three goals for the winter: First, to have 25 working members by Christmas; second, to do something specially needed for Dr. Mumpower at our new mission station in Africa—Dr. Pinson will decide that for them; third, to be the pastor's right hand, not only in the church, but in aiding the community. They have already emphasized to the janitor the need of a sure enough clean church, and the pastor and the pew are smiling at the immediate and visible results. They have put new racks on the pews for literature and envelopes for collecting moneys, and their efforts have inspired the boys' class to put in new hymn books. The teacher naively remarked, "We never have had a quiet, restful, worshipful atmosphere in our church and we are quite determined to bring it about; and thus they will add to their budding young womanhood a graciousness and winsomeness we need to emphasize in our teaching for girls. All the girls' classes in a town or city or circuit should form a girls' council, in which they can meet three or four times a year and discuss plans, problems, and forward movements for the betterment of girl life.

Of course, every class and every school is preparing for Rally Day—one of the most helpful "special" days in our calendar of many good days. Our people have so much cause to be thankful on this day. This first September day should bring to the minds of the officers of every Adult Bible class the purpose to win back all the sheep who during the summer days have been lured away from the fold.

NORTH MISSISSIPPI NOTES.

By Rev. V. C. Curtis.

Miss Wygul, District Secretary of the Aberdeen District, has submitted to an operation for appendicitis, but is improving rapidly. During her illness Miss Horn, of the Holly Springs District, kindly consented to take her place.

We had a good day at Pittsboro, on the Calhoun City charge. The different phases of the work were presented, and a Teacher-training class, Cradle Roll and Home Department were organized. Brother Gault, the pastor, expressed great interest in the work.

We spent two days at the South Union camp meeting, which is held under the auspices of the Chester and Ackerman charges. Brother Smylie was the leading preacher, but they gave the Sunday school secretary time to present his work. A large audience had the patience to listen to him and his assistant for more than two hours. Plans were laid to organize the several departments in the Sunday schools that were represented.

Brother E. H. Rook and his workers had well advertised our coming at McCondy, on the Buena Vista charge. A very interesting program had been prepared and was well rendered. Two full days were well spent there. Notwithstanding the rain, the people came in large numbers to the night service. We had the pleasure of having Brother J. W. Bell, the presiding elder, with us here and at the next place. Brother A. A. Martin added interest to the occasion, preaching a strong sermon on the second evening of the meeting.

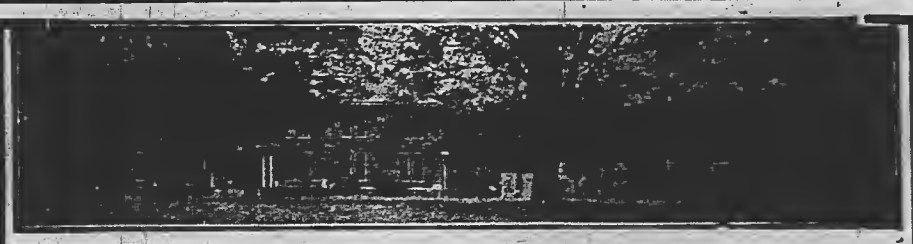
Our next point was Boone's Chapel, on the Okalona Circuit. It was the time also for the third quarterly conference. The meetings came at the same time by previous arrangement. They had no Sunday school at this place, but on Sunday morning we planned the organization of one, with 82 members. Brother Gean, the pastor, seems to be enthusiastic as to the future of the school. Brother Bell rendered us valuable assistance at each point. We are always delighted to have the presiding elders make the itineraries with us.

TO THE PASTORS AND OFFICIALS OF THE ALEXANDRIA DISTRICT.

Dear Brethren: I am very anxious to aid you to the extent of my ability during the fourth round. Will you kindly announce your quarterly conferences repeatedly and secure the best attendance possible, and when I am with you on the Lord's day, arrange your matters to the end that I may present the claims of one or more of your benevolent collections? And as you have been greatly blessed with revivals and an increase in your membership, see that your people abound also in the grace of liberality. To the official boards, a word of exhortation I would speak. My brethren beloved, the Church in her efforts to save the world is very dependent upon you for aid and co-operation and generous contributions just now. Will you not for His sake and for the enrichment of your own life and future good, put forth your best efforts to make the EVERY-MEMBER CAMPAIGN a glorious success? I am persuaded that both our pastors and officials will take heed to these words and apply themselves with diligence to these things of common interest.

Yours in the work,

H. W. MAY.



POLITENESS

Dear Doctor Mack: It has been a good while since I have written anything to you. As I hear from you every week, I suppose that I ought to write to you once in a while. There is one thing that I wanted to write a little to you about and ask you a question about it. This is politeness.

I know a young man who came to occupy a very responsible position with a large corporation before he was thirty years old. He was always a polite fellow. You never saw a man who could beat him smiling and being agreeable. He is just naturally polite. While he knows his business thoroughly, I have always had a kind of feeling that he came to hold the position that he now has just because he was so polite. I know one thing: he certainly has made no mistake by cultivating such a habit, or disposition, if it has gotten to be that.

Did you ever go into a store where there was a grum, gruff fellow who seemed to be out of sorts with the whole world who came to wait on you? Or did you ever go to a place where all the clerks just walked all over you and did not seem to see you or to care whether they sold you anything or not? How did you feel when you went out of that place? I suppose that you felt like I have felt when I have gone into such places. I have felt just like I would never go back to that place for anything again even if I had to do without it. Then I suppose that you have gone into a place where they just stood in your way when you came in. They were as courteous as could be. You have felt that they certainly did treat you finely there and that you were going back there again the next time you wanted anything in their line. I have had just such experiences. You know, I always did think that politeness went along way. It is a good thing to have, anyhow. Don't you think so, Doctor? I do.

I have often thought about that parable of our Lord when he told about the fellow going to the wedding feast when he did not have on the right kind of clothes. I always did think that fellow did not have any politeness about him. What do you think about it, Doctor? He just simply did not have the common ordinary politeness about him to put on the kind of clothes that everybody knew that he was expected to wear to a wedding. That got next to the old king. He was not going to have anybody at that feast who showed such discourtesy to him and to his guests; so he just bundled him right out and would not let him enjoy the good things at the feast and have a good time with the other people. A little politeness would have gone a long way with that fellow. It would have kept him from being humiliated and would have kept him at the feast, too. Most people are too polite for that in our day. Nobody would think about going to an ultra-fashionable affair with soiled linen and without being dressed in the kind of clothes that custom and good taste say that he ought to wear. Proper politeness and respect for the feelings and opinions of others goes a good long way in this world. Don't you think so, Doctor? I do.

But there is one thing about this that I cannot understand and I would like for you to help me out if you can. I have seen people who were just as polite as could be. They have seemed to be the very personification of courtesy itself. They have been members of the Church. Then, though they were always so careful not to wound the feelings of other people and do just the things that common politeness said they ought to do, I have seen those very people pay no attention to the rules and regulations of their Church at all. They were very careful about the rules of polite society, but did not care anything about the rules of the Church. Can you tell me why that is, Doctor?

Then I have seen those same people break the laws and rules of God just like they were nothing. They desecrate the Sabbath; they love the world; they follow the lusts of the flesh and there are some of them that will lie; they commit all kinds of sins. They have been invited into the Kingdom of God. If a preacher asks them whether they are Christians they will say, "Yes." Then if the preacher tells them anything about these things that are so impolite toward God, they get mad. They will forget their politeness again. Why do you suppose people are so polite with each other and then just forget all about their manners when they come to have anything to do with God?

I have been thinking about this a good deal and just believe that the reason for it is that these people think that they are going to get into the wedding feast of the Son of the Great King without putting on the wedding garment that he says for them to put on. That is what I think about it. What do you think about it, Doctor? Do you suppose that they are going to get put out of that feast? I have always thought so. I wish that they would be as polite with God as they are with each other.

It is a puzzle to me how some people are so polite with other people and then are so impolite with God. Then these people expect to enjoy all that God has made ready for those who are polite and respectful toward him in everything. Can you tell me why people seem to think that politeness pays in dealings with men, but does not pay in dealing with God? You know a lot and I know that you can give me a reason for this. I just suppose that it is because they have not been born again like Jesus said they ought to be. What do you think about it, Doctor? Your ever faithful

WILLIAM.

"Whatever makes men good Christians, makes them good citizens."—Daniel Webster.

"God's strength flows into human life as the tide. There is no noise; it is scarcely perceptible, but it is sovereign."

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 39. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3057.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 24, 1914. CHAS. O. CHALMERS, Publisher

Editorial

WHAT MAKES A NATION GREAT?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth, nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the State
In the eye of God be far from great.
That land is great which knows the Lord,
Where songs are guided by his Word,
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—Alexander Blackburn.

SEEKING TO MITIGATE ITS HORRORS.

The Federal Council of the Churches of Christ in the United States is striving to lessen the cruelties of the terrible strife now raging in Europe. To this end, an appeal has been sent to the Free Church Council of Great Britain, the Protestant Churches of Scotland and Ireland, the Established Church of England, the Evangelical Lutheran Churches of Germany, the Evangelical Churches of France, the Greek Catholics of Russia, Greece, and the Balkan States, and the Roman Catholic Church, requesting that, through church services and the religious press, all Christian families having kindred in the various armies be urged to write them personal letters exhorting them, whatever may be the provocations of the enemy, to reduce in every possible way the horrors of war. Copies of this appeal have also been sent to the American Ambassadors to all the countries involved in the present conflict. This impresses us as a wise and timely movement, which may possibly exercise a far-reaching influence for good. At any rate, those projecting it deserve commendation for seeking to extend the restraining hand of Christianity to the crimsoned fields where passion and violence work appalling wreck and ruin.

DR. F. B. MEYER ON THE THEATER.

There are not a few church members who insist that there is not only no harm in attending the theater, but that there is real profit in it. Among the eminent Christian ministers of this day none is more noted for his saintliness than Dr. F. B. Meyer, of London, and perhaps none has had a wider opportunity for observation. Therefore, his opinion as to the spiritual helpfulness or harmfulness of any practice ought to carry considerable weight. In a sermon at the recent Bible Conference at Winona Lake, Indiana, Dr. Meyer said:

"I have never gone to the theater, except when I have been invited to go and pronounce upon the character of some unclean play being put upon the stage. In such instances I have gone, and in co-operation with the papers, have been able to stop the further presentation of the objectionable plays. I don't see how Christians can listen to the dialogues and witness the scenes in the average theater, any more than I can imagine the returned prodigal son asking for a dish of swine husks to eat while he was having his dinner on the fatted calf. If I find a child fighting with a dog for a bone I wonder if the child has been well fed, and so I wonder if Christians are fed with the right kind of spiritual food when I see them running after the theater."

ESTOPPED BY THEIR OWN ACTION.

Apropos of the report that certain gentlemen in the employment of the Vanderbilt Board of Trust will come to the eight original patronizing Annual Conferences and undertake to induce them to enter into some sort of relation with the Biblical Department of the University, it may not be amiss to call attention to the fact that such a course of procedure has been rendered impossible by the Vanderbilt Trustees, unless they shall meet and rescind the action taken at their meeting last June. Why do we make this affirmation? Because in an editorial published in the Vanderbilt University Quarterly (April-June, 1914) which obviously was written by Chancellor Kirkland, who undeniably completely dominates the Board of Trust, the power of the General Conference to transfer its rights in the University back to the Annual Conferences, **without the consent of the Vanderbilt Trustees**, is explicitly denied. And, furthermore, the Board at its June meeting, instead of giving its consent to the proposed transfer, formally and officially declared that the General Conference no longer had any rights in the institution, but had completely forfeited them. Now, what is **forfeited** is lost and cannot be transferred; so, according to the official declaration of the Vanderbilt Board of Trust, the Annual Conferences have no legal right whatever to act in the matter. Hence, if any representative of the Board of Trust, either authorized or unauthorized, should come to these Conferences, **they should first be asked to show that the Vanderbilt Trustees concede that the rights lately held by the General Conference have been validly transferred to them, thereby giving them the acknowledged power to enter into negotiations with them.** Until this is done in an OFFICIAL AND AUTHORITATIVE MANNER, manifestly there is no legitimate basis upon which any Annual Conference can negotiate with the Vanderbilt Board of Trust or those acting for it. Such is the barrier which these gentlemen have erected in their own way, and such is the only method by which they can remove it.

BROTHER RAMSEY'S APPEAL.

Rev. J. W. Ramsey's brief article, entitled "An Appeal to Methodist Ladies," which appeared in the Advocate of last week, in our opinion, directs attention to an important matter and ought to meet with a prompt and general response. The announcement of the Ladies' Home Journal that it will begin in its October number to conduct a series of dancing lessons, is a straw that shows which way the wind is blowing. Nor is it the only periodical published for women that is evincing a disposition to pander to the dancing craze. The Woman's Home Companion is also undertaking to instruct its readers in the Terpsichorean art, and The Delineator has lately given editorial endorsement to the tango and other new dances.

We look upon the course of these journals as one of the results of the Churches' having ceased to antagonize vigorously this vicious and hurtful form of amusement. The same tendency that these periodicals are exhibiting is manifest in our schools and colleges. We could name institutions on whose campus even an occasional ball was not allowed a few years ago, where dancing is now permitted to be taught the students. As we see it, the general trend is in the wrong direction, and it is high time that we were doing something to counteract it. Therefore, we heartily second Brother Ramsey's suggestion requesting the Christian women of Southern Methodism to write the Ladies' Home Journal on this subject, and we hope that they will also include the other publications that we have mentioned.

As has been said, the coming of this class of periodicals containing such matter into the hands of our girls and young ladies is certain to exercise a wide-reaching influence for harm. So, it seems to us that, by every token, our pastors and the spiritual people in our churches ought to begin anew to bear faithful and open witness to the hurtful effects of the dances that bring persons of the opposite sexes into improper contact with one another, and kindly but firmly to antagonize them everywhere and at all times. Should they not do this, in our judgment, we may expect society in America to become more and more like that of decadent France in looseness and sensuality.

AN IMPORTANT MEETING.

Let it be noted that the meeting of the Louisiana Conference Board of Education has been changed from Sept. 30 to Oct. 6, the place of the meeting remaining the same—the First Methodist Church of Alexandria. This conference is one of great importance, and it is earnestly hoped that every member of the Board will be present and also that many of the friends of Centenary and Mansfield Colleges will attend. The truth is, the time has come when we can stand still no longer in our educational work in Louisiana, and when **we must go forward.** It is absolutely essential that Centenary College, in which the hopes of Louisiana Methodism are so largely centered, shall be strengthened in its resources and equipment without further delay. To consider ways and means of doing this is the object of the announced meeting in Alexandria. This is the most urgently needed work now before our people in this State, and they should at once begin to concentrate their minds and hearts and hands upon it.

OUR SILENCES.

What silences we keep year after year!
While those who are most dear to us and dear
We live beside each other day by day
And speak of myriad things, but seldom say
The full sweet word that lies within our reach
Beneath the common ground of common speech.

Then one of us goes out to realms they go
These four familiar friends that lived in us,
And, moving in the shadows they have left,
Alone with loneliness, and more bereft
We think with vain regret of some kind word
That once we might have said and they have heard.

—James Russell Lowell.

A CHARGE TO YOUNG MINISTERS.

By Rev. Samuel F. Collier, ex-President of the British Wesleyan Conference.

(Continued from last week.)

Dangers in the Path.

(2) The secret of Paul's triumph also lay in his knowledge of the peculiar temptations and difficulties of the ministerial life.

The Pastoral Epistles abound in warnings and counsels, revealing the Apostle's mind. He would not have Timothy and Titus become castaways. To be forewarned is to be forearmed. All vocations have their peculiar perils. No vocation is beset with more subtle temptations than the ministry—temptations of the study, pulpit, home, social life. We need to be on our guard lest we become sullen in the service of God. It has been said there is no ministry where it is so easy to be true of a place and yet lose one's own soul as in the Methodist ministry.

Let me remind you of some dangers in our path. It is well for us to remember that familiarity with sacred things may prove our undoing. The holiest may become the commonplace—the form may be retained without the fervor—we may become the victim of professionalism, and lose the spirit and passion, the reality and certainty, the purpose and power that ought to distinguish our work. The Bible may become a museum of texts. Holy Communion may even be formal. We may talk theoretically about religious experiences when we have ceased to enjoy them ourselves. We may deceive ourselves into thinking we possess what we so often talk about: exhort to pray, and pray little ourselves; plead for the study of God's Word, and make little use of it devotionally; persuade to service and to witness, while we are lazy and indifferent in our own life. Beware of losing the sense of reality in your ministry. "Stir up, kindle into a flame" the gift within you. Let the fire blaze so that your soul glories in every duty. Watch and pray daily against the spirit of formalism.

The Self-Centred Man.

Beware of a self-centred life. Many things combine to make a minister self-centred. The publicity of his life, the fact that so much of the life of the Church centers in and around him is not without peril. If he is popular the kindness of the people, their expressions of affection, their deference to him, will increase the temptation. If he is not popular, criticism, depreciation, opposition may make him self-conscious to his peril.

The self-centred man develops pride, imperiousness, arrogance. He is apt to become masterful, self-opinionated, resentful of criticism, and tactless and impatient with others. Such men assert their authority rather than make themselves worthy of respect and obedience. They cannot do anything with their people, they say. They are not of the sort. Let me remind you that Jesus Christ came into this world not to be ministered unto, but to minister. The self-centred life wants not to minister, but to be ministered unto. The self-centred man is a man to be despised. He plays for his own hand, and is often disloyal to his colleagues. He is apt to live as if the Church was made for him, and not he for the Church. He loves the limelight and despises the quiet yet vitally important paths of service, such as pastoral visitation. God save you from becoming self-centred men. Live the unselfish life. Keep your initial sympathies fresh. Interest yourselves in all that concerns the welfare of the people. God has no use for men who have lost interest in redeemed humanity.

Another peril may be found in the devitalizing influence of organization. Our Church is a great organization. It cannot be organized too well. It may be badly organized. Do not let machinery get the better of inspiration, or you will become a mere hack. Keep the true purpose of the organization always before you. See to it that the Church and the agencies of the Church are not an end in themselves, but always a means to an end. Let the spirit of aggressive evangelism permeate the whole. Remember Wesley's words: "Your business is not to care for this or that Society, but to save as many souls as you can." Let nothing short of this satisfy you. Keep this passion alive. To invite to service, to gather an audience, to increase a membership, is only satisfactory as men and women are led to Christ himself. Make all organized effort tend to this end: **the salvation of the people.** That does not mean that you must be seeking to evangelize the outside and forget your own Church. Only as you prove that you can bring about this will you be likely to impress the world to-day.

Social Temptations.

Now let me say a word to you to beware of the peculiar temptations of social life. The open door into the homes of our members, the friendly terms on which we may be, the enjoyment of recreation with them, the generous kindness of the laity, all mean peril to us. If we are not careful to remember that we are first the minister, then the friend. We may be both, but we must, for our work's sake, make up our mind that nothing in the relationship shall hinder our life's purpose "by all means to save some." You may put yourself under such obligation that your independence is gone, and your mouth is muzzled. Your association with their recreations may smother all spiritual fellowship. You will come to speak the language of the world. You may so give yourself over to accepting invitations for this or that in the social life of the people that if you do not keep your own purpose always to the front you will come to tolerate doubtful things.

My friend Dr. Morgan tells of a minister who had in his congregation a business man with whom he was very intimate. He was a member of the congregation, but not of the Church, and had not professed any personal relationship with Christ. After three years' fellowship the minister became anxious about his friend, and determined to speak to him. For this purpose he called at his office in the city, and asked for an interview. There he so stammered in his effort that the business man said, "Well, what do you want? What's the matter?" "I am anxious about you," was the reply. "We have been close friends, and you have been very kind to me, but I have never spoken to you definitely as to your relationship with Christ. I came to ask you if you have really given yourself to Christ?" "Why have you not said that before? I have been waiting three years for you to speak to me," said the man of affairs; and then he added: "Take my advice. Always define your spiritual relationship to your people before you enter into social relationship with them." Was there ever better advice given? It is easy to accept such a relationship that you dare not and cannot speak a spiritual word to them. Let your people think of you first as the "called of God" to minister to their spiritual life. Forbid that they should smile at the idea of your exhorting them to earnest life, or marvel if you sought to pray in their home. Define your spiritual relationship with all before entering into social relationships with them.

Self-Discipline.

3. Paul's Remedy of Self-discipline is ours.

There are other temptations that will occur to us—they are peculiar to us as individuals, but Paul's remedy is: "I buffet my body," etc. The trained athlete is in his mind. They do it for a corruptible crown, but we for an incorruptible (1 Cor. 1x. 25). He writes to Timothy, for Timothy needed a tonic. He combined him to "take heed" to himself and his doctrine. He was to take heed to both, but especially to himself. There is a temptation to take the easy road, to become lethargic and easy-going and lazy. The advice to spare yourselves is of the devil. No preparation can be too severe for a work of this kind. The Christian manhood in you will give effect to your appeal.

No preparation can be too severe for a calling so high. It is the man behind the sermon counts. The man counts nowhere more than in the work of the ministry. Character influences every tone and action. Christian manhood gives effect to your appeal. "What you are speaks so loud," says Emerson, "that I cannot hear what you say."

Brethren, you are separated for the ministry, separated by the Holy Ghost, separated from everything that would interfere with your doing the work God has called you to do. That separation must be real. There must be concentration on your life's work. No success is attained in any vocation without self-limitations.

Exercise yourselves in godliness, and again Paul urges people to endure hardships.

"I buffet my body," says Paul. The lower nature must be subjugated to give the higher nature full play. There must be a discipline of self which is not mere self-repression, but which will make for self-expression: not to kill individuality and suppress personality, but create, develop, and sanctify it.

There must be discipline in the use of our time. The days are at our disposal. No timesheet, except one of our own making, governs us. We need to discipline ourselves in method, in habits of punctuality, accuracy, regularity, and the like, lest we waste our time and other people's. Let no business man say that he has better business habits than you, that he is more correct than you. He may be cleverer in business than you, but not in those habits that make a correct man, let alone a Christian man. Count your hours a sacred trust. Review each day's work in prayer. Bring it to the Master's eye. In the light of that day have your programme prepared for the next. Some time ago there was a dearth of candidates for the Anglican Church, and a Bishop said there was no dearth of men, but a dearth of suitable men.

There must be definiteness of purpose in our ministry. The Apostle did not run uncertainly, did not fight as one that beats the air. He had a fixed purpose—"this one thing I do." Do not be mere driftwood. Learn to concentrate. Determine to do the work you are called to do, and do the work of the day in the day. Let nothing draw you away from the great purpose of your life.

Soul-Culture.

Be rigorous in your attention to soul-culture. Let nothing crowd out the duty and privilege of prayer and meditation on the Word of God. Christ ordained that his Apostles "should be with him, that he might send them forth." This is ever the right order. A prayerless ministry is a tragedy. Yet it is so easy to neglect soul-culture, so easy to find excuse in the multitudinous duties that clamor for attention. Discipline yourself in this. However pressed for time, never economize in respect to your time for communion with God. A constant, watchful fight is necessary to prevent our slurring this duty. Other duties, meetings, etc., have to receive attention or the people would know of the neglect. Habits of soul-culture are above all necessary: we must have rigid discipline over ourselves in this private and important business of soul-culture.

I congratulate you on your vocation. There is no calling so full of privilege—so rich in joy. I congratulate you on your acceptance into the Methodist ministry. No Church gives better opportunity for the real work of the ministry. Justify your ordination. Be loyal to your Church. Be true to its distinctive teaching and to its distinctive organization. Fling yourself into your work with the abandon of a whole-hearted passion. No half-measures will suffice. Body, mind, and soul must be sanctified to this work. De-

termine that you will never be a castaway—rejected, disqualified—but a triumphant and crowned victor. Like Paul, "Count not your life" (Acts xx. 24) of any account or dear to myself—so that I may accomplish my course and ministry. The responsibility of speaking to you has burdened me. I have faced no duty this year with the same feeling of anxiety. I covet your best for God and the Church.

I have lived long enough to know that unless a man takes himself seriously in hand, with both hands, he will fail. I have seen a man, once in the ministry, asking for a night's lodging on the street. I have found men well groomed, making their way in life, but making no way in the work of God. I have known other men, whose names have been in the homes of the people and whom little children have called blessed, and who, in their later years, have said, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of life." May that be your crown, too!

THE TIME HAS COME TO SHIFT THE EDUCATIONAL CENTER OF THE WORLD.

By Bishop Warren A. Candler.

For fifty years, if not longer, Germany has been the educational center of the world. Thither have gone for university training thousands of students from every land in Christendom, and very many from such countries as Japan, China, Turkey, and India. From our own country and from Latin-America have gone many thousands of young men annually.

The German universities are now closed. Members of their faculties and many of their students have been slain in the dreadful European War. Even with the coming of peace these institutions can not be the same again for many years to come. This is equally true of the universities in Belgium and Austria. Let the outcome of the war be what it may, the nations of Central Europe must endure greater poverty than ever during the next twenty-five years.

No students from our own country nor any from the countries of Latin-America can now enter any European university without incurring risks which they will be slow to take. They could not be sure of getting enough money sent them in emergencies to provide for their expenses. It is doubtless true that the number of students from the Americas in even the Scottish and English universities will be greatly reduced.

All these facts go to show that the time has come to shift the educational center of the world from Europe to North America. The editors of our newspapers and magazines have been insisting that the center of the world's commerce must inevitably come to our country. In this they are probably correct. But the shifting of the educational center of the world is a far more significant and important thing.

For many years too many students have been educated in the atmosphere of militarism which has prevailed in every part of Europe, and especially in Germany. This has not been wholesome for the world. Moreover, there has been in the German universities a most damaging rationalism which has impaired the force of religion among students who have attended the institutions of that unhappy country. The atmosphere of our country is, not only more pacific than that of Europe, but it is also more evangelical. Our people who are connected with the American Churches, for the most part, have not been cursed with either rationalism or ritualism.

If we will now equip our universities adequately, we can not only arrest the tide of student life which has been going from us to German universities, but we can draw to our own institutions many thousands of students from Latin-America. These students, living with our people for a time, acquiring our language, and seeing our friendly spirit, would return to their own countries to bless both our land and theirs. Educated men, scattered throughout Latin-America, would create bonds of sympathy and good understanding between their nations and ours. The immeasurable value of such a result can not be overstated.

The students from Mexico, Central America, the West Indies, and the South American countries, in which the climate is somewhat like that of our Southern States, would prefer to attend institutions in the South. The opening of the Panama Canal will tend to send them directly to our section, if we will prepare for them. It is, therefore, highly important for us to make our universities great and good as quickly as possible. In this matter an opportunity is before us of great value and an obligation is upon us of the most sacred character.

In the South the Methodists are very numerous, and they are financially able to do things of this sort, as perhaps is not any other denomination in the Southern States, unless it may be the Baptists are able to do as much. By a train of events, which need not now be set out in detail, our Church has at the present moment the best chance to make a great university in the South that any Southern Church has had since the foundation of the American Colonies. If our people will rally to the two universities, for which our Educational Commission has planned, one in Dallas, Texas and the other in Atlanta, Georgia, we can do a great work for ourselves and for the world at large of the most far-reaching influence. Both our duty and our interest impel us to act in this matter promptly and generously. The facts in the case are so plain that argument is unnecessary to show what we should do.

The wealthy institutions of New England, New York, Pennsylvania, Illinois, Michigan, Wisconsin, and California are better prepared than are our institutions to meet the demands of the present hour; but in many respects most of the larger institutions in these States are as rationalistic as the German universities. Certainly they can not exert a religious influence of as evangelical a character as can the Methodist colleges and universities. We do not wish rationalism to be propagated in the South nor in Latin-America.

Let the Methodist people now act promptly, vigorously, and generously. The hour has struck for a great forward movement and we must not fall below the manifest purpose of God concerning us in this momentous period of the world's history.

APPOINTING THE MINISTERS: THE ENGLISH PLAN AND OURS.

It is well known that with the Wesleyan Methodist Church of England the plan of assigning the ministers to their charges is not the same as ours. There the matter is in the hands of a Stationing Committee, who take into consideration "invitations"—some of them made two or three years in advance—and appointment to special localities. But the schedule of this committee is brought into the open Conference for a second and then a final reading, and each minister can, if he desires, represent his own case publicly if dissatisfied.

This plan has had many admirers, and has been recommended for adoption in our own Church. But, according to the Methodist Recorder, the official organ of the Wesleyans, the plan is not working with universal satisfaction over there. When the stations are considered in open Conference, and the "invitations" and appointments to special localities are under deliberation, "the private circumstances of men," says the Recorder, "become the subject of heated argument; worse still, ministers, forgetting that the circuits have not the same opportunity of semi-public discussion, advocate their own ease, and now and then insist, because of family circumstances, in being appointed to neighborhoods which they freely indicate." "It is easy," it continues, "to recall scenes caused by this advocacy, which leave painful impressions on those who witness them," and it asks, "Is there not a more excellent way?"

The Recorder then describes our own method in the Methodist Episcopal Church, and defends it against the charge of tyranny in the episcopate by showing how free is the consultation between the Bishop and his advisers in the cabinet, how the Bishop and district superintendents may be interviewed privately by any pastor, and how the acts of the Bishops, if suspected of arbitrariness, are reviewed at the General Conference by the Committee on Episcopacy. "The charge of tyranny," remarks the Recorder, "might as well be urged against the men whose duty it is to pronounce a final judgment on any dispute."

The conclusion that the editor of the Recorder comes to is this: "It is impossible for us to adopt the American plan. We are too democratic, too enamored of personal liberty to submit to Bishops and their modified veto." But it contends that, though the difficulties in altering its present system are great, some attempt ought to be made to prevent the repetition of scenes witnessed in the recent Wesleyan Conference (that of 1910.) "It is not just," it says, "that a man, by personal pleading, should turn out another man, whose claims are equal to his own, from a circuit, but who is absent from the Conference or shrinks, through superior delicacy of feeling, from advocating his own case."

If this is a true description of what actually occurs across the water, we, for our part, would have no such liking for it as to wish it introduced in our own Church. To our mind it would be vastly more objectionable and disagreeable than any occasional exhibition of ignorance, carelessness, short-sightedness, arbitrariness, or lack of good judgment and common sense in any Bishop. However it works across the sea, it would be with us the source, we should imagine, of ill-feelings and heart-burnings without end—of divisions among brethren, destroying fraternity and the spirit of unity and co-operation.—Western Christian Advocate (Cincinnati.)

"BLEST BE THE TIE."

Not one in a thousand who sings the old hymn, "Blest Be the Tie that Binds," knows its history. It was written by the Rev. John Fawcett, who in the eighteenth century was the pastor of a poor little church in Yorkshire, England.

In 1772 he felt obliged to accept a call to a London church. His farewell sermon had been preached, six wagons loaded with furniture and books stood by the door. His congregation, men, women and children, were in an agony of tears.

Looking up, Mrs. Fawcett said: "O John, John, I cannot bear this! I know not where to go!"

"Nor I," said he, "nor will we go. Unload the wagons and put everything back."

His letter of acceptance was recalled, and he wrote this hymn to commemorate the episode.—Home Herald.

Church News

There are, in round numbers, 15,000 Sunday school teachers in the Methodist Episcopal Church.

* * *

Nashville, Tenn., has a Cumberland Presbyterian pastor whose name is J. R. Goodpasture. Is not that rather a suggestive cognomen for a preacher?

* * *

There are more than 7000 Southern Methodists in Dallas, Texas, and our Sunday school enrollment is over 6000. The number of pastoral charges is sixteen and their aggregate property holdings amount to $627,385.

* * *

The Tulip Street M. E. Church, South, of Nashville, Tenn., of which Dr. W. B. Ricks is pastor, after an interior overhauling which is said to have greatly improved its appearance, had an interesting "home-coming" service on Sunday, Sept. 13.

* * *

The health of Dr. H. M. Hamill, the Superintendent of the Sunday School Training Work of the M. E. Church, South, has not been robust for some months, and he has lately been recuperating at Tate Springs, Tenn. We hope that he will soon completely regain his physical strength.

* * *

Dr. Daniel Steele, the noted New England Methodist preacher and author, passed to his reward on Sept. 2. Perhaps the best known of his many books is "Love Enthroned." The commentary on the Book of Joshua in "the Whedon series" is from his pen. He was nearly 90 years of age.

* * *

The Methodist Missionary Training School at Nashville, Tenn., had an auspicious opening on Sept. 16. President W. F. Quillian stated that eighteen States were represented in the enrollment. This school maintains a kindergarten department which commands a good local patronage.

* * *

It is stated that the Southern Methodist Church will within the next few months spend $20,000 in Tampa, Fla., in strengthening its missionary equipment in that city. The plans in contemplation embrace a new building for our Italian Mission in Ybor City. The Home of the General Board of Missions is backing this forward movement.

* * *

Dr. J. W. Lee, pastor of St. John's Church, St. Louis, one of the foremost authors and preachers of the M. E. Church, South, will give a lecture both at the St. Louis and Missouri Conferences of the Methodist Episcopal Church on "The Mission of Methodism in the World To-day." He will deliver these addresses at the request of Bishop W. P. Thirkield, who will preside. These two eminent ministers have been friends for a quarter of a century.

* * *

Bishop E. D. Mouzon has been made Acting Dean of the Theological School of the Southern Methodist University at Dallas, Texas. Upon him, in co-operation with the Board of Trustees of the institution and Dr. Hyer, its President, will devolve the task of selecting a theological faculty. One professor, Dr. W. D. Bradfield, has already been engaged, and the Texas Christian Advocate states that the Trustees may at their next meeting complete the entire list.

* * *

The Pacific Metbodist Advocate (San Francisco) of Sept. 10 says: "A company of missionaries of our Church took passage on 'The Siberia' for China last Saturday (the 5th inst). They were as follows: Miss Lochie Rankin, who has spent thirty-six years in China; Miss Mildred E. Bomar, who has been in the field twenty-two years; Miss Emma S. Lester and Mrs. Pilley, who have served seven years; and Miss Rouble F. Holman and Miss Elizabeth A. Love, who are new recruits."

* * *

The twelve States in the American Union having the largest number of Roman Catholics are, according to the latest "Official Catholic Directory," as follows: New York, 2,884,723; Pennsylvania, 1,684,220; Illinois, 1,461,634; Massachusetts, 1,395,892; Ohio, 781,179; Louisiana, 585,000; Michigan, 582,500; Wisconsin, 578,195; New Jersey, 565,000; Missouri, 470,000; Minnessota, 461,950; Connecticut, 438,483. It is claimed that there are 16,067,985 Catholics in the United States.

* * *

Dr. S. Edward Young, pastor of the Bedford Presbyterian Church of Brooklyn, N. Y., has announced that a Presbyterian lady, whose name he is not yet at liberty to make known, has given the entire amount necessary to build a narrow guage railway to the ruins of ancient Antioch, in Pisidia, Western Asia, and also a sum sufficient to carry on the work of excavation begun there, which is expected to throw considerable light on New Testament history. This exploratory work is being conducted under the direction of Sir William Ramsay, the distinguished archaeologist, who has secured permission from the Turkish Government.

* * *

The Baltimore Southern Methodist says: "We learn that Andrew Carnegie, Esq., has offered $1000 to our congregation at Easton on the condition that the congregation raise $1000 for a pipe organ. We congratulate Brother Stump and his people." We think that they are rather to be commiserated. How any Southern Methodist pastor and congregation could gain their consent to stretch out itching palms to this noted skeptic when they know of the warfare he has waged against the Christian colleges of the United States and how he butted into the Vanderbilt lawsuit and hung up $300,000 for a verdict against our Church, is quite beyond our comprehension.

* * *

The magnificent new institutional plant of the Trinity M. E. Church, South, of Los Angeles, Calif., was opened on Sunday, Sept. 20. The program of exercises planned for the occasion will extend through the whole of this week. This structure is the most expensive in Southern Methodism, having cost between a half and three-quarters of a million dollars. The pastor of this congregation is Rev. C. C. Selecman, and the business manager of the new plant, which will carry on various kinds of work, is Rev. R. P. Howell. We have not seen the order of services that was arranged for the opening, but we are under the impression that both Bishop Waterhouse and Bishop Mouzon were among the speakers.

* * *

Bishop Nuelson, of the Methodist Episcopal Church, who is in Switzerland, and who has charge of a large share of the work of that denomination in Europe, has announced that he will remain in his Episcopal district while the war continues, but that he will send his family to the United States if the way opens for him to do so. The Bishop says: It (the war) is a disaster more terrible than words can express. It will impoverish the nations immediately concerned, and will affect others as well. I fear that the whole question of financial support in our Swiss and German work will have to be postponed for a generation or two. * * * Let me urge our good people in America to pray earnestly that this terrible war, with all its untold suffering, may speedily cease."

* * *

The Northwestern Chronicle, a conservative Roman Catholic paper, affirms that the Romish Church is making little or no progress in some of the most important dioceses in the United States. It says: "The great archdiocese of New York was reported in the Catholic Directory of 1904 as containing 1,200,000 Catholics, and in the Directory of 1914 as containing 1,219,000 Catholics, while in the decade past 200,000 Catholic immigrants have landed at the port of New York. Then, according to the official report, there were 200,000 Catholics in the archdiocese of Cincinnati in 1904, and 200,000 in 1914. The total increase is nothing. Take the fine old Catholic diocese of Savannah: ten years ago it reported 20,000 Catholics; to-day it reports 18,340, a loss in ten years of 660. Comment is unnecessary."

CENTENARY COLLEGE OPENING.

Centenary College opened on Wednesday, September 16, with an attendance numerically equal to that of last year at the opening, and with a superior quality of students. Addresses were made on the occasion by Revs. H. W. Bowman, W. H. Coleman, T. H. Morris and Dr. Geo. S. Sexton. The work has begun most satisfactorily, and the general feeling is one of hopefulness.

We have in our faculty three sons of Mississippi Conference preachers—J. S. Johnston, H. T. Carley and W. W. Moore, Jr. Our new man, Prof. Moore, is making a most favorable impression.

Revival services will be held early in the session, and religion will be given the central place which it must have in our schools.

Rev. W. H. Coleman, who is vitally interested in the cause of genuine Christian education will preach the opening sermon on Sunday in the First Methodist Church.

We have a student matriculated from East Feliciana Parish which, I trust, is a favorable omen.

Prof. B. D. Battle, who was in Germany when the war broke out is at his post of duty.

Sept. 18, 1914. R. H. WYNN.

WANTED SIX THOUSAND DOLLARS.

October 17, 1914, is Work Day for the Methodist Orphanage at Jackson, Miss.

We appeal to every friend in Mississippi to help us on this day. We are expecting $6000, and we urgently need it to pay what we did not pay this summer and to support our 215 children this winter. We want to pay cash for all we buy; and we want not only voluntary, but cheerful gifts.

We believe that children are the greatest heritage on earth, and that it is the duty of the Church to take care of children who are destitute and to try to make worthy and useful men and women of them. There is no greater work on earth than turning such children from the paths of sin, dishonor, and destruction.

It takes over $20,000 per annum for our current expenses. We want means enough to take care of every destitute child that knocks at our door. We know that your heart beats in sympathy with this desire, but it takes money to do this. The poor children in your orphanage need your money and would be blessed by it. Make a sacrifice, if necessary, on October 17 and help us. If all our friends will give us their co-operation we will have no trouble in getting the $6000.

Do not say "war times," the "boll weevil," etc., are such that you cannot give. These very times and circumstances make it all the more necessary that you should give. The more poverty there is, the more needy children there are. Will you close the door in their faces? Let every one at least give us the value of his labor for one day. Remember that October 17 is the time.

W. M. WILLIAMS,
Manager of Methodist Orphanage.

P. S.—We respectfully request every newspaper in Mississippi to copy this notice and to continue to publish it until October 17.

GOOD NEWS FROM GRENADA COLLEGE.

With an enrollment at the beginning equal to that for the entire year in the past, with the exception of last year, Grenada College has begun its sixty-third session. Others are coming daily and we expect to have every room taken in two weeks. We never had a finer nor more delighted student body, and the new members of the faculty have impressed every one with the superiority of their character and training. A number of patrons came personally to place their daughters with us and all expressed surprise at the beauty of the campus and buildings, as well as at the excellent accommodations provided for students. Junior and Senior Hall, just now ready for use, is not excelled in elegance and comfort by any dormitory for girls in the South. It is a great addition to our plant.

The Y. W. C. A. reception under the electric lights on the campus yesterday evening was a picture to delight the heart of any one who loves youth and beauty or who feels that we serve God the better by being bound in closest ties of love and fellowship with our fellows. It was the welcome of the old students to those away from home for the first time, and no mother would have lost sleep if she could have seen the happy circle of girls on the campus.

Personally, I feel that Grenada College never had more friends nor a more promising future. We thank God and take courage, determined to have a Christian college whose influences shall all be wholesome and refined and whose standards shall be equal to the best in every respect.

Cordially,
J. R. COUNTISS.

FROM THE MONTROSE TRAINING SCHOOL.

Dear Doctor Meek: I am sorry I failed to report earlier concerning the opening of the Mississippi Conference Training School at Montrose. We had a splendid beginning, 141 students being present, and new students are still coming. Dr. A. F. Watkins, of Millsaps College, "dropped in" on opening day, and made us a good speech as also did Dr. Featherstun and Rev. H. F. Tolle.

We have two Choctaw Indians in school here. They are preparing themselves to teach the remnant of the Choctaws living in the eastern section of the State. We have one young man preparing for the foreign mission work, and four young preachers. I never knew pupils to get "down to business" better than these have.

One young preacher walked and led a cow 22 miles to get to school, making the trip in one day. He has a wife and two children all willing to make sacrifices for him to enter school. We could have a hundreds more pupils if we could find a way to help on their expenses. I am doing my best for as many of them as I can. I am proud of our faculty; all are faithful and earnest. We want you to come to see us.

J. S. PURSELL.

LOUISIANA BOARD OF EDUCATION.

The date of the meeting of the Louisiana Conference Board of Education has been changed from September 30 to Tuesday, October 6. The meeting will be held in Alexandria, La., and will convene at 7:30 p.m.

PAUL M. BROWN, Chairman.

Secular News and Comment

It is stated that there are in the United States 1,278,679 German-born males twenty-one years of age and over.

* * *

Damascus is said to be the oldest city in the world with a continuous history, and it is still a thriving business center.

* * *

According to a recent report, the number of public school teachers in the United States is 533,606. Of these, 100,328 are men, and 433,278 are women.

* * *

The national debts of the leading warring nations of Europe are thus estimated: France, $6,511,000,000; Russia, $4,223,000,000; Germany, $5,000,000,000; Austria-Hungary, $3,700,000,000; England, $3,620,000,000.

* * *

Francisco Carbajal, who for a brief time was President of Mexico, has been in New Orleans for some weeks. He states that he will devote the next few months to writing a history of Mexico covering a period of two years.

* * *

It is reported that a $4,000,000 contract has been signed with Eastern capitalists providing for the construction of an interurban electric railroad from Shreveport to Monroe, La., by way of Minden, Arcadia, and Ruston, a distance of 97 miles.

* * *

Besides their board and clothing, the annual pay of a soldier in the armies of the leading nations of the world is said to be as follows: United States, $180; Great Britain, $86.15; France, $20.40; Germany, $18.80; Austria, $8.12; Russia, $3.78.

* * *

A bill to abolish the alley slums in Washington City has finally passed both Houses of Congress, thus fulfilling the dying request of Mrs. Woedrow Wilson. The measure, however, will not become completely effective until the expiration of four years.

* * *

A Paris statiscian estimates that the present war in Europe is costing the nations engaged in it $54,000,000 daily. This means that if the conflict should continue for a year it would entail upon them an expense amounting to the enormous sum of $19,755,000,000.

* * *

Col. Roosevelt spent last week and the first of this week making stump speeches in the Middle West, visiting the States of Kansas, Nebraska, Iowa, Illinois, Missouri, Indiana and Ohio. President Wilson announced some days ago that he would not make any political addresses this fall.

* * *

The British Parliament has adjourned until October 27. When it was announced that the measure giving home rule to Ireland and the Welch church disestablishment bill had received the royal assent, the only finishing touch needed, great enthusiasm was manifested, and "God Save the King" was sung by all factions with much feeling.

* * *

It is claimed that the European war will place $100,000,000 in the pockets of the grain-growers of Nebraska and that the present crop, though by no means the largest on record, will sell for more than any ever raised in that State. Thus it will be seen that the same influences that are injuring Southern farmers, are enriching those of the Northwest.

* * *

The construction of the Panama Canal cost the United States approximately $240,000,000. This sum of money, which has been invested in a way to bless the world for generations to come, would not finance the European war for five days. It is probable that more treasure is being wasted in the present titanic conflict between the nations of the Old World than in any other human undertaking in the history of mankind.

* * *

The State of Maryland has recently been honoring some of its historic heroes and heroines. On September 9 a tablet was unveiled in Baltimore in the house in which the original star-spangled banner was made by Mrs. Mary Pickergill. Later, at Frederick a five-day celebration was held in honor of Francis Scott Key, who composed the song, "The Star-spangled Banner," one hundred years ago, and a monument to Barbara Frietchie, whose memorable achievement Whittler immortalized in verse, was unveiled.

* * *

The new Pope is said to have written recently a letter to King George V in which he expressed great sympathy for the English people in the war now raging and characterized Great Britain as "the guardian of peace and the master of justice." Mr. Carnegie pronounced the Kaiser the keeper of the world's peace for the past two and a half decades, a short time since; so it now seems that the two sovereigns are about even in honors.

* * *

A writer of the Christian Intelligencer (New York) claims that thousands of persons are killed through fear, sympathy, and shocks from heartrending sights and news in countries that are at war. The famous American physician, Dr. Benjamin Rush, of Philadelphia, is said to have written an interesting volume on this subject when our awful civil conflict was raging in the sixties.

* * *

The National Republican Congressional Campaign Committee has announced that it will not issue a campaign book this year. This is the first time that the Republicans have failed to bring out such a publication on election years in a long while, and it is being construed as a confession that they have no hope of controlling the next Congress. The recent election in Maine, in which a Democrat was chosen Governor, was decidedly unfavorable to them, and still more so to the Progressives.

* * *

Miss Margaret Hyatt, a gifted young botanist of California, recently discovered near Deer Creek, in Butte County, a dogwood tree of the variety known scientifically as Cornus Torreya. Only one other specimen of this tree has been found in the world's history and that was in some remote part of the continent half a century ago. That specimen was lost and scientists have been hunting for another ever since, but without success. Miss Hyatt sent twigs of the tree that she found to the State and Leland Stanford Universities.

* * *

A late United States Census Bureau Bulletin shows that of all workers for gain in our country 21.2 were females in 1910, as against 18.3 per cent in 1900. Women physicians and surgeons number nearly 14,000, and 1300 women are lawyers. The number of children between the ages of ten and fifteen engaged in gainful occupations is 1,900,225, nearly 20 per cent of all the children of those ages. There was, however, during the decade a marked decrease in the number of children employed in non-agricultural pursuits.

* * *

Dr. C. C. Bass, an eminent New Orleans physician, in an address to the Orleans Parish Medical Association on September 14, claimed that a cure for Riggs' disease of the gums has been discovered. He announced the remedy to be the injection hypodermically of the active principles of ipecac into the system of the patient. Dr. Bass has for some time been distinguished for his research work, having received a medal from the American Medical Society for the cultivation of the malarial plasmodium. In his experiments with Riggs' disease, he had had the assistance of Dr. M. M. Johns, of the medical faculty of Tulane University.

METHODIST SUNDAY SCHOOL AGENCIES VS. INTERDENOMINATIONAL SUNDAY SCHOOL WORK.

In the Advocate of Sept. 16, Brothers Williams and P. O. Lowrey reply to the articles written by Brother Alford and myself relative to the attitude which we as a Church should assume toward what is known as the Interdenominational Sunday School work; and I must say that it is strange to me that, while contending for the continued co-operation of our Church with that "movement," they did not recognize the fact that in both of their articles they presented as good, if not better, arguments for withdrawing from it than did either myself or Brother Alford. This, however, is what usually happens in the support of a weak cause.

Brother Williams says: "However, as to withdrawing from the interdenominational work, we would have nothing to gain but censure from such a course and much to lose indeed." I stated in my article that the Baptists are rapidly withdrawing from it and organizing County Associations of their own. Has any one censured them or questioned their right to do so? No; not so far as I have heard, and, as for myself, I have for them nothing but commendation for their action. Brother Williams says that by a similar action we have "much to lose." It seems a pity that he did not tell us what we should lose. So far as my observation goes, we would lose nothing except a lot of superficial enthusiasm which gets the money and then evaporates till more money is needed. He says further that we have "nothing to gain." As I see it, we would gain the concentration of energy, money, time, thought, and everything else, toward the cultivation of our own field instead of a dissipation of all these in the direction of fields not our own, which, it appears to me, would mean a great deal to us.

Brother Williams says again that "the interdenominational forces are doing a great missionary and evangelistic work." I have no disposition to question this statement as it refers to Louisiana—his may be missionary territory; but as for Mississippi, I contend that the Churches are able to take care of this work—especially is this true of Methodism. However much we may have needed the evangelistic and missionary forces of the interdenominational agencies in the past, there is no longer any need or room for them since the Methodist Church is able to stand alone and take care of her own in both branches of service indicated above.

Brother Lowrey says: "It would seem unwise to hinder others till we set in motion agencies that will do the work." In the first place, I am not proposing to "hinder others," but, while bidding "others" godspeed, I am earnestly contending that we should look upon our own fields which are "already white unto the harvest." It could be said with as good reason that we are "hindering others" because we do not unite in the Sunday school work of other Churches instead of having Sunday schools of our own. Is any one going to rise up and call us narrow and selfish and say that we are "hindering others" because we have our own Sunday schools? In the name of all that which has been called loyalty, do we commit the sin of "hindering others" when we stand by that which is our own? If so, then Brother Lowrey will have to mark me off his list of those who do not sin.

After the above astonishing statement, Brother Lowrey proceeds to tell us that the General Conference of 1910 "added a Superintendent of the Wesley Bible Class Department to the working force of the General Sunday School Board and provided for the appointment of Field Secretaries in the several Annual Conferences, since which time new life has been awakened * * * * *, as a result of which the new Discipline will show quite an advance in Sunday school activity." Had he tried, he could not have produced a better argument for the substantiation of my contention—that we, as a Church, are neither infirm nor aged; and, being able to stand alone, we do not need the enthusiasm generated by outside agencies.

Both Brothers Williams and Lowrey intimate that we owe much to the agencies of the interdenominational work for the training and enthusiasm of the past; but is the cripple who was once dependent on his crutch for locomotion to lean on that crutch forever, just because it once gave him aid? Surely, no. Should we, then, because of any help it may have rendered us in the past, remain dependent upon and continue to support the interdenominational work? No; but duly appreciating what it may have done for us in the past, and bidding it godspeed in destitute fields, let's wave to it our hands in a last farewell while we devote all our energies to the new Sunday school agencies of our own Church. This we must do if we would be loyal Methodists, and this we will do by the help of God.

JOHN W. RAMSEY.

Mendenhall, Miss.

PRESIDING ELDERS' MEETING.

The presiding elders of the Louisiana Conference are requested to meet in the First Methodist Church of Alexandria, La., on Tuesday evening, October 6, at 7:30 o'clock. J. M. HENRY.

NORTH MISSISSIPPI BOARD OF EDUCATION.

The Board of Education of the North Mississippi Conference will meet at Winona, Miss., Wednesday, September 30, at two o'clock p.m. All the members of the Board are urged to be present. R. A. MEEK, Chairman.

T. H. LIPSCOMB, Secretary.

THE WAR OF NATIONS.

By Rev. J. L. Greenway.

The call to arms sounds loud and far, it's echo all men hear;
The world appalled in horror stands, and hearts are gripped with fear.
Along the lines the gathering hosts in bristling armor stand,
And pour their hell of shot and shell to devastate the land.

The peaceful Belgians dare to stand, and guard their hearths and home
Against the proud usurper's power, who seeks to seal their doom.
The right of might is then invoked the strong crush down the weak.
And thus his people, without cause, in blood and carnage reek.

Her fruitful fields are ploughed by shot; with blood her soil is drenched;
The slaughtered dead like windrows lie—the suffering most intense.
Her homes destroyed and lands laid waste, few cattle in the fold;
Her greedy foe demands the toll of forty millions gold.

Onward moves the murderous legions, on to strike the hour of doom,
On through peaceful lands and peoples, bringing naught but death and gloom.
Mercy is not asked nor given; death, destruction, this they reap;
On the battle-field of carnage, there they die like slaughtered sheep.

Thus they come in teeming millions, with the sword and gun;
Men of various tribes and nations, with the Slav and Teuton,
With no time to pause or ponder o'er the fate of child or wife;
Die ye must—it's so commanded. How cheaply held is human life!

Why this blood and awful carnage? Why must brother slay his own?
Why must millions, inoffensive, thus be caused to weep and groan?
Why these widows and their children made to suffer want and care?
Why this fearful pall of darkness, leading on to black despair?

Ye men who sit on monarch's thrones, and claim to rule by right divine,
Why let ye loose the dogs of war, and make the nations pine?
Ye talk of peace, and plot for war; your words are all a sham;
Your acts bespeak the hypocrite and not the genuine man.

Ye stand like Judas with his kiss, proclaiming "God your trust,"
And crucify the Prince of Peace upon your cross of lust.
In your pride and thirst for glory, Satan binds you with his spell:
While ye pray for help from heaven, to perform the deeds of hell.

Is the cause for which ye struggle worth the price ye have to pay?
Is your grievance of such nature not to bear the light of day?
If your cause is such a just one, why not trust your brother-man?
In the court of arbitration he for truth and right will stand.

Ye who boast of civilization, stand for progress of the race;
On the principle of justice, will ye not now take your place?
Take the golden rule of Jesus, making it a rule of life,
And the brotherhood of nations will forever end all strife.

Silver Creek, Miss.

THE PREACHER—HIS STYLE OF PREACHING.

By Mr. W. A. Belk.

One writer has said, "The style is the man." Another has said, "Only weaklings who are afraid to be natural and who are destitute of substantial worth, become conscious imitators or affect artificial peculiarities." And still another writer remarks, "I must be myself, imitation is suicide."

It is always interesting to me to sit and listen to a public speaker. It is also interesting to notice the difference in speakers. No two men can look alike, walk alike, or act alike. It is interesting to study each man's own individuality as he appears before the public as a speaker. We learn that there are about four different kinds of discourses, namely, description, narration, exposition, and argument. Description is said to be "the portrayal of an object by means of language." How often have we sat and listened to "word painting" by some man gifted along that line until we felt lost in "description" and longed for just one original thought to vary the monotony! He could paint all right, but none of his paintings were new. He only dipped his brush and rubbed where others had marked the lines.

Narration has been defined as "a recital of incidents or events in an orderly sequence." I recall my father's telling me one day the story of the little Israelitish girl when I was a very small lad. It impressed me. He often told me instructive Bible stories in such a way as to impress them on my mind. The following Sunday I heard a sermon by a Methodist preacher, long since gone to heaven, who told that same story from the pulpit, but told it in the form of a sermon. I wondered then whether he was preaching or not—and I still wonder. He simply narrated the facts but did nothing more. Later in life I heard another preacher narrate the same story and then he deduced some practical truths therefrom.

Exposition is defined as "explaining the nature or meaning of things." The purpose of exposition is to form a picture, and the methods of doing this are various. It may be done by pointing out its effects, by indicating its resemblance to other things, and the like. It is closely akin to description.

Argumentation "is the process of establishing the truth or falsity of a thing." I have now in mind a good Presbyterian minister who preaches entirely by this method. He never indulges in any thing but cold argument. He is clear and logical, but dry and tedious. I have in mind others who mix all four of these styles. I am writing this little article that perchance some young minister may examine himself and see if he can discover what his NATURAL style is. You know Pope has well said, "Know thyself." If a public speaker can ascertain his "style" and then cultivate that style, he may hope to become an attractive speaker so far as his "style" will admit. If a man never stops to study himself and his individuality, then indeed he will hardly be able to "know himself" or to be able to guide himself before an audience.

Now for a moment let us turn to those preachers who have achieved reputation as speakers. Speaking for myself, I have never heard a speaker who was more pleasing and edifying than Bishop Galloway. He came as near combining all four of these "styles" as any one I ever heard preach or speak. But God has not made many Bishop Galloways. The majority of us are rather "one talent" men and should "stick to our bush." Russell H. Conwell speaks with an ease and grace and yet at the same time with a natural awkwardness that appeals to his listeners. His style might be classed as a mixture of narration and description. Sam Steel combines narration, description and exposition in such a way as to leave the argument apparent and useless—it is too plain not to be seen. His points stick out at the end of his paragraphs like huge bristles.

Bishop Hugh Miller Thompson's style was spirited but entirely argumentative. Bishop Wilson climbs gradually by combining narration and description until he finally sweeps out on the mountain top with a torrent of argument unanswerable. Bishop Candler combines all four of these styles in a strong and effective way, but not in so pleasing a manner as did Bishop Galloway. Talmage loved to dwell on the descriptive. I think his sermon wherein he describes Yellowstone Park is great. Our own Bishop Murrah sweeps along like a big, heavy stream and combines narration and argument in an effective and pleasing way.

I trust our young ministers will just lay themselves up on the shelf and step off a few feet and study themselves and see wherein lies their strength. I have always thought that David was both wise and fortunate in knowing just where his capacity lay. With Saul's armor on he was unable to fight; but with his sling he was effective. Each man has a capacity and an individuality of his own. Let him study it out and then follow it to success.

Holly Springs, Miss.

FINE OPENING AT MILLSAPS.

Millsaps College opened for the 1914-15 term most auspiciously this morning, with the largest attendance of new students, about 85, in the history of the institution, while practically all of the old students returned to the campus.

The opening exercises, held in the preparatory school, at 9:30 o'clock to-day, were very interesting. Prominent men from various parts of the State, and one from Birmingham, Ala., rendering inspiring addresses before the large number of persons who gathered in the auditorium.

The exercises were presided over by Dr. A. F. Watkins, president of the College. The opening prayer was offered by Rev. L. M. Lipscomb, of the North Mississippi Conference.

Rev. N. B. Harmon, of Yazoo City, of the Mississippi Conference, read the Scripture lesson, and Dr. Watkins then delivered an address, welcoming both old and new students, telling them what he wanted them to do and to abstain from doing. He expressed regret that the new main building was not ready for occupancy, and thanked the head of the preparatory department for the use of its building for the opening program.

Rev. J. A. Bowen, of Birmingham, North Alabama Conference, was introduced by Dr. Watkins and made an inspiring address. He urged the young people of Mississippi to prepare to become useful when they grow up, and gave some advice that if followed will result in making better men and better women in the State.

One of the features of the exercises was the singing of "The Alma Mater" by the old students. Dr. Hardin, presiding elder of the Jackson District, in behalf of the Churches of the city, invited all of the students to attend religious services in the various churches and welcomed the students to the city. Prof. R. S. Ricketts, of the preparatory school, talked to the students for ten minutes, advising them how they should conduct themselves in the school. Judge Richard Reed, of the Supreme Court, who lectures to the law class at regular intervals, welcomed the law students and outlined plans for the year.

Pastors of different churches welcomed the students and invited them to attend Sunday services. The exercises closed with a benediction by Rev. H. P. Lewis, of Jackson.—Jackson Daily News.

The Home Circle

OUR GUEST.

Lyle Ward Sanderson.

"Come, put the blocks away," I urged
Wee daughter Dorothy,
"And bring your daddy's slippers, dear."
But "No," she said to me.
"I don't do dose t'ings, papa, 'cause
I'm company, you see."

"You company, my little girl,
How ever can that be?"
The darling gazed in sweet surprise,
And then explained to me,
"Why, mamma tells me ev'ry day
I'm lots of company."

—Christian Intelligencer.

THE RACE.

When Clinton stepped from the train at the little country station, the first face he saw was that of his cousin Raymond, a straight, manly-looking boy of twelve, with clear gray eyes that lighted joyfully as he looked into Clinton's merry brown ones.

"Hello, Raymond! How are you? Better use your lorgnette if you don't know me," laughed Clinton, noting the slightly puzzled look that had come into Raymond's eager face.

"Hello yourself, Clinton Concord! Of course, I know you, though you have changed," declared Raymond. "O, but we'll have great times this summer."

"Don't doubt it. Here's my Saratoga. That your auto over there?" asked Clinton, indicating a bay horse hitched to a spring wagon.

"Yes—our auto-truck," grinned Raymond.

The trunk was soon in the light wagon, and old Joe's head was turned toward the village. For weeks both boys had been looking forward eagerly to this summer vacation which Clinton was to spend on his uncle's farm as he had done two years ago. As old Joe jogged leisurely along —Joe always took his time for doing things— the cousins had much to say to each other. In the first lull of happy plans, Raymond asked, "Clinton, what's the matter? Have you been sick?"

"What's the matter?" repeated Clinton, looking straight ahead. "Why, nothing. What makes you ask such a question?"

"Two years ago you looked so strong and could race and row and climb any thing—"

"Well," interrupted Clinton, confidentially, "I'll show you that I can 'race and row and climb' some things yet."

"All right, you'll have chances," Raymond replied in a relieved tone. "Don and Fred Duvol—you remember them, don't you?"

"Yes."

"They're coming over this afternoon, and we're going to the cove, fishing. Want to go along?" Raymond asked, turning his twinkling gray eyes on his cousin's face.

"I suppose I can if I have to," said Clinton, with a grave face and well-assumed reluctance.

Raymond laughed heartily. "We sha'n't exactly force you to come, but we'd be willing to have you. I have to get some things from the store," he continued, as he reined Joe up to the big maple near the grocery. "Will you come in or sit here?"

"I'll sit here if you think it's safe. If your fiery steed tries to run away, I'll hold on with all my puny strength," bantered Clinton, looking teasingly first at Raymond, then at the steady old farm horse that had already settled himself into a comfortable position, as though expecting a long wait and thinking he might as well take a nap or two.

There were so many customers that Saturday morning that Raymond had to wait some time. When, package laden, he stepped up just in time to see Clinton toss a partly burned cigarette far out into the street.

"Oh," thought Raymond, with sudden understanding, "so it's cigarettes! I thought Clinton had more sense."

Raymond was a wide-awake boy, and neither Clinton's droll stories nor funny remarks could make him forget. As they neared home, he asked abruptly:

"Clinton, do you smoke cigarettes?"

"Certainly, my boy, would you like one?" was Clinton's flippant reply.

"What makes you?" questioned Raymond, gravely ignoring the proffered cigarette.

"Just a little habit of mine. Doesn't hurt me a bit. All the boys do it," Clinton answered lightly. "Hurrah, there's the farm," he added gaily a moment later.

Clinton received a hearty welcome from Aunt Margaret, Uncle Robert and his seven-year-old cousin Maxwell.

"You are just in time, boys. Dinner is ready," announced Aunt Margaret. "I hope you brought a good appetite with you, Clinton. I remember your fondness for an old-fashioned boiled dinner and boiled Indian pudding," she continued, looking fondly at the boy whose alert, pleasant ways had given them all so much pleasure during his former visits on the farm.

"Think you can keep up with Raymond?" asked Uncle Robert, smiling genially as he handed Clinton a plate heaped as only the father of growing boys knows how to heap it.

"Wait and see," chuckled his nephew.

After dinner Clinton was taken to see the Jersey calves, Raymond's pet colt—a handsome little bay named Venus—and Maxwell's rabbits and white leghorn chickens—some of them fluffy little balls of down.

Before any of them realized it, three o'clock had come, and Don and Fred Duvol were on hand with their fishing tackle.

"This beats the parks," the city boy exulted, when they reached the dense green woods that bordered the west side of the road for nearly half a mile. "I say, boys, let's race to the big oak."

The others agreed, and soon they were all speeding over the smooth, shady road. At first Clinton led but soon his breath began to grow short, and Don and Raymond forged ahead. Soon Fred passed him. For a little while Don and Raymond ran side by side. Then, inch by inch, Raymond gained. Raymond reached the big oak with Don at his heels, and Fred not far behind. Looking back, they saw Clinton struggling to keep up with his sturdy little cousin.

"Well, I never!" exclaimed Don in astonishment as they watched Clinton's slow advance. "He's thirteen— a year older than we are. What ails him?"

"Cigarettes," said Raymond, shortly.

"Why, he beat us both two years ago," Don continued.

"He didn't smoke then," Raymond answered.

"Two years ago he was taller and stronger than either of you," said Fred, thoughtfully.

When Maxwell and Clinton reached the oak, there was silence for some minutes, then Don said:

"Clinton, if that's what cigarettes do for a fellow, I sha'n't want any."—May Elizabeth White, in Union Signal.

BEDROOM CONUNDRUMS.

If you woke up in the night thirsty, what would you do? Look under the mattress and find a spring.

What would you do for a light? Take a feather from a pillow; that is light enough.

What would you do in case of fire? Go to the window and watch the fire-escape.

If you wished to write a letter? Take a sheet.

If you wished a dinner? Take a spread.

If you were feeling sad, what would you do? Look on the bed for a comforter.—The Presbyterian.

WHEN ANIMALS SLEEP.

Elephants sleep standing up. When in a herd a certain number will always stand watch, while the others sleep, for the big powerful beasts are timid and cautious at night and will not go to sleep unguarded.

Bats sleep head downward, hanging by their hind claws.

Birds, with few exceptions, sleep with their heads turned tailward over the back and the beak turned beneath the wing.

Storks, gulls and other long-legged birds sleep standing on one leg.

Ducks sleep on open water. To avoid drifting ashore, they keep paddling with one foot, thus making them move in a circle.

Foxes and wolves sleep curled up, their noses and the soles of their feet close together and blanketed by their bushy tail.

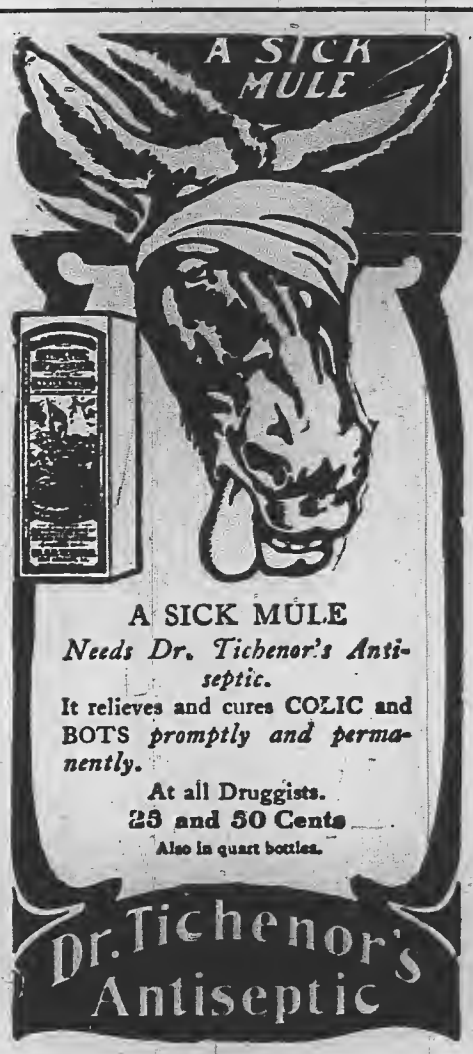
Owls, in addition to their eyelids, have a screen that they draw sideways across their eyes to shut out the light, for they sleep in the daytime.—Our Dumb Animals.

SMALL CAUSES OF WAR.

The cause for which all Europe has taken arms, says our Parliamentary correspondent, is not worth the bones of a single soldier. Neither has been the cause of almost any other war in history. Nine hundred years ago a dispute between Modena and Bologna over a well bucket began a war which devasted Europe. A Chinese emperor once went to war over the breaking of a teapot; Sweden and Poland flew at each other's throats in 1054 because the King of Sweden discovered that his name in an official dispatch was followed by only two et ceteras, while the King of Poland's had three. The spilling of a glass of water over the Marquis de Torey led to a war between France and England, and a small boy, by throwing a pebble at the Duc de Guise, led to the massacre of Vassy and the thirty years' war.—London Chronicle.

Never say harsh things if kind things will do as well.—J. R. Macduff.

Wisdom is knowing what to do next. Virtue is doing it.—David Starr Jordan.



Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

A MISTAKEN NOTION.

A minister writes us as follows: "After serving as pastor in the M. E. Church, South, for a number of years, I have found a place where some of my people claim that a Methodist church, properly deeded and dedicated, is the common property of the public and should be used by the public for political meetings and other secular gatherings of various kinds."

The persons referred to by our brother need to study the Book of Discipline a little. Every properly written deed to a Southern Methodist house of worship contains the following clause: "In trust, that said premises shall be used, kept, maintained, and disposed of, as a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church, South, subject to the discipline, usage, and ministerial appointments of said Church as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds the said premises are situated." And when the officers of a church present it to the officiating minister for dedication, they are required to use the following language: "We present you this house to be set apart from all unhallowed or common uses for the worship of Almighty God."

This clearly shows that the law of the Church does not permit a community to use one of its houses of worship for any kind of a secular meeting. Also, the Bishops, who are the duly constituted interpreters of the law, have handed down the following decision which completely covers this question: "A presiding elder decides that such trustees of our houses of worship as are deeded to the Church, according to form of discipline, have no right, by virtue of their offices, to permit such houses of worship to be used for schools, courthouses, or any other than church purposes. Appeal was taken to the Bishop, who sustained the presiding elder, and his decision was approved by the College of Bishops." (Paragraph 483, page 270, of the 1910 Discipline.)

The fact is, as is explicitly stated both in the body of the Discipline and in an episcopal decision (paragraph 548), the right to say what meetings shall be held in a church does not belong to the trustees or members of the congregation, but to the pastor. But the pastor has no right to go contrary to the law and permit secular gatherings to assemble in one of our houses of worship. Should he do this, however, it does not devolve upon the stewards or the members of the Church to oppose and correct him: he is responsible to the Annual Conference for his acts of administration, and in such a case the utmost that would be required of the local officials and church members would be to bring the matter to the attention of the presiding elder, and, if necessary, to the attention of the Annual Conference.

But are not our pastors in this respect given too much authority and power? We do not think so. In our opinion, in nothing is the Methodist Church more apostolic than in maintaining the dignity, influence, and responsibility of the pastoral office. One filling that position in the early days of Christianity was far from being a mere figurehead under the direction of the congregation that he served. On this point Dr. Richard Watson, in his "Institutes," says: "The term pastor implies the duties of both instruction and government, of feeding and ruling the flock of Christ; and, as presbyters or bishops were ordained in the several churches, both by the apostles and evangelists, and rules are left by St. Paul as to their appointment, there can be no doubt that these are the "pastors" spoken of in the Epistle to the Ephesians, and that they were designed to be the permanent ministers of the Church; and that with them both the government of the Church and the performance of its leading religious services were deposited."

So far from thinking that the power vested in our pastors is inimical to the welfare of the Church, we are inclined to the view that their failure rightly to claim and exercise it and the disposition to lessen it that is developing in some quarters, constitute to-day one of the gravest perils of Methodism. It will, we fear, be a sad day for us if it should ever come to pass that the men called of God to preach and set wholly apart to the work of extending his kingdom, are not given a large share in the work of molding the policies and executing the government of the Church. Such men are more apt than others to be under the immediate direction of the Holy Spirit, without whose wisdom and guidance all our planning and efforts will amount to little.

ONE THAT WAS, PASSED OVER.

The Supreme Court of Tennessee in its decision in the Vanderbilt case evinced extraordinary ingenuity in trying to show that the men who projected that institution did not intend to found a Methodist school. In its efforts to do this it put strained and unheard-of constructions upon some of the Memphis Resolutions and other portions of the charter, as well as upon some of the other important papers bearing upon the case. It declared that the committee appointed by the Memphis Convention did not act in a representative capacity in taking out the charter, though their names were explicitly recorded therein as representives of their Conferences; that though Commodore Vanderbilt gave his money to the "corporation known as the Central University of the Methodist Episcopal Church, South," this did not imply ownership by the Church, but was merely intended to indicate the character of the institution; and that when other Conferences than those which were supposed to be represented in the Memphis Convention were invited "to co-operate with us," that that invitation was not to join in with the Annual Conferences that had sent the delegates to the Memphis meeting, but with those delegates themselves acting as a company of private individuals.

But great as the Tennessee judges undoubtedly are as expositors of charters and documents, like most men skilled in that art, they seemed to know what to skip. There were some things that even they apparently preferred not to go up against. Bishop Hoss in his brilliant review and analysis of the Court's decision, published in the last Bulletin of the General Board of Education, says:

"It is a source of surprise that Judge Turner, whose gifts as an expositor have thus been so signally exhibited, did not try his hand on the third of the Memphis Resolutions, which he also admits to be properly a part of the charter. This resolution reads as follows:

'That it (the Central University of the Methodist Episcopal Church, South) shall consist at present of five schools or departments—viz: (1) a theological school for the training of OUR young preachers who, on application for admission shall present a recommendation for admission from a quarterly or Annual Conference and shall have a standard of education equal to that required for admission on trial into Annual Conference, and instruction to them shall be both from the theological and literary departments; (2) a literary and scientific school; (3) a normal school; (4) a law school; (5) a medical school.

As Bishop Hoss suggests, the theological department was an integral part of the university that was being established; indeed, it seems to have been the uppermost thing in the minds of the men who were taking this action. Now it is perfectly obvious that in eliminating the Methodist Church from the framework of the institution, the Court must include its elimination from the theological school also. And if that has been done, as manifestly it has, so far as the decision of the highest judicial tribunal in Tennessee can effect it, to borrow Bishop Hoss's interrogations, "Then what persons does it (the third Memphis Resolution) mean by 'OUR preachers?' Just anybody's? And what does it mean by Quarterly and Annual Conferences? May these terms include Presbyterian Synods and Baptist Associations?"

We dare say that the careful reader of this third resolution will not be disposed to discount the intellectual acumen of the Tennessee jurists because they passed it by unnoticed. There are some statements of truth that are so clear and outstanding that it is well-nigh impossible to obscure their meaning or break their force. In such cases, if one is going contrary to them, the wise thing to do is to let them severely alone. Through all the years to come this unexplained resolution which was declared by the Court to be a part of the charter, but which was utterly invalidated by the opinion that it handed down, will stand as a silent witness to the outrageous wrong that was done the Southern Methodist Church under the sanction of law.

OUR ORPHANAGE "WORK DAYS."

Both of the Methodist Orphanages in our patronizing territory have announced their "Work Days" for 1914. They have named the same date this year—OCTOBER 17.

The appeals of Brothers Vaughan and Williams in behalf of these noble institutions should touch the hearts and open the purses of all our people. There is no greater work than this, and to neglect it and let it languish for the want of funds would be a deep and lasting reproach to us. Let every pastor in Louisiana and Mississippi call attention to these "Work Days" from his pulpit next Sunday, and let every Methodist in the two States co-operate in making a big success of them. Particularly applicable to the assistance given to orphan and needy children are the meaningful words of the Master: "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

DO NOT MISS IT.

Do not fail to read the article appearing in this issue of the Advocate concerning the English method of assigning preachers. Every now and then some brother falls out with our way of doing things and begins to proclaim that we ought to adopt the plan of the Mother Church. To all such, we respectfully commend this article. The fact is, of all the branches of Methodism ours is most like the original type. The lesson that we need to learn, is to beware of discontentment and to know when we are well off.

PERSONAL AND OTHER NOTES.

Rev. W. L. Blackwell writes: "The New Prospect Camp Meeting, on the Vancleave charge, will begin October 15, 1914, at 7:30 p.m. All persons interested are cordially invited. Those coming by railway should stop at Ocean Springs and secure a conveyance from there."

In a personal note to the Editor on the 18th inst., Prof. G. L. Harrell, of Millsaps College, says: "We are very much gratified with the attendance upon this session of the College. Dr. A. F. Watkins will go to Nashville, Tenn., next Monday to attend a meeting of the General Board of Missions."

We wish to state that we do not desire any additional communications concerning "Song Books" and the question of denominational versus interdenominational Sunday school work. We think that these subjects have been pretty well threshed out and that nothing new is likely to be said in any further discussion of them.

Last Sunday being Episcopal day at the union Protestant church in Mandeville, La., and the Episcopal rector having gone to Bogalusa to preach, Dr. J. T. Sawyer filled the Mandeville pulpit both in the morning and at night. He was greeted by good congregations who gave close attention to his earnest and helpful messages. The Doctor gives the gospel to any people who desire his services, and is happy in doing so.

A note from Rev. T. W. Adams, presiding elder of the Port Gibson District, states that he is still tussling with la grippe and has been forced to retreat again to Brookhaven, where Sister Adams can look after him. There may be some diseases that are misnamed, but grippe is not one of them, for it certainly "grips" one and holds on. We trust, however, that the worst is over with our esteemed friend and that there are happier days immediately ahead.

We are pleased to know that Rev. W. W. Mitchell, our pastor at West Point, Miss., who some weeks ago was operated on for appendicitis, is rapidly recovering his strength and has the promise of being able to take up his work again at an early date. Brother Mitchell has a strong grip upon the worthy congregation that he is serving, and may be counted upon to build the long-talked-of new church in the Queen City of the Prairies in the near future.

Rev. C. R. A. Brantley, who is serving the Indianola Missions, writes as follows: "We have lately held meetings at Fairview and Faisonia, at which places we had the assistance of Rev. J. W. Wood and Rev. J. H. Ingram. The sentiment of the entire people in these communities was that the two brethren referred to could preach. They are both godly men and strong expounders of the Word. Eternity alone can reveal the good that was accomplished. We are going forward in this charge. Pray for us."

Rev. J. W. Faulk, writing from Minden, La., reports a very fine meeting at Evergreen, one of the appointments on the Sibley charge, in which most of the preaching was effectively done by Rev. E. G. Wood, of Pollock, La. As a result of

this series of services, a church was organized with 54 members, and plans are being formed to erect a house of worship this fall or winter. Brother Faulk has had 71 accessions on his work this year. One who is in a position to know says that he is a hard worker and invariably brings things to pass in his field of operation.

Col. J. M. Johnson, of Acona, Miss., recently visited his sister, Mrs. R. T. Jones, of Greenwood, whose health for several months has been far from good. Mrs. Jones is the youngest and Col. Johnson the oldest of the children of the late Rev. Stephen Johnson, who was one of the pioneers of Methodism in Central Mississippi.

Rev. R. T. Pickett, of Pelahatchie, Miss., sends us the following notice: "The Shiloh Camp Meeting will begin on October 2 and continue for seven days. Everybody is cordially invited to come and enjoy the services. Some of the best talent in the Mississippi Conference will do the preaching and the singing will be in charge of a competent leader. Pelahatchie is the nearest railroad station."

Mrs. J. S. Pigatt, of Slaughter, La., has had severe affliction in her family this year, her father having been called home on July 2, and her mother having been ill for several months. We regret to know this, and we pray that this friend of the Advocate and any others who may be sharing with her the sorrow and anxiety resulting, may have continually with them the presence of the great Comforter.

Rev. C. B. Carter, presiding elder of the Ruston District, has recently been on a ten days' trip to Dallas and Fort Worth. Of his presence in the Lone Star State, the Texas Christian Advocate says: "Rev. Brisco Carter, one of the presiding elders of the Louisiana Conference, but formerly a member of the North Texas Conference, made us a delightful visit. He still feels a keen interest in Texas."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions that have been sent in since the last issue of the Advocate: Rev. W. B. Allison, Perth, Miss., 2; Rev. W. R. Harvel, Athens, La., 2; Rev. Chas. E. Downer, Foxworth, Miss., 4; Rev. R. T. Pickett, Pelahatchie, Miss., 3; Rev. T. A. Ferguson, Collins, Miss. (Williamsburg charge), 4.

Miss Clara Chalmers, daughter of Brother C. O. Chalmers, the Publisher of the Advocate, left last week for Nashville, where she entered the Methodist Missionary Training School, it being her purpose to devote her life to mission work. Miss Chalmers has been the book-keeper in the Advocate office for the past three years, and her giving up of that position is a great loss to our working force. She is a consecrated and most superior young lady.

Writing under date of Sept. 14, Rev. T. D. Lipscomb, of Donaldsonville, La., says: "At present my wife and I are assisting Brother Woodward in a revival at Ferriday. We have had 9 accessions and others have said that they will join the Church before we close. About 15 have professed religion, and 40 or more have pledged themselves to live more consecrated lives. Brother Woodward is faithful and true and is in high favor with his people."

Rev. R. T. Nolen writes as follows: "This is my third year on the Lake City and Lintonia charge, though the name has not been continuously the same during my incumbency. We have held four revival meetings this year, in which we were assisted by Rev. J. W. Price of Benton, Rev. W. A. Terry of Madison Station, Rev. B. E. Meigs, of the Rankin Street Church of Jackson, and Rev. D. M. Miller of Drew. All these brethren are good gospel preachers and are efficient helpers in a revival. I have received since Conference 28 persons into the Church and the charge is in a fairly good condition."

Dr. John A. Kern, who for several years has been one of the leading professors in the Biblical Department of Vanderbilt University, has severed his connection with that institution and has accepted a place at Randolph-Macon College. Of all the men who have taught in the Vanderbilt Theological School within the past decade, with the possible exception of Dr. Tillett, Dr. Kern is the most widely known as an author. We are pleased to know that the Church will continue to have the services of this able instructor, and we congratulate Randolph-Macon upon having engaged him as a member of its faculty.

Mrs. J. E. Freeman, of Sherard, Miss., reports the recent death of Mrs. Eugenia Brown Griffin, of Farrell, Miss. She says: "She was a devoted Christian, a faithful friend, and a reader and great admirer of the New Orleans Christian Advocate. She leaves three daughters and one son and a host of friends to mourn their irreparable loss." We sincerely regret to be apprised of the decease of this choice servant of the Master, and we extend sympathy to the bereaved and pray that the Heavenly Father may graciously comfort and sustain them.

After several weeks spent in Chicago, Mr. J. B. Streater, who is one of the foremost laymen of the North Mississippi Conference, is again at home at Black Hawk.

We are informed that Rev. H. T. Young, who recently was transferred from the Texas Avenue Church of Shreveport to Arcadia, La., has been given a cordial reception by his new congregation, and that he has made a most favorable impression.

Dr. and Mrs. W. H. LaPrade, after visiting the family of their son, Rev. W. H. La Prade, Jr., at Atlanta, Ga., have returned to their home at Hazlehurst, Miss. We are pleased to state that Dr. La Prade's health is reported to be much improved.

An organization to raise money to help the European war sufferers has been effected at Biloxi, Miss., and without any special solicitation of funds, $100 has been secured. These humanitarian workers will co-operate with the American Red Cross Society.

We are sorry to learn that Rev. R. F. Harrell, our pastor at Centerville, Miss., has recently been quite ill. We have had no late news as to his condition, but we trust that he is much better ere this, and that he will soon completely regain his health and strength.

Rev. Anatole Martin, who spent last Sunday in New Orleans in the interest of the French Mission work, was an appreciated caller at the Advocate office on Monday morning of this week. He stated that his work at Bourg, La., is progressing in an encouraging manner.

Vienna, La., has recently had quite a successful meeting, which was conducted by the pastor, Rev. S. H. Frazier, who resides at Bernice. Brother Frazier came to Louisiana last spring from Millsaps College. He is a choice young man and is rendering excellent service in the field of which he has charge.

Through the kindness of Rev. W. W. Holmes, we have a copy of the first number of "The Signal," a four-page missionary leaflet which will be issued by our General Board of Missions every two months and placed free of cost in the hands of every pastor in the Southern Methodist Church. This folder will come laden with missionary information fresh from the field, and it is to be hoped that our preachers will give it the careful reading that it deserves. We congratulate our Mission Board upon this movement, which we have no doubt will be productive of great good.

By request of Rev. H. M. Johnson, of Harleston, Miss., we publish the following notice: "The Salem Camp Meeting, which is located within the bounds of the Americus charge, will begin on Wednesday night before the second Sunday in October and continue through Sunday, October 11. Most of the preaching will be done by Rev. J. S. Purcell, President of the Mississippi Conference Training School at Montrose. All preachers are cordially invited to attend." Brother Johnson states that he has had good revivals in the churches of his charge and that the work is progressing favorably.

Judge E. V. Hughston, of Greenwood, Miss., was not elected Chancellor in his district in the recent Mississippi State primary, being comparatively unknown personally in the territory comprising it; but his own county, Leflore, gave him a rousing majority, and if the people elsewhere had been as well acquainted with him as those among whom he lives, we feel sure that the result would have been quite different. Judge Hughston is a capable and resourceful lawyer and a high-minded Christian gentleman. He is a leading layman in our Church at Greenwood and was a useful member of our last General Conference.

President R. E. Bobbitt, of Mansfield College, in a letter to the Publisher, says: "Despite the war, we have as many girls as we had last year at this time, and the prospect is that we will have several more by October 1. Our faculty and girls have bought a bale of cotton, being, so far as we know, the first college in the country to join the 'Buy-a-Bale Movement.'" Hurrah for Mansfield and Louisiana! We heartily congratulate President Bobbitt, the faculty, and the young ladies upon such an exhibition of patriotism and for setting the other schools of the United States this good example. There is nothing like keeping abreast of the times.

From the Lincoln County Times (Brookhaven, Miss.) of last week, we take the following: "Mr. P. H. Saunders, of New Orleans, a director of the First National Bank of Brookhaven, has resigned the office of president of the Commercial Bank and Trust Company of Laurel, Miss. Mr. Saunders was recently chosen a director in the Federal Reserve Bank of Atlanta, Ga., which, together with his large financial interests in New Orleans, prevents him from giving the time to the Laurel institution which he feels that it deserves." We are gratified to note that Mr. Saunders' abilities as a financier are being given increasing recognition. He is a member of the Rayne Memorial Methodist Church of this city.

Rev. E. L. Cargill began a series of revival services at Rochelle, La., on September 19. He has with him to do the preaching Rev. E. G. Wood, of Pollock, who is quite an efficient pastor-evangelist.

Rev. T. H. Dorsey, of Water Valley, Miss., assisted Rev. J. G. Johnson in a revival meeting at Black Hawk, Miss., last week, where he did some earnest and searching preaching. We are not at this time informed as to the results of the labors of these brethren.

Rev. J. M. Morse, the pastor of the Capitol Street M. E. Church, South, of Jackson, Miss., has lately had under way a revival campaign, with Rev. W. M. Sullivan, of Shubuta, Miss., occupying the pulpit. These brethren are both earnest and capable workers, and the Jackson Daily News stated last week that the services were being well attended and that they were awakening considerable interest.

In spite of our earnest exhortations, some of the brethren are continuing to pour communications in upon us on Tuesday and Wednesday, accompanied with the request, "Please get this in this week's issue of the Advocate." We simply can not do it, brethren. To do so, we would have to stop our working force engaged in making up the paper and go to setting type again, thus delaying the issuance of the Advocate and getting it into the hands of the people later. It is to be feared that, like the "Foolish Virgins," some brethren will be too late in the day of judgment and will be found knocking on the pearly gates after they have been finally and forever closed. Is it not just as easy to be on time?

Just as we are about to close our forms, Rev. G. A. Morgan, our pastor at Opelousas, La., writing under the date of Sept. 21, sends us the following notice: "Mrs. C. M. Porter died at her home here last Thursday afternoon at 5 o'clock from convlusions. She was sick only a few hours. She leaves a husband and three daughters. Brother Porter carried the body to Starkville, Miss., for interment by the side of her father, Rev. Robert Gilderoy Porter." We greatly regret to chronicle this sad occurrence, and our heart goes out in tender sympathy to the bereaved. May Divine grace be vouchsafed to sustain them in this trying hour!

Rev. H. G. Hawkins, the President, writes: "The Memphis Conference Female Institute at Jackson, Tenn., opened its 72d session on September 16, with an encouraging enrollment. The number of boarding students actually in the dormitory by the night of the first day was greater than the school had at any time last session. Of course, others have engaged rooms and will enter during the next few days. The school has a competent, earnest faculty, and is assured of a splendid student body for the 1914-15 session. Tennessee, Kentucky, Arkansas, Mississippi, Indiana, Florida and Texas are represented in the student enrollment."

What is known as "French Mission Sunday" was observed by the Southern Methodist Churches of New Orleans last Sabbath, the object being to increase interest in the work in the French mission field in Louisiana and to raise funds to help it along. The arrangement of the services was under the direction of Rev. J. G. Snelling, the District Missionary Secretary, and among the special speakers of the occasion were Rev. Martin Hebert, Rev. C. V. Breithaupt, Rev. Anatole Martin, Miss Iles, a deaconess working in the French mission field, and Rev. George D. Parker. These speakers were heard in most of our churches in the city either at the morning or evening hour.

Rev. J. W. Lee, our pastor at Lake Providence, La., who officiated, sends us the following announcement: "Married, at the residence of Mr. and Mrs. E. E. Williamson, at Milliken, La., on September 18, 1914, Rev. Theo. Marvin Bradley, of Shelby, Miss., and Miss Josephine Ingram, of Rosedale, Miss." Brother Lee adds further: "The bride is a most estimable and charming young lady and was visiting friends at Milliken when Brother Bradley came down and claimed her hand. She is very much loved and admired in this section of the country." The Editor has known the groom intimately for a number of years and regards him as an exceedingly choice and promising young minister. We extend to the young couple our most hearty congratulations, and wish them a long, happy and useful life together.

A note from Rev. T. W. Dye, of Coldwater, Miss., written on Sept. 17, stated that Sister Dye was in Memphis with her sister, Mrs. Mattie Garrett, who was critically ill at a hospital in that city. We regretted to be informed of Mrs. Garrett's illness and we trust that ere this her condition has greatly improved. Brother Dye stated that he himself has for some time been troubled with an annoying throat affection. We noted a few weeks ago that he was named as one of the delegates from the Sardis District to the Annual Conference, and we hope that we may have the pleasure next December of looking into his face and gripping his hand at Starkville, where there are many people who remember him most pleasantly.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

HAROLD, the sixteen-year-old son of J. J. and Mrs. Cynthia A. Stevenson, of Olive Branch, Miss., died at the Baptist Hospital in Memphis on August 26, following an operation for appendicitis. He had been a member of the Methodist Church for four years. He was considered one of the best of boys, and as he lived, so he died. His was a triumphant death. A few hours before he died he read the Twenty-third Psalm and prayed a beautiful pathetic prayer. After that, he said to his father: "Papa, I am going home to-night. Not to our home at Olive Branch, but to my heavenly home, and Jesus is coming to take me to that home." These were about the last words he uttered. What a great consolation to his family, and what an unquestionable testimony to the completeness and sufficiency of the Christian's faith! "Let me die the death of the righteous, and let my last end be like his."

T. H. PORTER.

The entire community was made sad by the death of Brother BERRY E. SELF on May 6, 1914. He was born on Feb. 24, 1864. He professed faith in Christ and joined the Church several years ago under the pastorate of Rev. V. C. Curtis. He was happily married to Miss Julia Ellis on Nov. 27, 1905. He was a good husband, a good neighbor, and was useful and helpful in his community. He loved his Church and was a friend to the preacher. Just awhile before he died his health improved and he felt that he was going to get well. Sunday came and he went to church. At the close of the service he said to his pastor: "I want to say something to the people." He said: "I want to thank you all for your kindness to me when I was sick. I want to beseech you all to live close to God and be ready when the summons comes. I am nearer to God now than ever before. All the week the chorus of song No. 3 in Revival Praises has been ringing in my soul." He asked his wife, our organist, to play it. She and the congregation sang it, and then he said, "I have that peace in my soul to-day."

He is gone. Oh, how we miss him! But we sorrow not as those who have no hope. We have the sweet hope of the resurrection. We shall see him again when this mortal shall have put on immortality.

W. J. BURT.

EDMO LIVINGSTON HARMON was born in St. Landry Parish, La., on Oct. 29, 1840, and died at Crowley, La., on Sept. 3, 1914. He married Miss Mary Eugenia Hayes on Dec. 7, 1865. In early manhood Brother Harmon joined the Plaquemine and Brulee Methodist Episcopal Church, South. His country home was near this Church, which was one of the best known churches in Southwest Louisiana. His home was always the preacher's home. On one occasion, Brother Manly, our blind preacher, was asked to help in a revival at the Plaquemine and Brulee Church, and his answer was, "I will come if you will let me stay at Brother Harmon's home." No doubt the following former pastors remember the hospitality of "Uncle Edmo and Aunt Mary": Rev. J. F. Wynn, Brothers Porter, Isbell, Davis, Brown, Schuhle, Carter, Nesom, and others.

Bro. Harmon had no children of his own, but he and Aunt Mary reared two nephews and two nieces of hers. One of the nephews, Henry Bascom Chevis, died in young manhood. His brother, W. C. Chevis, of New Orleans, is a leading steward at Rayne Memorial Church and a noted journalist. His nieces were at his bedside when he died. Brother Harmon was buried from the church in Crowley and a large number of his relatives, friends and loved ones came out to pay their tribute of appreciation to one of God's faithful servants: "Well done, thou good and faithful servant!"

C. D. ATKINSON

Once again the death angel has invaded our fast thinning Confederate ranks and carried away from us our friend and brother, Dr. SION HENRY LAWRENCE.

Dr. Lawrence, the son of Thompson and Cary Buchanan Lawrence, was born in Jonesboro, N. C. on May 10, 1844. Dr. Lawrence moved to Benela, Miss., in 1873, where he taught school and engaged in the mercantile business until he began the practice of medicine in 1876. He was married to Miss Addie Buchanan on Feb. 7, 1877. There were born to them 7 children. Two died in infancy. The five surviving are Edre, Sion, Oscar, Clara, and Ethelyn. A great and good man has fallen. Dr. Lawrence was a man of strong convictions, with the courage to stand by them. He was upright, honorable and sincere. His integrity was not questioned by those who knew him. Those who knew him best loved him most. He was a model husband, a kind, indulgent father, and a true friend. I received him into the M. E. Church, South, by letter in 1882. During nearly all of his church life he was a steward and was ever faithful to the trust. I was his pastor at different times for eight years and always found him true to God and his cause.

Dr. Lawrence was a man of many interests. He was a member of the Mississippi Medical Association, a bank president, a trustee, and the secretary of the Board of Trustees of the Calhoun County Agricultural High School, a merchant and a Mason. He was a member of the James Gordon Camp of Confederate Veterans, at Pittsboro, Miss.

Dr. Lawrence died at his home in Derma, Miss., on Jan. 26, 1914. The good wife has lost her best friend, and no children ever lost a better father. The town of Derma will miss him very much. He sweetly sleeps in the cemetery at Benela, awaiting the resurrection morn. Weep not, wife and children. Let us all live so as to meet him in the sweet by and by.

His former pastor.

R. P. GOAR.

MRS. MARY BLISS HIGH.

(An extract from a tribute contained in the Tupelo Journal of Sept. 4, 1914.)

Died, at her home on Church Street, in this city, at 5:30 o'clock Monday afternoon, August 31, 1914, Mrs. Mary Bliss High, in her 65th year.

Mrs. High was the daughter of the late A. H. and Louisa Raymond and was born at Richmond, Miss., and was reared at Verona. On the 12th day of May, 1869, she was married to H. E. High and moved to Tupelo, Miss., where the family have since resided. From this union one son, S. J. High, who still survives, was born. There was never a union that was more congenial, or from which years of more complete happiness followed. Her home was her sanctuary where love prevailed at all times.

Mrs. High was a great lover of flowers and the place of her residence was constantly adorned with the choicest selections. How often has the sick room been enlivened by the choicest contributions from her flower garden, while the saddened home has been made to feel the kindly touch of her responsive nature.

In the neighborhood she was a helpmeet that all were at liberty to appeal to and it was her greatest pleasure to respond in every way to the sick and needy. She was a true and loyal friend, and in return she held the love and confidence of all who knew her.

Mrs. High became a member of the Methodist Church during her girlhood. She was a charter member of the Methodist Church and Sunday school in Tupelo. Her presence at all services and her active participation in all of the affairs of the church manifested her great love for the cause and her zeal in the work. For many years the Aid Society gathered once a week at her home, and there through her counsel and aid great help was extended to the causes of the Church.

In her death the husband and son have sustained an irreparable loss, the Church one of its most ardent and faithful members, the city one of its most beloved women. The sympathy of all go out to the bereaved ones.

EPWORTH LEAGUE NOTICE.

Dear Fourth Vice-Presidents of the Epworth League: The Board of Missions of the Methodist Episcopal Church, South, has set aside Sunday, Sept. 27, as "Mission Study Rally Day." The Board is especially desirous that all Leagues observe the day. We want missions to be emphasized this year as never before. Last year approximately 40,000 Southern Methodists studied Missions by text-book. We can easily make it 60,000 this year. Shall we do it?

To this end, we would urge that each individual League observe "Mission Study Rally Day" as outlined in the September Era, and we trust that as a result at least one Mission Study Class will be organized in each chapter. Study Missions, get interested in Missions, and Christian stewardship will follow.

Let us make "Mission Study Rally Day" a great day. If you cannot observe September 27, observe one Sunday in the near future as "Mission Study Rally Day."

I shall appreciate a letter from each Fourth Vice-President who reads this letter.

Yours for a missionary League,
HARRIET LEECH,
Fourth Vice-Pres., Miss. Conf. League.

CHURCH EXTENSION HAND BOOK

The Church Extension Hand Book for 1914 has just come to my desk. It is beautifully gotten up, a mine of information, and a wonderful record of thirty-two years of achievement in building.

A total of $4,305,989.17 invested, including donations and loans, to 8994 churches and 2370 parsonages. What record can surpass it? The bare figures speak eloquently of years of laborious toil by the Secretaries and their staff, and of self-denying effort by our preachers and people. No other agency could, in a little less than a single generation, have rehabilitated our Church as she rose from the ashes of a devastated civilization. Then what better base line could be built from which we may work for, and hasten on, the coming of the Kingdom of God?

The Church and the home are the two focal centers and re-enforcing points of Christian civilization and personal life. What could be more potential for good than A GREAT LOAN FUND OF ONE MILLION DOLLARS to be constantly at work by day and by night, building churches and parsonages? The Secretary already reports $560,582 on this fund. One dollar from 500,000 men and women, or one-fourth of our membership, would put us at the million mark, and immensely strengthen his hands.

Let us not as a Church, "seek for ease, which is the portion of babes, not of men." Seek for tasks, hard tasks, for the doing of which strength is needed, and in the doing of which strength will come.

W. R. LAMBUTH.

A DREADFUL TRIO.

There are three common diseases, Scrofula, Catarrh and Consumption. The first and second commonly go hand in hand, and sometimes the third joins them:—a dreadful trio!

Why call attention to them?

Simply to tell what will cure scrofula and catarrh and prevent consumption, according to incontrovertible evidence. It is Hood's Sarsaparilla.

In the fall the progress of these diseases is most rapid, and we should advise that treatment with this great medicine be begun at once.—Adv.

Tidings From the Field

Rienzi Circuit, Miss.

Dear Dr. Meek: Allow me a little space in your valuable paper for a short report of my work. Up to this time, I have held only two of my own meetings. My people at these places asked me to conduct the services myself, which I did. The Lord wonderfully blessed us. As a result 19 souls were saved and added to our Church. .....I assisted Brother E. C. Sullivan in a meeting at Marvin Chapel, on the Kosciusko circuit, where my father and mother sleep. There we had 10 additions to the Church. To God be all the glory.—B. P. Fullilove, P. C.

Oak Grove Charge, La. Conf.

On the fifth Sunday in August we began a meeting at old Midway Church with Brother J. A. Taylor, a local preacher on this charge, to do the preaching and the pastor to lead in the singing and exhortations. Brother Taylor is a faithful, humble, submissive, local preacher, farming for a livelihood, but a man who is an honor to Methodism wherever he goes. He is well informed on the doctrines of Methodism and the Bible mode of baptism. He is good help in private homes, leaving the people with whom he comes in contact more spiritual and better informed. For 8 days he fought sin in every form and in a forceful way. As a result of the meeting many souls were brought to Christ and 56 were received into our Church, 9 into the Baptist Church, and 8 children were baptized..... The Oak Grove charge is gradually building up. We have received since Conference 108 members into the Church and raised $1000 for the improvement of the parsonage and churches. With two more meetings to hold, we hope to accomplish much more ere the Conference year shall close.—G. D. Purcell, P. C.

Houston, Miss.

We are moving along in our fourth year in this rapidly growing town, which is situated in a splendidly developing territory. Our people are building good roads in four directions from the town. They are costing about $5000 a mile, being graded, crowned, and rocked. They are up to the best standard. We have received 130 members during the four years of our pastorate. Our people have added 5 new Sunday school rooms to the church, so that of 11 classes in our Sunday school, only 3 are forced to recite in the main auditorium. The church improvements have amounted to some $1600. Our Sunday school is a joy. Five young men have been licensed to preach and exhort, and two others are candidates. One of the five is a supply and will go to college next year; another is now at Millsaps College, and another is in the high school and will go to college next year. The other two are in the high school and conduct prayer meetings, lead in public prayer and do other training work as opportunity offers. It will be only a short time now until we meet at Starkville. May the Father of us all keep us faithful and true.—R. P. Neblett.

Vaughan (Miss.) Charge.

Dear Brother Meek: On Thursday before the first Sunday in August we began our meeting at Deasonville and continued eight days. We had a splendid meeting. Seven were added to the Church and the whole church was drawn closer to God. A work was accomplished that will stand. Strong men were caused to take a stand for God and the Church. These men are standing by their pastor, as they promised to do, and are doing great good in helping to put down evil. May God bless them! Rev. J. W. Ramsey, of Mendenhall, did the preaching. Brother Ramsey is a fine preacher and is not afraid to call sin by its name.....On the third Sunday in August we began our meeting at Fletcher's Chapel. Rev. B. E. Meigs, of the Rankin Street Church, Jackson, did the preaching. His sermons were fine and to the point. He does not compromise with sin in the least. He preaches what he believes to be the truth, regardless of whom it hits. We had a good meeting.....The fifth Sunday marked the beginning of a fine meeting at Vaughan Station. Rev. T. H. King, of Bogue Chitto, did the preaching with power. I think this was one of the best meetings we have had. Every service was marked by the presence of the Holy Spirit. The preaching was the kind that brings the Church closer to the Lord. Our people are more in harmony with God since the meeting. Souls were saved and the church was spiritually refreshed.....We begin on the second Sunday in September a series of services at Dover. Rev. M. L. White, of Flora, is to assist me there. "We are marching on the upward way." Pray for us.—J. B. King, P. C.

Benton, Miss.

Dear Dr. Meek: If you will be so good as to allow me space in the Christian Advocate, I will report some of the visible results of our revivals. We have held all four. On August 9 our first revival began at Midway Church. Brother Osmond S. Lewis, of Brandon, did all the preaching and did it to the satisfaction of all. The Church was considerably revived. There was 1 accession to the Church and others are expected to follow.... On Thursday night, August 13, we held the first service of our revival at Benton. Rev. J. W. Ramsey, of Mendenhall, preached every sermon, and the meeting resulted in 5 accessions on profession of faith. Brother Ramsey did some very fine preaching of the very highest evangelistic order, and very spiritual.....On August 22 we held our third quarterly meeting on the Benton charge in Tranquil Church, and the revival continued for 6 days following that meeting. Rev. P. D. Hardin, our presiding elder, did all the preaching, and God blessed every message to the good of the Church and sinners. We had 5 accessions on profession of faith and 1 by certificate, the Church was wonderfully revived, and many were awakened to a sense of their responsibility. .....Our fourth and last meeting began in the Zeiglerville Church on Sunday morning, August 30, at 11 o'clock. We had the able assistance of Rev. M. L. White, of Flora, and the meeting was a success in every way. Oh, how Brother White did preach! (You know, Dr. Meek, he is the only White preacher in the Mississippi Conference). We certainly had a very fine revival, one of the best I was ever in. It helped the preacher in charge a great deal; he now feels more spiritual than ever before. We had 46 accessions on profession of faith, and a good many reclamations. The church has been wonderfully built up by the revival—not only numerically, but spiritually. My work is moving along well, all things considered, and we are profoundly grateful to our Heavenly Father, the Giver of every good and perfect gift.—J. W. Price, P. C.

Sunday School

MISS TUCKER TO BE AT KENTWOOD.

Beginning on October 11, we are to have Miss Emma L. Tucker with us in an evangelistic meeting at Kentwood, La., who will have an excellent singer with her. As far as I know the workers of our Church, she ranks as one of the greatest spiritual forces in it, and carries a blessing to every church in which she works. It is possible that some of the other pastors would like to secure her services while she is in this section. If so, they may write me and I will forward their letters to her. P. O. LOWREY.
Kentwood, La.

LOUISIANA NOTES.

By P. O. Lowrey.

A recent happy Sunday school event was the graduation of a Teacher-training Class of ten at Plattenville, the site of the Baker-Wakefield Cypress Co. Mrs. H. L. Baker, the teacher of the class and the wife of the chairman of the Louisiana Conference Sunday School Board, served a nice banquet on the occasion, Rev. T. D. Lipscomb and family and Miss Olive Baker being present as guests of honor. Miss Olive is a Mansfield College student and a member of Prof. Bobbitt's college Teacher-training Class, and Brother Lipscomb is pastor at that point, which is on the Donaldsonville charge.

Beginning on the fourth Sunday in September with an appropriate missionary program, the Kentwood Sunday school will observe the week in a general rally during which time attractive programs will be rendered on the several phases of Sunday school work, and the following addresses will be made: "The Value of the Sunday School to the Future Church," by Mr. H. A. Strickland of Kent's Mill; "Sunday School Teachers and Teaching," by Prof. W. A. Peters of Cheshrough; "Sunday School Organization and Management," by Prof. Caldwell of Kentwood; "Home Co-operation in Sunday School Work," by Prof. Sholars of Greensburg; "Organizing and Teaching Adult Classes," by Rev. J. F. Foster of Amite; "The Teen-age Problems and the Primary Work" (each one address), by Miss Susie M. Juden of New Orleans. The pastor will preach the opening sermon on the fourth (Missionary) Sunday, and Mr. Van Carter will have charge the closing day, the first Sunday in October, and will install the officers and teachers at the evening service. On this last day certificates of promotion will be given, class changes made, cradle roll babies baptized, and a Sunday school love feast held (emphasizing the fraternal side of Sunday school work) at the Sunday school hour, and at eleven o'clock the prepared Rally Day program of the Sunday School Board will be rendered by the school, with an address by Mr. Carter of New Orleans. The Baptist and Presbyterian pastors will each conduct devotional services during the rally, and each of their choirs will furnish a night's program of special music. The Osyka (Miss.) quartette will furnish music for three of the services, and the Kent's Mill Sunday school for one. During the week the whole town will be canvassed for new scholars, one person being in charge of each Avenue with side streets, the women working the residences and the men the business sections. This membership committee will report at each night's service and such scholars as have been secured will be introduced and a brief recognition service carried out, and those enrolled will be put in charge of their several teachers. As one means of enlisting the church membership and inviting friends, neat programs, with the names of all the officers and teachers of the school, will be printed and mailed out; these may also be kept as a souvenir of the occasion.

WILLIAMSBURG CHARGE, MISSISSIPPI CONFERENCE.

I think that a report from all of my meetings on this work would not be time lost, as I have finished them all for this year. So I will begin with the first and report them as they came.....Brother P. H. Howse came to me at Santee on July 22 and preached there four days, and in his usual strong way he did an effective work. God was with us there. We had a good revival among the members of the Church, and all were greatly revived, made better, and drawn nearer to God and to each other. There were no additions..... On July 26 Brother G. H. Galloway, of Hattiesburg, came to me at Good Hope and faithfully labored with us there for six days, the power of God being felt by the people in every sermon. It is needless to tell you that Brother Galloway was loved by all the people, for that goes without saying; and I feel that the work that he did for the Church there will be of lasting good. We organized a Sunday school and established some family altars, as fruits of the meeting. There were 9 who professed conversion, and 3 joined the Church. Brother Galloway gave special attention to the necessity and possibility of living a life above sin, using the First Epistle of John as his authority. From it he would give special exhortations before each sermon and all the congregation was led to see things in a new light, not excluding the pastor.....Again, on September 15 we began our meeting here in the old town of Williamsburg. We had with us Brother M. M. Black, one of the best preachers that we have in the Mississippi Conference. I was somewhat surprised to see how Brother Black won the hearts of the people in such a short time, but I soon found out the reason. He proved himself to be a man of God, exerting wonderful power in every sermon. He did some great preaching and a fine work, and the results go to prove it beyond all doubts. During the meeting we received 22 into the Church, some by baptism, some by faith, and one came to us from the Presbyterian Church. It was a hard fight for the Master, but we were brave and fought manfully on, and God gave us a wonderful victory.....We have just closed our meeting at Oak Vale, where Brother W. J. Dawson was with us. He served that people, or rather some of them, sixteen years ago, and every one who knew him was glad to see his good face again. He came to us with the same strong power that you always find him in possession of, and good results followed. We had a splendid meeting there and on the first day there were 3 who joined the Church. There was a good feeling from the very beginning. Four united with the Church, 1 by letter and 3 by baptism. I feel that the church is much stronger than it was before, and more ready and able to serve God. Nearly every one made a promise to be more faithful in the future.....I feel now that we have had a very successful year in all respects at every Church. Of course, our success has not been as great as I should like to have seen it, but God has been with us and I feel that he has blessed my feeble ministry all the year.—T. A. Ferguson, P. C.

LOUISIANA CONFERENCE.

Lafayette Dist.—Fourth Round

Crowley	Oct. 3, 4
Rayne	Oct. 4, 5
Vermilion, at Henry	Oct. 10,
Gueydan and Abbeville, at A.	Oct. 11,
Sulphur and Vinton, at S.	Oct. 17, 18
Lake Charles	Oct. 18, 19
New Iberia	Oct. 24, 25
Lafayette	Oct. 25, 26
Acadia, at Maxie	Oct. 31, Nov. 1
Eunice, at Eunice	Nov. 1, 2
Morgan City	Nov. 7, 8
Franklin	Nov. 8, 9
Evangeline Mission, at Bethel	Nov. 14, 15
Patterson, Wednesday	Nov. 18,
Houma-Lafourche	Nov. 21, 22
Bell City, Wednesday	Nov. 25,
Jennings	Nov. 28, 29
Lake Arthur	Nov. 29, 30
French Mission, at Kaplan	Dec. 5, 6
Indian Bayou, at I. B.	Dec. 6,

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—Fourth Round.

Bonita	Oct. 4,
Mer Rouge	Oct. 4, 5
Farmerville	Oct. 11,
Brooklyn, at Chatham	Oct. 17, 18
Eros	Oct. 18, 19
Calhoun, at Willihte	Oct. 24, 25
Waterproof	Oct. 28,
Oak Grove	Nov. 1,
Lake Providence	Nov. 3,
Mangham, at Union	Nov. 8,
Rayville	Nov. 8, 9
Gilbert	Nov. 14, 15
Winnsboro	Nov. 15, 16
Sicily Island, at Vidalia	Nov. 22,
Tallulah	Nov. 23,
Bastrop, at Collinston	Nov. 29,
West Monroe	Nov. 30,
Monroe	Dec. 2,

WM. SCHUHLE, P. E.

Ruston Dist.—Fourth Round.

Alberta, at Castor	Oct. 1,
Plain Dealing	Oct. 3, 4
Athens	Oct. 10, 11
Simsboro, at Antioch	Oct. 17, 18
Ringgold, at Rocky Mt.	Oct. 20,
Elmore, at Wesley Chapel	Oct. 24, 25
Gibsland, at Bethel	Oct. 27,
Dubach, at Harmony	Oct. 29,
Homer	Nov. 1,
Haughton	Nov. 3,
Cotton Valley	Nov. 7, 8
Haynesville,	Nov. 14, 15
Bernice, at Alabama	Nov. 17,
Jonesboro	Nov. 18,
Winnsfield	Nov. 19,
Bienville	Nov. 21, 22
Arcadia	Nov. 22, 23
Ruston	Nov. 25,
Sibley	Nov. 28, 29
Minden	Nov. 29, 30

Preachers will please pay special attention to the questions that are asked at this Conference and at no other. BRISCOE CARTER, P. E.

Shreveport Dist.—Fourth Round.

Bayou Lachute, at Lachute	Oct. 3, 4
Greenwood, at G.	Oct. 11, 12
Ida, at Dixie	Oct. 14,
Pleasant Hill, at P. H.	Oct. 17, 18
Pelican, at Pelican	Oct. 18, 19
Grand Cane, at G. C.	Oct. 25, 26
So. Mansfield, at S. M.	Oct. 31, Nov. 1
Mansfield	Nov. 1, 2
Logansport, at Longstreet	Nov. 7, 8
Queensboro	Nov. 11,
Anacoco, at Holly Grove	Nov. 13,
Many, at Many	Nov. 14, 15
Texas Avenue	Nov. 18,
Wesley, at Davis Spgs.	Nov. 21, 22
Coushatta	Nov. 22, 23
Noel Memorial	Nov. 25,
Zwolle	Nov. 28, 29
Leesville	Nov. 30,
First Church, Shreveport	Dec. 2,
Mooringsport	Dec. 4,
Vivian	Dec. 5, 6

Dear Brethren: The Lord is graciously blessing us in the glorious work of his great Church. Let us show our gratitude by doing our utmost for a record-breaking report at the Fourth Quarterly Conference. Let the pastors and the officials carefully note the questions to be answered at this conference and be prepared. We have already had several hundred accessions this year: shall we not work and pray for at least one thousand by Conference? Our District headed the list on benevolent collections last year, having paid 93 per cent of the assessment: let us make it 100 per cent this year.

With brotherly love,
WM. H. COLEMAN, P. E.

Jackson Dist.—Fourth Round.

Mendenhall	Oct. 2,
Braxton	Oct. 3, 4
Brandon, at Thomasville	Oct. 10, 11
Flora	Oct. 18, 19
Lake City, at Lintonia	Oct. 24,
Yazoo City	Oct. 25, 26
Bolton	Oct. 29,
Fannin, at Holly Bush	Oct. 31, Nov. 1
Madison	Nov. 4,
Galloway Memorial, Jackson	Nov. 8,
Rankin St., Jackson, p.m.	Nov. 8,
Vaughan, at Fletcher's Chapel	Nov. 14, 15
Benton	Nov. 18,
Canton	Nov. 19,
Sharon, at ———	Nov. 20,
Camden, at Soule's Chapel	Nov. 21, 22
Edwards, at Clinton	Nov. 25,
Eden, at Lamkin	Nov. 28, 29
Terry, at ———	Dec. 2,
Florence, at ———	Dec. 4.
Capitol St., Jackson	Dec. 6,
Millsaps Memorial, Jackson, p.m.	Dec. 6,

PAUL D. HARDIN, P. E.

Baton Rouge Dist.—Fourth Round.

East Feliciana, at Olive Branch	Sept. 26, 27
Denham Springs, at Live Oak	Oct. 3, 4
Keener Memorial, Baton Rouge	Oct. 7,
Baker, at Deerford	Oct. 10, 11
Zachary, at Zachary	Oct. 19,
Wilson, at Pine Grove	Oct. 24, 25
Jackson, at Pine Grove	Oct. 24, 25
Port Vincent, at New River,	Oct. 31, Nov. 1
Tickfaw, at James Ch.	Nov. 7, 8
Hammond	Nov. 8, 9
St. Francisville, at St. F.	Nov. 11,
Pine Grove, at Pine Grove	Nov. 14, 15
St. Helena, at Greensburg	Nov. 15, 16
Mt. Hermon, at Mt. Hermon,	Nov. 21, 22
Kentwood	Nov. 22, 23
Franklinton, at Franklinton	Nov. 24, 25
Ponchatoula, at Wesley	Nov. 28, 29
Amite, at ———	Nov. 29,
First Ch., Baton Rouge	Nov. 30,

N. B.—From Dec. 1-7 the presiding elder will be at home, where he can be communicated with.
H. W. BOWMAN, P. E.

We need all our strength and all the grace God can give us for to-day's burdens and to-day's battles. To-morrow belongs to our heavenly Father. —Theodore L. Cuyler.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian District—Fourth Round.

Waynesboro Circuit, at Hebron Oct. 17, 18
Waynesboro.... ....Oct. 18, 19
De Soto, at De Soto.....Oct. 24, 25
Shubuta.... ....Oct. 25, 26
Moscow, at Shiloh.....Oct. 31,-Nov. 1
De Kalb, at De Kalb.....Nov. 1, 2
Martherville, at Winifred..Nov. 7, 8
Buckatunna, at Buckatunna.Nov. 8, 9
Porterville, at Porterville..Nov. 14, 15
Scooba, at Scooba.....Nov. 15, 16
Daleville, at Daleville.....Nov. 18,
Pachuta and Quitman, at Quitman.... ....Nov. 21, 22
Enterprise and Stonewall, at Enterprise.... ....Nov. 22,
Meridian, East End.....Nov. 24,
Meridian, Poplar Springs..Nov. 25,
Lauderdale, at Lauderdale.Nov. 29, 30
Meridian, 5th Street.....Dec. 1,
Meridian, South Side.....Dec. 2,
Meridian, 7th Ave.....Dec. 3,
Vimville, at Cokers Chapel.Dec. 5, 6
Meridian, Central.. .....Dec. 7,

J. T. LEGGETT, P. E.

Brookhaven Dist.—Fourth Round.

South McComb, at LaBranch Station ....Oct. 3, 4
Fernwood, at Fernwood....Oct. 10, 11
Magnolia ....Oct. 11, 12
Gallman, at Gallman.... ..Oct. 14,
Crystal Springs.... .....Oct. 15,
Summit and E. McComb, at Summit.... ....Oct. 17, 18
Bogue Chitto and Norfield, at Norfield ....Oct. 24, 25
Buford, at Foxworth..Oct. 31,-Nov. 1
Bayou Pierre, at Pleasant Valley Nov. 7, 8
Wesson, at Wesson.....Nov. 8, 9
Meadville, at Meadville....Nov. 11,
Monticello, at M.....Nov. 15, 16
Hazlehurst ....Nov. 18,
Topisaw, at Topisaw.....Nov. 21, 22
McComb, at Centenary....Nov. 22, 23
Pleasant Grove, at Pearlhaven.... ....Nov. 24,
Barlow, at Brandywine....Nov. 26,
Tylertown, at China Grove.Nov. 29, 30
Adams, at Adams.. .. ..Dec. 1,
Scotland, at Bethel.....Dec. 4,
Brookhaven.... ....Dec. 6, 7

Reports deferred from the third quarter and all reports due at the fourth are expected to be in hand and submitted to the conferences of this round. Please let the pastors give special attention to these matters of special interest. Let the officials take note of these special reports. Advertise the conferences as widely as possible. Let every member be present.

ROBT. SELBY, P. E.

Port Gibson Dist.—Fourth Round.
(In part.)

Silver City, at Louise.....Oct. 4,
Utica, at Utica .....Oct. 11, 12
Hermanville, at H., Wed...Oct. 14,
Harriston, at Cane Ridge..Oct. 17, 18
Rocky Springs, at H. R., Wednesday .... .Oct. 21,
Crawford St., Vicksburg...Oct. 25,
Gibson Memorial, Vicksb'g.Oct. 25,
Liberty, at Liberty ...Oct. 31, Nov. 1

T. W. ADAMS, P. E.
Brookhaven, Miss.

Newton Dist.—Fourth Round.

Morton & Pelahatchie, at P.Oct. 9,
Philadelphia.... .. ..Oct. 11.
Philadelphia Cir., at Mars Hill ....Oct. 12.
McDonald, at M.....Oct. 13,
Walnut Grove, at Zion....Oct. 14,
Pearl, at High Hill.....Oct. 15,
Carthage, at Bethel .....Oct. 16,
Lake, at ——— .....Oct. 18, 19
Choctaw Miss., at Jackson..Oct. 20,
Bay Springs, at Trinity...Oct. 23,
Trenton, at Boykin .....Oct. 24, 25
Rose Hill, at ——— ..Oct. 31, Nov. 1
Homewood, at ——— .....Nov. 5,
Laurel, 1st Church.....Nov. 7, 8
Laurel, 2nd Avenue .....Nov. 7, 8
Laurel, 14th Avenue .....Nov. 7, 8
Hickory & Meehan, at —— Nov. 14, 15
Decatur & Union, at U....Nov. 17,
Forest, at ——— .....Nov. 19,
Chunky, at ——— .....Nov. 21, 22
Louin, at ——— .....Nov. 24,
Forkville, at ——— .....Nov. 26,
Suquaiena, at S.....Nov. 28, 29
Shiloh, at ——— .....Dec. 2,
Newton & Montrose, at N..Dec. 5, 6

H. WALTER FEATHERSTUN, P. E.

Hattiesburg Dist.—Fourth Round.

Taylorsville ....Sept. 26, 27
Mt. Olive, at Mize .....Sept. 27, 28
Ellisville ....Oct. 4, 5
Green Co. Mission, at Winborn Church .. ..Oct. 10,
Leakesville ....Oct. 11, 13
Seminary, at Eminence ...Oct. 14,
McLain, at Pine Grove....Oct. 17, 18
Lucedale ....Oct. 18, 19
New Augusta .....Oct. 24, 25
Richton ....Oct. 25, 26
Ovett, at Biodgett .....Oct. 26,
Williamsburg, at Oakvale, Oct. 31, Nov. 1
Silver Creek, at Oakvale..Nov. 7, 8
Prentiss, at Carson .....Nov. 8, 9
Magee ....Nov. 14, 15
Ioch .....Nov. 21, 22
Sumrall ....Nov. 22, 23
Eucutta, at Goodwater ...Nov. 28, 29
Heidelberg ....Nov. 29, 30
Court St. Church, Hattiesburg ....Dec. 2, 6
Broad St., Hattiesburg.....Dec. 3, 6
Main St., Hattiesburg.....Dec. 4,

GEO. H. THOMPSON, P. E.

Seashore Dist.—Fourth Round.

McHenry and Lyman, at Nugent ....Oct. 1,
Wolf River Mission .....Oct. 3, 4
Escatawpa, at E., Tues. ..Oct. 6,
Americus, at Salem .....Oct. 7,
Columbia.... ....Oct. 10, 11
Hub, at Hub ....Oct. 12,
Brookiyn and Bond .....Oct. 17, 18
Carriere and Picayune, at C.Oct. 21,
Bay St. Louis ....Oct. 24, 25
Saucier and Howison, at S..Oct. 28,
Logtown .... Oct. 31, Nov. 1
Lumberton ....Nov. 7, 8
Poplarville ....Nov. 9,
Derby and Milliard .....Nov. 10,
Moss Point .....Nov. 14, 15
Mentorum, a. m. Thursday.Nov. 19,
Wiggins ....Nov. 20,
Coalville, at C. .....Nov. 21, 22
Vancleave, at V. .....Nov. 24,
Gulfport, First Church ...Nov. 29, 30
Long Beach ....Dec. 1,
Pascagoula.... ....Dec. 2,
Biloxi ....Dec. 5, 6
Miss. City and Handsboro, at M. ....Dec. 7,

W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONF.

Durant District—Third Round—Part.

High Point, at Center Ridge Oct. 3, 4
Chester, at Pisgah.....Oct. 11, 1
Ackerman C., at Salem....Oct. 17, 1
Sallis, at Schrock.....Oct. 19,
Pickens, at Pickens.....Oct. 20,
Lexington station, 7 p. m...Oct. 21,
Louisville, at Rocky Hill..Oct. 24, 2
Popular Creek, at Bethel Oct. 31,-Nov. 1

W. S. SHIPMAN, P. E.

Greenville Dist.—Fourth Round.

Coahoma and Lyon, at Coahoma ....Sept. 27, 2
Cleveland ....Oct. 3, 4
Arcola ....Oct. 4, 5
Glen Allan .....Oct. 11, 1
Shaw and Merigold, at Merigold ....Oct. 17, 18
Sheiby, at Duncan .....Oct. 18, 19
Gunnison ....Oct. 24, 2
Benoit and Bulah, at Bulah.Oct. 25, 2
Clarksdale ....Nov. 1, 2
Rosedale and Hillhouse, at Hillhouse ....Nov. 7, 8
Boyle ....Nov. 8, 9
Tunica and Robinsonville, at Robinsonville .....Nov. 14, 15
Friar's Point .....Nov. 21, 22
Lula and Dubbs, at Dubbs.Nov. 22, 23

H. S. SPRAGINS, P. E.

Columbia Dist.—Fourth Round.

Mathiston, at Providence..Sept. 26, 27
Mayhew, at Curtiss Chapel, a.m. .....Oct. 3, 4
Artesia, at Sessums, p.m...Oct. 4, 5
Columbus, First Church, a.m. .....Oct. 10, 11
Columbus, Central, p.m....Oct. 11, 12
Shuqualak, ...Oct. 15,
Sturgis, at Bethel, a.m.....Oct. 17, 18
Starkville, p.m. .....Oct. 18, 19
Crawford, at Schafer, a.m...Oct. 24, 25
Brookville, p.m. .....Oct. 25, 26
Columbus Circuit, at Mt. Pleasant, a.m. ....Oct. 31, Nov. 1
Macon, p.m. .....Nov. 1, 2
Mashulaville, at Hashuqua.Nov. 7, 8
Cochrane, at Panola .....Nov. 14, 15
Longview, at ——— .....Nov. 21, 22
Macon Circuit, at Salem..Nov. 28, 29

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Indianola Mission, at Fairview ....Sept. 26,
Indianola ....Sept. 27,
Drew, at Drew, a.m.....Oct. 4,
Isola, at Inverness, p.m.....Oct. 4,
Itta Bena ....Oct. 11,
Winona ct. at Bethlehem...Oct. 17, 18
Winona ....Oct. 18, 19
North Carrollton, at Valley Hill ....Oct. 24, 25
Carrollton, at N. C. .....Oct. 25, 26
Mars Hill, at C. Hill .....Oct. 28,
Schlater, at S., a.m. .....Nov. 1,
Minter City, p.m. .....Nov. 1,
Tutwiler, at Tutwiler, a.m..Nov. 8,
Duhlin, at Mattson, p.m. ..Nov. 8,
Webb, at Webb, a.m. .....Nov. 15,
Lambert, at Marks, p.m. ..Nov. 15,

Pastors will please observe and be prepared for the new order of quarterly conference business. Private notice will be given officials as to the hours for the business sessions.

BEN P. JACO, P. E.

Holly Springs Dist.—Fourth Round.

Potts Camp, at Bethlehem.Sept. 26, 27
Grenada Ct., at Holcomb...Oct. 2,
Duck Hill, at Duck Hill....Oct. 3, 4
Grenada ....Oct. 4, 5
Paris, at Palestine.....Oct. 10, 11
Oxford ....Oct. 11, 12
Waterford, at Asbury .....Oct. 17, 18
Abbeville, at A. .....Oct. 18, 19
Pine Valley, at Salem .....Oct. 24, 25
Coffeeville, at C. .....Oct. 25, 26
Taylor, at Pleasant R..Oct. 31, Nov. 1
Randolph, at Hunter's C...Nov. 6,
Toccopola, at T. .....Nov. 7, 8
Cambridge, at Liberty H...Nov. 9,
Mt. Pleasant, at Salem...Nov. 14, 15
Byhalia, at Byhalia .....Nov. 15, 16
Ashland, at Ashland .....Nov. 19,
Lamar, at Early Grove....Nov. 21, 22

R. A. TUCKER, P. E.

Sardis District—Fourth Round.

Batesville .... Sept. 27, 28
Hernando ....Oct. 3, 4
Wall Hill, at———.....Oct. 9,
Tyro, at Free Springs.....Oct. 10, 11
Pleasant Hill, at Pleasant Hill Oct. 16,
Olive Branch, at Mineral Wells Oct. 17, 18
Arkabutla, at Brooks Chapel Oct. 24, 25
Senatobia ....Oct. 25, 26
Cockrum, at Greenleaf ....Nov. 1, 2
Coldwater, at Love .....Nov. 7, 8
Longtown, at Longtown....Oct. 14, 15
Crenshaw, at Crenshaw....Oct. 15, 16
Lake Cormorant, at———..Oct. 16,
Eureka.... ....Oct. 21, 22
Courtland ....Oct. 24,
Charleston.... ....Oct. 27,
Oakland.... ....Oct. 28, 29

J. W. DORMAN, P. E.

Aberdeen District—Fourth Round.

Okolona ....Sept. 27,
Shannon, at Troy.....Oct. 3, 4
Houlka, at Van Vleet.....Oct. 10, 11
Houston Ct., at Palestine..Oct. 17, 18
Pontotoc ....Oct. 18, 19
Fulton, at New Salem.....Oct. 24, 25
Smithville ....Oct. 31,-Nov. 1
Nettleton, at Shiloh.....Nov. 7, 8
Amory and Nettleton, at Amory Nov. 8, 9
Tremont, at Tremont, Tuesday Nov. 10,
Greenwood Springs, at New Hope, Thursday ....Nov. 12,
Verona ....Nov. 14, 15
Tupelo ....Nov. 15, 16
Vardaman, at Ellzey .....Nov. 18,
Montpelier ....Nov. 20,
Bueno Vista, at Pleasant Grove Nov. 21, 22
Okolona Ct. .... Nov. 24,
Aberdeen ....Nov. 26,
Prairie .... Nov. 28, 29

JNO. W. BELL, P. E.

Kossuth, at Kossuth .....Sept. 26, 27
Rienzi, at Jacinto .....Oct. 2,
Iuka Circuit, at Snowdown.Oct. 3,
Iuka Station .....Oct. 4, 5
Kirkville, at Palestine ....Oct. 9,
Mantachie, at Mantachie....Oct. 10, 11
Sherman, at Bethel .....Oct. 16,
Mooreville, at Mooreville..Oct. 17, 18
Wheeler, at Ashbury .....Oct. 24,
Guntown and Baldwyn, at Guntown .....Oct. 25, 26
New Albany Station....Oct. 30, Nov. 1
New Albany Circuit, at Union Hill .....Oct. 31, Nov. 1
Myrtle, at Myrtle .....Nov. 7, 8
Hickory Flat, at Hickory Flat ....Nov. 8, 9
Chalybeate, at Ebenezer...Nov. 13,
Ripley Circuit, at Brownfield ....Nov. 14, 15
Dumas, at Weir's Chapel..Nov. 21,
Ripley and Blue Mountain, at Ripley .....Nov. 22, 23
Tishomingo Circuit, at Tishomingo ....Nov. 27,
Belmont, at Belmont.....Nov. 28, 29

J. H. MITCHELL, P. E.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

MISSION STUDY.

Remember that October is the month for a mission study campaign.

Organize a mission study class in every auxiliary—adult, young people, and children's.

Every woman, young person, and child should be enlisted in the study of the conditions of life in our own land and in lands across the sea. It will mean broader intelligence, wider sympathies, and enriched spiritual life.

A forward step in mission study has been taken by the selection for the year 1914-15 of a general topic applicable to both home and foreign missions. The topic and the slogan selected are "The Social Force of Christian Missions" and "Christ for Every life and All of Life."

This theme is being treated in the following books, which will be found interesting and helpful:

"The New Home Missions." By Rev. H. Paul Douglas.

"The Social Aspect of Foreign Missions." By Dr. W. H. P. Faunce.

The books are the logical outcome of a nation-wide, a world-wide development of a new social thought, born of a new consciousness of what Jesus Christ intended to teach when he said, "Thou shalt love thy neighbor as thyself."

"The New Era in Asia." By John Sherwood Eddy. A study of the Christian problems in Asia leading us to understand the movements and tendencies of Asia as a whole.—Missionary Bulletin.

AN INTERESTING LETTER.

Dear Mrs. Harrell: When I last wrote you I was planning to go to Junaluska, but was so afraid that something might prevent at the last moment that very little was said about it until I was ready to go to the depot. After thirty hours upon the road, we arrived safely at this beautiful place in the heart of the mountains. A week spent there was most inspiring and helpful. The association with returned missionaries, secretaries and members of the Council, together with deaconesses and Conference officers from many States, at this great gathering of missionary workers, was more pleasant and profitable than I can say. We can get more joy from the Master's work than from any other source. One missionary who was especially interesting to me was Mrs. Callahan from Japan; she has been there twenty-four years, and is at home now for two years until her youngest boy is old enough to leave in a college. We traveled together eighteen hours and the time I had the privilege of spending with her was worth the trip.

At this great missionary Conference each program was full of interest. The mission study classes were well attended. I took "The Child in the Midst," which is a beautiful study of child life; and which shows that still there is a dark side of child life in foreign lands, and it points out our responsibility to these little ones and their ignorant mothers. Any auxiliary could have an interesting class among the ladies if this book were obtained and used; snch pretty charts could also be made upon the subject.

A great deal was said at Junaluska about the Week of Prayer, urging every auxiliary to observe it, as the combined forces are so much needed now while all the work is so much upset by this dreadful war.

I enjoyed the beautiful monntain scenery, but it is not more attractive than the Gulf as I sit watching the waves play on the beach.

Lovingly,

MRS. R. E. JOHNSON.

Gulfport, Miss.

NOTES FROM THE HATTIESBURG DISTRICT.

Through a mistake, the report for the Foreign Department for this district was left out of the minutes of the Conference at Laurel. The total of all finances for 1913 was $4751.40, instead of $4125.77 as given.

We have 28 adult auxiliaries, 21 Junior departments, and 5 Young People's societies—54 organizations. All of these are doing good work.

During 1913 twenty-three boxes were sent to the Orphans' Home. Total cash and value of the boxes was $908.35. Eight boxes were sent to the Wesley Houses. Total cash and value of the boxes $123.60.

One little auxiliary of only four members raised $154.35 during the fourth quarter, $122 of which was used to send two girls to the Vashti Home.

One auxiliary of ten members sent in a financial report for 1913 of $297.95; of this amount $56 was used to help pay the pastor's salary, $17 went to the Mississippi Conference collections, $6 to the preacher who assisted in their revival meeting, and $20 to the district parsonage. And this year these workers are supporting a girl in a school in China. They have also added three Sunday school rooms to their church, and have remodeled their parsonage. This same auxiliary has a very fine Junior Department. These Juniors picked cotton last fall and sent $2.50 that they earned in this way to the Orphans' Home, and paid $10.60 for little chairs for the Primary Department of the Sunday school. They, too, are helping with the support of the girl in China.

Another society of only a few members has added two Sunday school rooms to their church this year. There are many others who have done the finest kind of work, one auxiliary paying during the second quarter of 1914 $850 on the church to which it belongs; another gave $99 on the church and sent a box, valued at $72, to a girl from our Orphans' Home at college. There are in our bounds many heroic women whose hearts are in this glorious work.

I should like to thank the loyal, faithful ladies of the Hattiesburg District for their co-operation and strong support given me through the past quarter, which was my first quarter as district secretary. Almost every report reached me promptly, and splendid reports they were, showing that God's work is not suffering in the hands of our women. I should like to make an appeal, too, on behalf of our Conference pledges. Let us every one pay unto the Lord our vows, and may the end of this present quarter find it all in hand! To Mrs. J. R. Ellis, my kind and considerate predecessor, I desire to return thanks for all that her aid, her sympathy, and her prayers have meant to me. May God abundantly bless us all and make us a blessing, and may his work go forward in our hands!

MRS. W. R. RAWLS,
Dist. Secretary.

TO MISSISSIPPI CONFERENCE WORKERS.

In the second quarter's report of the Council Treasurer we find that the Home Department of the Mississippi Conference has paid only $5.90 to the Scarritt Endowment fund during the quarter, and in the Foreign Department only $7.70 has been paid. These amounts are far from what they should be. Every auxiliary in the Conference is asked to pay only $2 a year from each department to this endowment fund. If the auxiliaries in the Mississippi Conference alone would do their duty this fund would increase several hundred dollars.

The presidents of our auxiliaries hold very responsible positions. Much depends on their wise guidance. Many auxiliaries would be glad to do more than they are doing if they only knew of the requirements. At our Annual Meeting, which was held in Laurel the last of April, with only a few exceptions, the auxiliaries, through their delegates, pledged a certain amount to the support of the work in the Home Department and a certain amount to the Foreign Department. Those who have charge of affairs in the Mississippi Conference thought that we were as good as our word; so they planned according to our promises. Now the responsibility is upon us. Will we meet it? There is only one more quarter after this month. Have you paid all your dues? Is three-fourths of your pledge in the hands of the respective treasurers? This is not our work, but it has been entrusted to us by him who is "able to save to the uttermost."

MRS. J. L. NEILL.

SOME NORTH MISSISSIPPI REVIVALS.

Dear Dr. Meek: I spent the week following the fourth Sunday in July with our faithful and efficient pastor, Rev. M. L. Ward, of the Wheeler charge, at Hodges chapel, where God graciously blessed our people and gave us 9 additions to the Church. A noble people this is.....Also it was my pleasure to be with this pastor and his people at Shady Grove, beginning the first Sunday in September. God met with us from time to time and wonderfully blessed us. The church was revived; there were some 25 conversions and 20 additions to our membership. To God be all the glory! The pastor of the Wheeler charge is in high favor with his people, and they are a fine flock. There seems to be there a spirit of development along all the lines of Church work. Brother Ward is one of the busy pastors of the Corinth District. Some few years ago he was my pastor and I loved him then, and love him still.

D. R. McDOUGAL.

BLUFF CREEK (LA.) CAMP MEETING.

Dear Dr. Meek: The Bluff Creek Camp Meeting closed on Sept. 6. Many of the oldest tent holders and members of the Association said that this was the best camp meeting that has been held for many years, and one of the best ever held at that place. Rev. Thos. J. Norsworthy, the evangelist, did most of the preaching. He is a man of God, fearless, earnest, filled with the Holy Spirit, and a great preacher. He is a loyal Southern Methodist, teaching, preaching, and living up to the doctrines of the M. E. Church, South. He is true to his brethren in the ministry and a great friend to the New Orleans Christian Advocate, speaking of it many times in high terms, urging the people to read it and securing subscribers to it. God wonderfully blesses and uses Brother Norsworthy. There were more than 100 professions of religion, 15 accessions to the Church, and 20 children and one adult were baptized. Almost all of the professions were made by church members. While there were some wonderful immediate results, we believe that the greatest good accomplished was the fact that as a result of the camp meeting men, women, and children have gone home with the determination to live better, to be better husbands, wives, sons, and daughters, to be better church members and workers, to give more liberally, to be more loyal to their home church and to the Church of God everywhere. Family altars were established and many people promised to pray for each other. We believe that the fires kindled within the hearts of men, women, and children in this meeting will continue to burn, catching as it were from heart to heart and home to home until they shall be mingled with the fires of God's love on the eternal shore.

Hundreds and hundreds—I believe we may safely say thousands—of souls have been born from above on this sacred old camp ground. The fruits borne in this camp meeting this year refute the false idea "that the camp meetings have seen their day and are a thing of the past." We had conversions at the "mourners' bench" (and ought to have them at all "mourners' benches"); so we are not ready to discard the altar. The Bible was preached and accepted in the "good old-fashioned way"—the way all our preachers should preach it, and the people would then accept the truth and a great revival of religion would sweep the world, and none of our preachers or people would ever be heard to say, "I don't believe in revivals." T. D. LIPSCOMB.

Donaldsonville, La.

COLUMBIA, LA.

Dear Brother Meek: We have just held the greatest revival of my life at Vivian, where my brother, J. A. Alford, is the pastor. The singing was led by Rev. J. S. Duke, of Jackson, Miss. There were 70 names given for membership, and all were received but 6. Two or three went to the Baptist Church because of their belief in the immersion theory of baptism, and 2 or 3 were considered too young to receive adult baptism. Fully 64 became members of our Church. I believe 43 were received by baptism, the others having already been baptized. A few were received by certificate, a few by restoration, and perhaps 2 or 3 from other Churches. The greater part of the number joined by profession of faith in Christ and were, for the most part, young people just grown or in their teens. It was an inspiring scene when this large class lined up across the spacious building (an old skating rink) and declared for a godly life. We were forced to leave the church and seek a place to accommodate the large crowds. For two weeks the meeting was well attended day and night, often taxing the seating capacity of the building used, in which had been placed the pews out of the Methodist and Presbyterian Churches, in addition to the stationary seats around the walls. It was estimated that 400 to 500 people attended at some of the night services. The Methodist and Baptist churches of the town had planned to have their revivals at the same time. The Baptists received 40 or 50 members, making considerably over 100 members added to the two Churches. Our pastor and his people in this little "Oil City" are happy and hopeful. ..... Prior to this meeting, it was my privilege to assist Brother C. A. Schultz at Barlow, Miss. Old people, as well as the pastor, declared it was the best revival they had witnessed in many years. Before going to Mississippi, I held my meeting at Boeuf River, assisted by my father, who lives at Magnolia, Miss. He did the preaching at the day services and the pastor had charge of the night work. We received 12 new members which make 60 additions on the Columbia charge this year.....We have two more revivals to hold. On the third Sunday in October we will have with us here at Columbia Rev. Dan Kelley, one of the regularly appointed evangelists of the Mississippi Conference. I have seen 150 people unite with our Church during this Conference year in meetings held on my work and with other brethren. We give God the praise and take courage. I desire the prayers of my brethren for even greater things in the work of establishing the Master's kingdom.—J. Martin Alford.

IN DEFENSE OF THE NEW SONGS.

Having just read an article in the New Orleans Christian Advocate of Sept. 10 from J. F. Campbell in regard to songs, I must reply.

Now, I am no gifted writer or speaker, nor do I care to enter into a lengthy discussion or argument about this thing. But I feel that the "new songs," as he calls them, need some defense, hence I will give my ideas concerning the same.

Please bear in mind I am not going to "knock" the old songs, because there are some of them that are just as dear to me, probably, as they are to Brother Campbell. In those days of long ago, we didn't have so many songs to select from, nor could we read music then as generally as we can now; consequently when we learned a song we kept singing it until we almost felt that it was written by inspiration; and also, the old songs our mothers sang are dear to us and will be as long as we are able to hear them.

But this would be a very dark and gloomy old world to me if you should set me down with a Methodist Hymnal and tell me I must never sing or hear sung anything except the songs that it contains. It is true that there are some songs in our new books that are not very good for church, Sunday school, or anything else; but if you will take our Methodist Hymnal and read the poems carefully, I think you will find some thoughts expressed that will not meet your approval in every respect.

Now, the one who wrote the song, "I Shall Know Him," probably was expressing his own sentiments and did not take into consideration the other fellow's ideas. It would be utterly impossible to write a religious poem which would meet the approval of all denominations; so one can't expect to please everybody. But if you will take the words of such songs as "Hold to God's Unchanging Hand," "In That House of The Soul," "Hallelujah, We Shall Rise," "My Hope is Centered There," and many others I could mention, and compare them with the old songs, I believe that you will agree that music is on the upgrade. If you have never heard these songs or sung them, you don't know what you have missed.

And just think if we should use nothing but the Methodist Hymnal we would be deprived of the great and glorious privilege of listening to and singing some of the good old soul-stirring songs.

Let's not "knock" the new songs but boost them and encourage young men and women in the practice of singing and studying music, that they themselves may give us more new songs to brighten our lives and make some one else happy. Who would not be proud of a little song whether it was soul-stirring or so catchy or not, if his son or daughter had composed it?

I believe that some people actually think that these old songs were written by inspired men of God, and so do I believe that God had something to do with many of them. But I also believe that there has been many a beautiful and soul-stirring melody smothered out by people who did not have the proper training so that they could write it down and send it out in the world to be sung. I don't know what kind of a book they use at Brother Campbell's home; but if he will come over to Pine Valley, we will sing to him the old songs and the new songs, and we will let him judge which are best. I don't blame folks for having ideas and expressing them; but I do believe that if we could get this old prejudice, that we all have, more or less, out of our hearts and sing together, pray together, and work together, that much more would be accomplished spiritually throughout our land.

If Brother Campbell will send me 25 cents, I will send him one of the best little books he ever sang from and a good many of the selections have not been in print more than a year. The name is: "Glorious Refrain."

Now don't understand me to be "knocking" any book or our Publishing House. I am talking facts as I see them. Hoping that Brother Campbell may see this matter more clearly and change his mind, and work for more music and better music, I am sincerely. J. E. WILLIAMS.

Pine Valley, Miss.

MARRIED.

At the parsonage at Topisaw, on Sept. 13, 1914, by Rev. J. A. Wells, Mr. J. R. CLAUGHTON and Miss KATHERINE FELDER.

At Vidalia, La., on September 3, 1914, by Rev. W. T. Woodward, Mr. D. M. CAMPBELL and Miss ETHEL C. CLAYTON.

On September 12, 1914, at Sycamore, La., by Rev. W. T. Woodward, Mr. ED HONEA and Miss RINDA S. ABBOT.

At Peck, La., on September 16, 1914, by Rev. W. T. Woodward, Mr. D. E. WOODEN and Miss GLADYS MARTIN.

IN MEMORY OF OUR MOTHER.

On Wednesday morning, July 29, 1914, the pure spirit of Mrs. Carrie Cobb Ellis, wife of Rev. G. H. Ellis, and our precious mother, took its flight to God who gave it.

Hers had been a life of noble self-sacrifice from her girlhood. Gifted as an author, she laid her talents upon the altar and used them for her Master's glory.

As the Corresponding Secretary of the Foreign Missionary Society of the Northwest Texas Conference, she traveled extensively organizing Societies and aiding in many ways in creating a missionary spirit. She was truly a missionary at heart and her interests and prayers were world-wide. Her heart went out for the lost both at home and abroad, and though she never went to foreign fields she was a home missionary in word and in deed. As a token of appreciation of her work in the cause of missions, Mrs. Hayes, the president of the Foreign Missionary Society of the Southern Methodist Church, gave to her the watch of her daughter who laid down her life in the foreign field.

As the wife of a Methodist itinerant, whether in the station, on the district, or upon the circuit, she made a pleasant home for her husband and children. It was a home where the young life of the community loved to gather and her influence for good was largely felt among the young people. They came to her knowing that they would always find a sympathetic friend and adviser. But—

"When such a lovely story,
As that of her life appears,
It crowns all womanhood with glory;
And when it fades there's no room for tears.
The good her life has wrought will perish never,
And though the worker be laid away to her rest,
The work remains forever.
Would we could do the work she aside hath lain,
Take up the song where she broke off the strain."

Her prayers were prevailing and many souls found Christ through her intercessions. One, speaking of her, said, 'I had rather hear her pray than to hear a sermon." All felt that "God was there when mother prayed."

"Farewell awhile, thou sainted one,
Earth narrows up—the mother gone—
We sorely miss thee!
Ascending with the rising sun,
The course of life serenely run,
A beauteous life and duty done,
Redeemed, transplanted to the throne,
The victory won, the jeweled crown,
The eternal Sabbath now begun—
And yet we miss thee!"

In the Bible she loved so well was left this fragment of a poem, the swan song of the parting spirit. Though unfinished, we feel that it is completed in heaven and the prayer is answered:

"Receive the heart I give to thee,
From every sinful thought set free;
Cleanse me, Oh, God, from every sin
And make and keep me pure within.

Inspire my thoughts, control my tongue,
Renew my youth and keep me young,
That I thine instrument may be
To win immortal souls to thee.

And every day and every hour
On me a Pentecostal shower
Pour forth, until I be imbued
With all the righteousness of God.

Fill me with righteousness, Oh, Lord,
According to thy promised word
Who after righteousness doth thirst,

* * * * * * * *

Her Daughters,
(Mrs.) MABEL C. ELLIS CHISHOLM.
(Mrs.) E. MAUDE ELLIS MILTON.

WHAT TWO BOYS HAVE DONE.

The Baltimore & Ohio Railroad has established a new rule; hogs must be showered, it declares.

Two South Carolina boys have had much to do with obtaining for the hogs a belated square deal. Also they have dealt a blow at the high cost of living and the high cost of hogs—ham, bacon, pork chops, lard and sausage. "Jerry" Moore raised 256¾ bushels of corn from one acre of land. "Terry" Dill, a sixteen-year-old Greenville County boy, at a cost of 3.8 cents a pound, raised a 308-pound pig. "Terry" says he keeps the pig absolutely clean, and that the animal "keenly relishes the daily attention" which he gives him.

"Terry's" pig was not the heaviest pig raised, but the boy, on the basis of cost, won out over his nearest rival, whose pig was heavier, but was raised at a cost of 5.5 cents a pound. "Terry" weaned the pig himself, built the pen, sheltered it from the north wind and got all the sunlight that was possible. He "manicured" the pig daily and kept a daily record of everything that happened. The pig liked the manicuring immensely and demonstrated the theory of the Harvard professor that every pig would be a gentleman if he had a chance. The pig caught cold and became hoarse, and "Terry" swabbed out his throat with kerosene and grease; the pig registered a 91-pound gain in one month.

The Baltimore & Ohio Railroad and the Harvard professor have done much to give the pig a square deal, but it remained for a sixteen-year-old boy to demonstrate that the pig is worthy of the "uplift."—Baltimore News.

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—Romaine.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 40. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3058.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 1, 1914. CHAS. O. CHALMERS, Publisher

Editorial

"None that approach his throne shall find
A God unfaithful or unkind."

* * *

Dr. Dinsdale T. Young, President of the British Wesleyan Conference, in a sermon a few days since, defined "grace" as "love that overleaps deservings." A better definition we have scarcely seen.

* * *

A correspondent speaks of a certain man as a "pillow" in the Church. His faulty orthography led him to say something that he did not mean, but, after all, the changed metaphor is not a bad one. There are in our congregations persons who are spiritual sleep producers.

* * *

An individual who is capable of resorting to deception to carry his point, whether he be a preacher or layman, is in a state of grave peril. The mildest form of duplicity has in it the germs of all possible evil. There can be no worthy character that is not founded on sincerity; so when that begins to weaken any sort of moral collapse is liable to follow.

* * *

We are not surprised that "Pastor" Russell has a considerable following. His favorite tenet seems to be that "there is no hell." That is a sweet message to people who are living in sin and who do not desire to forsake its alluring paths. It tends to quiet an uneasy conscience and to drive the skeleton from the feast. The Brooklyn fakir is not the first man who has won popularity by annihilating gehenna from the public platform.

* * *

Praise should be often upon the lips of God's people. Read the lives of the greatest saints and notice how much they were given to ascriptions of adoration and the expression of gratitude. It is not enough that one should feel appreciative and grateful in his heart; he should frequently body forth his feelings in words that others may know of the abounding goodness of the Lord. In dwelling upon this point, Dwight L. Moody used to bring into service the following illustration: "If you had a child that was deaf and dumb, you would think it a great misfortune; do you ever think of how many such children God has?"

* * *

The Brooklyn Eagle, in a cartoon, represents war as a blind Samson with giant strength breaking into pieces the pillars of industry, commerce, finance, and culture which are pictured as upholding the temple of civilization. The conception is a striking one, but the pillar of Christianity, civilization's mightiest prop, should also have been included. Nothing suffers more where strife and violence prevail than the cause of Christ, and nothing so damages the social order as when it is weakened and set back. The world-wide prevalence of the Christian religion in its full depth and purity would transform earth into a paradise, radiant with millennial glory; on the other hand, its utter absence would convert it into a veritable hell scarcely less horrible than that depicted in the Divine Revelation.

HOW SAINTS ARE MADE.

"Oh, I wish I had your faith!" cried the girl who was twenty-three. The woman who was seventy smiled into the troubled face.

"Hasn't your education taught you not to wish foolish things?" she asked, with her voice full of tenderness. She was one of those who never have lost the key to youth, because they never have forgotten how it feels to be young.

The girl looked at her in astonishment.

"Why, what do you mean? I thought that you, at least, would think it the most important wish in the world!"

"Child, would you think it wise to cry out that you wanted to play the violin like Elizabeth Dare?"

"Why, no—yes—I mean, it would be all right to wish, only you'd have to have the ability, and then practice six hours a day."

"Well?" her friend prompted her.

"You mean faith is like that?"

"I mean that every child of God is born with the ability, but that it has to be cultivated by practice. Faith is a laboratory course, not a lecture course. You could listen to sermons on faith from now till you die, and still not have a particle of faith yourself, just as you could take a score of courses in agriculture and not raise an ear of corn—unless you went out and planted it. My faith that you envy has come from going through all kinds of hard places—through sickness and anxiety and losses of many kinds—with God. Again and again I've come to a place in my life where I could see no way out, and I've cried, 'God, You are taking care of this—help me to keep my hands off!' It wasn't easy—no great thing is easy. Sometimes I failed miserably, but I kept on trying. And God never failed. Whether the outcome was joy or sorrow, he was always there. And gradually I became more conscious of him—gave things to him more quickly, kept my hands off more easily, till now—now I never think of trying to manage for myself. It is my first thought to carry things to him."

There was silence in the room for a few minutes. Then she spoke again, softly:

"Go and build your own faith, child—build it, bit by bit, out of your own experience as life brings it to you. God will give you the proofs of what you want—of himself, of answer to prayer, of immortality—if you really seek them. But they will be your proofs, not mine—learned through your experiences, through the years. You never can have another's faith any more than you can live another's life. But you can have your own if you will."

The above discussion, taken from The Youth's Companion of September 24, is such an impressive setting forth of a great truth that we have given it a place on our editorial page. As we frequently have had occasion to say in these columns, the time element is an important factor in the making of a saint. A great Christian character in which the rich, ripe fruits of the Spirit may be seen in their beauty and symmetry is not developed in a few weeks or months; nor is it something fashioned in the skies and supernaturally let down and fastened upon the soul, as a shining armor might be manufactured in a distant city and sent to be worn by a warrior bold. Regeneration, the "new birth," is instantaneous, though the process leading up to it may stretch back over a considerable period of life. But the goal of majestic sainthood is attained only by a march across the years, with the varying experiences incident to this earthly existence. To be sure, by co-operating heartily with the Holy Spirit in his work of teaching, strengthening, and perfecting us we may lessen the time that it takes to effect the transformation that is being made—a well cultivated tree or plant always grows faster than one which is neglected—but there must be left a season long enough for God's re-creating and sanctifying agencies to exercise rightly their influence.

This world is a training place for God's children where, disciplined by suffering, sorrow, and disappointment, and led along the way by his hand, they are to learn to know him and be made fit to dwell with him forever in the sky. What a vast difference there was between Paul in the beginning and at the ending of his career! He learned to know something of Christ on the road to Damascus—that he was the Son of God, the risen and reigning Lord, who could give peace to the soul and whose authority was not to be resisted—but how small and imperfect was the knowedge that he then had compared to that which he possessed after the strenuous years in which the Master had kept him, and guided him, and had so often flooded his heart with light and joy, showing to him both in his own life and that of others his wonderful patience, tenderness, and love, and unfolding increasingly before him his glorious purposes! So it is to some extent with every faithful Christian in his career on earth. And it may be that even in Heaven we will learn more and more of Christ—that it will be the forthflashing of new glories in his marvelous personality that will keep the "ten thousands times ten thousand, and thousands of thousands" before his throne breaking forth into rapturous praise—crying, "Worthy is the Lamb that was slain to receive, power, and riches, and wisdom, and strength, and honor, and glory, and blessing!"

PROHIBITION WINS IN VIRGINIA.

By a majority of approximately 40,000—practically a vote of two to one—the prohibitionists carried the State of Virginia in the election held on September 22. This splendid victory, though not unexpected by persons informed as to the situation in the Old Dominion, is a cause for general gratulation and rejoicing. Perhaps the most surprising outcome of the contest was the excellent showing made by the temperance forces in the cities, most of which they carried; and even in Richmond, Norfolk, and Alexandria the wet majorities were greatly reduced. Of a total urban vote of 40,977, the "drys" received 21,146. The law thus approved by the people will go into effect on November 1, 1914.

Much of the credit for this magnificent triumph is due to Dr. James Cannon, Jr., the Secretary of the Anti-Saloon League of Virginia, who is gifted both as a speaker and organizer and is a great fighter in any cause that he espouses. We are happy to see another Southern State outlaw the saloon, and we trust that the time is not far distant when in all the broad land of Dixie there will not be a single dramshop. Let the moral people in the commonwealths that are still cursed by this iniquitous traffic press the battle and hasten the coming of that glad day.

BECAUSE.

(That it takes the experiences of life, often sorrowful and crushing, to perfect our characters and fit us to minister with sympathy and tenderness to others, is a great and important truth. How beautifully is this view set forth in the following touching lines!—Editor of the Advocate.)

Because of one small, low-laid head all crowned
With golden hair,
Forevermore all fair young brows to me a halo wear;
I kiss them reverently. Alas! I know
The pain I bear.

Because of dear but close-shut, holy eyes
Of heaven's own blue,
All little eyes do fill my own with tears
Whate'er their hue;
And motherly I gaze their innocent,
Clear depths into.

Because of little pallid lips, which once
My name did call,
No childish voice in vain appeal upon
My ears doth fall;
I count it all my joy their joys to share
And sorrows small.

Because of little dimpled hands
Which folded lie,
All little hands henceforth to me do have
A pleading cry;
I clasp them as they were small wandering birds
Lured home to fly.

Because of little death-cold feet, for earth's
Rough road unmeet,
I'd journey leagues to save from sin or harm
Such little feet,
And count the lowliest service done for them
So sacred—sweet!"

GOD SEEKS INTERCESSORS.

By Andrew Murray.

"And he saw that there was no man and wondered that there was no intercessor."—Isaiah 59:16.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night. Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till . . . ."—Isaiah 62:6, 7.

"And I looked, and there was none to help; and I wondered that there was none to uphold."—Isaiah 63:5.

"And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee."—Isaiah 64:7.

God needs intercessors. He cannot carry on his rule of the world without them. An insight into the place and the power they have in the Divine plan will help to train and encourage us for taking our part as intercessors. When God created man he gave him the world to be his possession, and under God, to rule over it and to bless it. All that was to be done upon earth was to be done through man. Through sin man's rule and power became one of curse instead of blessing.

Christ came to carry out God's original plan. As man he is seated upon the throne of heaven, that through him, and his body, the Church, man should again hold rule and bless the world. Christ made us kings and priests unto God; the men and women who yield themselves wholly to God are able to exercise mighty influence on those around them. To them the power of the kingdom of God upon earth has been committed. God places his omnipotence at their disposal. It is in prayer that this power is specially exercised. As priests we have access to God to receive his power and blessing; as kings, in the likeness of him who came meek and lowly, we have power to conquer, to rule, and to bless. In the wonderful partnership into which God has taken up man with himself, in the rule of the world, he allows man to say what he would have done, counting upon God to fulfill his desire.

When Christ ascended the throne, he promised his Church the mighty power of the Holy Spirit to overcome the world. Ten days of prayer and intercession proved how the Spirit comes in answer to prayer. Peter's words, "We will continue steadfastly in prayer and in the ministry of the Word," prove how prayer for all time is the power to bring down the blessing of heaven to earth. When believers get an insight into the real meaning of prayer, and believe Christ's promise that, in response to prayer, mountains can be cast into the midst of the sea, they will begin to understand how their highest privilege is to seek training for the work of intercession. For the work of missions there will not only be needed men and money, but far more, the power of intercession, taking hold of God's strength, taking no rest, giving God no rest, until he answers the cry and the faith of his people in a way he has never yet done.

The future of the Church, the future of the world with its millions of heathen, depends upon the measure to which the Church gives itself to prayer. How sadly the Church has lost her faith in prayer and her gift of praying effectively! When the Father sent down the Spirit of his Son into the hearts of his children it was with the understanding that all they were to be and do was only possible through the Spirit. The Spirit would be their power of prayer. (Romans 8:26). How little believers prove that they know that the Holy Spirit is the pledge of their being able to pray as they ought! Shall we not unite in pleading with God to give us the spirit of wisdom that we may know what a fullness of the Spirit there is to take possession of us?

WHY I GO TO CHURCH ON RAINY SUNDAYS.

I attend Church on rainy Sundays because God has blessed the Lord's Day, and hallowed it, making no exception for rainy Sundays.

I expect my clergyman to be there. I should be surprised if he were to stay at home for the weather.

By staying away I lose the prayers which bring God's blessing, and the sermon which might have done me great good.

On any important business rainy weather does not keep me at home; and church attendance is, in God's sight, very important.

Among the crowds of pleasure-seekers, I see that no weather keeps delicate people from the ball, the party, or the concert.

Among other blessings such weather will show me on what foundation I am building. It will prove how much I love Christ; true love rarely fails to meet an appointment.

Those who stay from Church because it is too warm, or too cold, or too rainy frequently absent themselves on fair Sundays.

Though my excuses satisfy myself they still must undergo God's scrutiny and they must be well grounded to bear that.

There is a special promise, that where "two or three" meet together in God's name, he will be in the midst of them.

My faith is to be known by my self-denying Christian life, and not by the rise or fall of the thermometer.

I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—Southern Churchman.

NATION-WIDE PRAYER FOR PEACE, OCTOBER 4.

A Call to the Churches of America.

In connection with the President's request that Sunday, October 4, be observed as a day of prayer for the restoration of peace in Europe, a committee representing more than fifty foreign missionary societies of North America has issued an address to the American Churches. We summarize below the substance of this address, and request that it be read in each of our churches at the beginning of the prayer service on October 4.

The personnel of the committee, made up as it is of the most prominent missionary leaders of the Continent, including John R. Mott and our own Bishop Lambuth, will lend great weight to the address, which briefly is as follows:

While Americans are exempt from the horrors of war, we are painfully conscious of its effects upon our entire national life. It is impossible for half the population of the globe to be involved in such a conflict without profoundly affecting the whole race. Among the many deplorable results, not the least is the fact that whole nations are in danger of misinterpreting Christianity. We therefore venture to suggest the following considerations for your thought and prayer:

Strict neutrality should be observed, and Christian people should earnestly endeavor to develop such a public sentiment as will make future wars impossible.

The Churches should make clear the distinction between the teachings of Christ and some of the characteristics of modern civilization. A more persistent effort should be put forth to make the spirit of Jesus effective in national as well as individual relationships.

Our missionary work should be maintained at its full strength. The prevailing conditions which make missionary work difficult make it the more necessary. Some financial embarrassment is inevitable, but it is not serious enough to justify us in neglecting this, our paramount privilege and obligation. No concession should be made to the spirit of retreat. On the contrary the very difficulties which confront us should make the Church the more determined to go forward.

We therefore earnestly hope that Sunday, October 4, will be observed as a day of special prayer in every Church and Christian home, that daily meetings for intercession be held during the week preceding or following, that union meetings be held on Sunday afternoon or evening, and that prayers include the following subjects:

That the mind of Christ may prevail, and speedily bring about a just and lasting peace.

That all who are ministering to the physical and spiritual needs of the soldiers—chaplains, physicians and nurses, be given needed grace and strength.

That the war may not retard the progress of the Kingdom but that it may be over-ruled to its extension.

That our people may interpret the present opportunity in terms of spiritual obligation and privilege, to the end that this greatest war of the world may be made the occasion of a great world-wide revival of religion.

That we humbly confess our own sins and seek a fuller understanding of the divine purpose for our national and social life.

That the growing and beautiful international and interdenominational Christian fellowship may not be broken.

That the blessing of God may rest upon the President of the United States and the Secretary of State in this time of special responsibility.

That the spirit of Christ may more thoroughly pervade the life of nations, that national jealousies may be abated, that pagan and selfish elements in our civilizations may be eliminated, that all men shall realize that they are brothers, and that we may confidently look forward to the time when the kingdoms of this world shall become the Kingdom of our Lord.

DOWN IN "OL' MISSISSIP."

By Gulliver.

I spent most of the month of August of the current year (1914) at Nettleton, Miss., preaching in a meeting under the auspices of a Union Committee which arranges for a meeting every year conducted by preachers of different denominations in rotation. This being Methodist year, and Brother J. A. Lowe being the Methodist member of the Union Committee, he invited me on behalf of his colleagues and Rev. W. M. Young, the pastor of our Church at that place, to come over and help them.

Going from a high prairie country noted for its strong and continuous breezes to a wooded region of low altitude and with a very humid atmosphere, and with little or no breeze, rendered my visit very uncomfortable so far as these items

were concerned; but from every other standpoint my sojourn there was most delightful. Brother Lowe and his excellent wife are justly held in very high esteem there, and no man in our connection, perhaps, who sustains a local relation to the Church is more deservedly popular among the preachers and people of Northern Mississippi. The fact is, Lowe is a prince in Israel and I have written his name on that meager list of close, beloved, personal friends, of which no man has any too many. Public men are making acquaintances all the time; but after a man passes 50 he makes few friends. So, when one does have an opportunity to enlarge his private list, if he is wise, he will not fail to embrace it. I met a great many good people at Nettleton. Most of them are named Roberts; and those who bear other names are generally akin to the Roberts family. The Wiygul, Trapp and Frances families are well represented in our Church there and are among the finest people in Mississippi. I am indebted to all of them for appreciated courtesies. Brother McInnis, pastor of the Presbyterian Church, and his excellent wife endeared themselves to me very much. They are refined, cultivated, religious people. My experience is richer for having known them. Brother Young, the pastor, is a fine young fellow between 50 and 60 years of age, and is much beloved by the people of all denominations. He lives at Amory, where he has a magnificent church in course of construction. Quite a number of the Amory people attended the meeting very often.

But one of the most noted and interesting characters whom I met at Nettleton was Capt. J. G. Sisk. He is between 80 and 90 years of age, but walks about like a Comanche chief with a hundred scalps dangling from his belt. And if rumor has it right, the old man has the scalps; for he was not only a brave officer in the Confederate Army, but during the Reconstruction Period, was cognizant of the dissappearance of several carpet-baggers and a number of "bad niggers." He refuses to talk in a way to implicate himself; but from what I learned on reliable authority, he was one of the most prominent leaders of the Ku Klux Klan in Northern Mississippi. He says he is trying to get to heaven now, and I believe that the old Captain will make it; but I am just as sure in my conviction that in times past he has sent or helped to send quite a number of people, black and white, in the other direction. He is much beloved in the community in which he lives. I became very fond of him.

Nearly everything was strange to me in Mississippi. Our people out here in Texas are going at the hop-skip-and-jump rate all the time, and everything here is new. Over there the people take their time, and nearly everything presents the appearance of having been long established. Old houses, old farms—yea, and so many old people. I am accustomed to preaching to large congregations, but I never preached to a congregation before in which there were so many old men and women. And these old people seem to be healthy and contented. Why, it is nothing to meet a man or a woman 75 or 80 years of age. One old man with great-grandchildren married a pretty young woman and skipped out in an automobile while our meeting was in progress. Being connected with nearly everybody, on one side or the other, this unusual escapade stirred up things considerably; but like such things always turn out, when the couple get back from their wedding tour, everything will settle down and move on in the usual leisurely way.

Those people over there certainly do live. I never saw such dinners! Everywhere I dined the table was loaded to the guards with the very best products of the richest fields, orchards and gardens. Chicken! Why, I was compelled to cut out fried chicken three days before I left Nettleton. I never imagined that I could ever get enough of fine, fat, fried, half-grown Plymouth Rocks, covered with cream gravy. Over here in Texas the chickens roost too high for any man but a millionaire to be able to gorge himself. Think of it! We pay 65 cents for a small fryer. Over there, you can get three for half a dollar. The fruit crop is a failure over here. There I ate apples, peaches, pears, figs, and the largest, sweetest watermelons a man ever put his tooth in.

I visited two or three old ante-bellum "big houses", which were surrounded by the old-time "nigger quarters," that interested me very much. Here lived the old master and the old mistress in a comfort and luxury that threw the futile barons of the Middle Ages far into the shade. These men were real princes; and their black vassals were as loyal and more helpful than the serfs of the old-time lords in Insular and Continental Europe.

But Ichabod is written upon these palaces, and their glory has departed forever. The houses are tumbling down, and the magnificent lawns that stretched out in front of them are cut up into gullies, grown up with briars and tangled underbrush. In some cases, negroes now own these places, and the sons of the old servants occupy the "big houses" of the masters. These scenes of one-time wealth and luxury, now dismantled and dilapidated, are mute but eloquent reminders of the instability of human grandeur and the evanescence of earthly glory. One walks among and about these ruins as among the tombs of a buried past, and imagination bodies forth the forms of those who one time flourished there, and seems to feel the touch of vanished hands and to hear again the voices that are forever still.

In mentioning our meeting at Nettleton I should not forget the welcomed services of Prof. J. B. Burns, who led our choir—a choir of splendid voices, and whose spirited singing added much to the success of the worship. Brother Burns is an agronomist, biologist, botanist, horticulturist, and all that kind of thing. He was trained at the A. & M. College of Mississippi, and is a most learned "bugologist." He thoroughly understands soil building, and any community or county who should employ him to teach their farmers how to make two blades of grass grow where only one grew before, would make a splendid investment. Professor Bigham, of Water Valley, Miss., was present during the meeting and showed me many courtesies—especially in kodaking certain scenes and persons whose shadows I wished to preserve.

I visited the site of Old Camargo, once the bead of navigation on the west fork of the Tombigbee River and a fine town. Nothing is left of it now but a few fragmentary sidewalks, and here and there a cluster of cedar trees. In the old, unkept cemetery nearby,

> "where the rude forefathers of the
> hamlet sleep,

there are some sleeping who were not rude. Among these are General Featherstone, the hero of the Seminole War, and Rev. Addison Lea, one-time president of Aberdeen Female College, who died of consumption in 1853, in the town of Camargo, and about whom no one in the community seemed to know. One old man declared he was present at the funeral 61 years ago, but knew nothing further of the deceased than what is hereinabove recorded. Brother B. T. Clark, however, of Tupelo, informed me that this Brother Lea had five sons and two daughters, some of whom live in Winchester, Tenn., and others in Louisville, Ky. If any of them should read these lines, I would suggest that they remove the dust of their father to some less weird and better-kept place. Brother Clark says that the Rev. Lea was a man of culture, as were all the members of his family. He died at the early age of forty.

One of the most interesting things that strikes a Westerner in visiting down in "Ol' Mississip" is the relation of the Negro. Socially, of course, it is there as it is here; and civilly he has the same rights before the law; but politically he is a nonentity, a naught with the rim torn off—the little end of nothing, sharpened. Though the male black population are in the majority in that State, the white man is carrying his burden—doing all the voting and running everything else politically. The law in that State which provides that no man shall be allowed to vote who cannot read or intelligently construe the Constitution of the State, practically eliminates the Negro. He has just about ceased to go to the polls at all. He seems to have settled down quietly—accepting the situation philosophically. The white people treat him kindly, and he is deferential and polite to them. There seem to be perfect amity and agreement between the two races, each one recognizing and occupying his place. I heard several very interesting and amusing stories concerning the manner in which the Negroes were controlled by their employers, but space forbids their narration here. At some future time I may give the readers of the Advocate one or two of them.

In the meantime, allow me to say that I came away from Mississippi with a good taste in my mouth and a prayer in my heart that we all might meet again.

Wichita Falls, Texas.

THE PROPOSAL OF AN OLD SAINT.

By Bishop W. A. Candler.

Here is a letter from a pastor, concerning a generous gift of a dear old saint, which I think the whole Church should read. It is a most touching and generous thing which this consecrated mother in Israel proposes.

The letter from her pastor is as follows:

"Sept. 16, 1914.

"Bishop W. A Candler, Atlanta, Ga.:

"My Dear Bishop: You will recall Mrs. ———— mother of Mrs. ————, both of whom were members of the Church at ———— when you were the pastor of that church.

"She still lives at the advanced age of 78 years. Her home is here with her daughter, ————. For some time she has been confined to a roller chair, having suffered a partial paralysis.

"But her physical condition can not surpress her active interest in the Church. She reads with the greatest interest everything that concerns it in the dailies; and the Wesleyan Christian Advocate is her delight. Thus she has followed the whole Vanderbilt affair from the beginning until now. Since you, her former pastor, have been made Chancellor of the New University, her personal affection, as well as Church loyalty has been enlisted.

"Now out of her reading, her thoughtfulness, and her prayers, a beautiful idea has been born and she has asked me to write you about it. Her motherly heart wants to found a 'Woman's Fund to Aid Young Men"—this is her name for it. She starts it with $2 and says: 'They are educating girls; I want to help the boys. Southern women should aid Southern young men who are striving for a Christian education. While I am 78 years old, I have prayed for things to come out right, even in all the trials through which our Church has passed in the Vanderbilt controversy, and I have been and am still as interested as if I were but sixteen years old.' Thus she spoke to me when putting the money in my hands for you. Who knows to what this gift may grow? She entrusts it to you, for your use as a nucleus for a fund to aid young men who are striving to get through our new University. She wants you to project any plans along this line that you may consider wise. Her trust in your wisdom is perfect.

"She is without property and this is a very liberal gift from her. It brings with it a vast wealth of love, of faith, and of prayer. yours, ————."

I give to the Church the proposal of this saintly woman. Such a fund as she proposes would help thousands of young men. A great number of worthy young men wish help from a Loan Fund, although unwilling to accept aid as a gift.

Might not such a loan fund be raised upon the foundation this aged and consecrated woman has laid?

If any good women wish to join her in this plan, I will receive such contributions as may be sent to me and see that every cent is safely kept and sacredly devoted to this object.

Atlanta, Ga., Sept. 22, 1914.

A HAPPY ADJUSTMENT.

Mr. James S. Noel, a wealthy capitalist of Shreveport, La., has leased the James S. Noel, Jr. Memorial Church to the Methodist Episcopal Church, South, for a term of ninety-nine years, the consideration for the lease being the sum and price of $2500. The lease stipulates that the building shall be used exclusively as a church for the glory of God in the name and under the doctrine of the Methodist Episcopal Church, South, that it shall be kept in good repair and properly insured, that a pastor shall be annually appointed, and that the building shall always be known and designated as the James S. Noel, Jr. Memorial Church. At the expiration of this lease, the property shall become vested in the Methodist Episcopal Church, South, in full and absolute ownership, and shall be maintained as a place of religious worship, or if sold, the proceeds shall be used for the purchase of another church to be conducted under the name of the James S. Noel, Jr. Memorial Church; it being the intention of the lessor to perpetuate in loving memory his dead son by this tribute to his memory and to the cause of Christianity and the worship of Almighty God.

At a meeting of the Quarterly Conference held in the church on Sept. 25, Rev. E. K. Means, the pastor, presented this lease for acceptance by that body. On motion of Hon. B. F. Roberts, chairman of the Board of Stewards, the lease was accepted by a rising vote. Mr. C. W. Lane, chairman of the Board of Trustees, then presented a plan for the relief of the immediate debts of the congregation on the furniture of the building. This plan was promptly adopted, and the controversy over the Noel Memorial Church was ended and all its problems solved.

After adjournment, the Quarterly Conference moved in a body to the home of Mr. J. S. Noel and its members expressed their thanks and their high appreciation of his magnanimous action. A brief speech was made by Rev. W. H. Coleman, Presiding Elder of the Shreveport District, to which Mr. Noel made the curt and characteristic reply: "It's all right. Now let's all get to work and make a good church for the glory of God."

The building is beautiful, commodious and complete to the smallest detail, representing the conscientious Christian sacrifice of a man who "made a vow unto the Lord" that he would build a church to the memory of a beloved boy and for the worship of God. It has all the modern conveniences for the Sunday School, Epworth League, Missionary and other organizations; and a kitchen, dining-room, lecture rooms, library, rest-room, nursery, and everything conceivable for the comfort and accommodation of the congregation. This splendid structure was built at the sole expense of Mr. Noel at a cost of $80,000. It is located in the most beautiful residential section of Shreveport, and during the next one hundred years of its history it will feed the spiritual life of thousands of people who will delight to make it their church home.

Under the pastorate of Rev. E. K. Means, this church has met with growing success, and this happy solution of all its difficulties now presents Shreveport Methodism with one of the finest opportunities for usefulness in North Louisiana.

OPENING OF THE METHODIST TRAINING SCHOOL.

William F. Quillian, President.

The opening exercises of the Methodist Training School were held on Wednesday morning, September 16, at 10:30 o'clock. Strong addresses were made by Miss Ethel Brown, of Virginia, representing the class of 1915; Miss Mabel Head, Secretary of the Foreign Department of the Woman's Missionary Council, and Rev. W. W. Alexander, pastor of Belmont Methodist Church. Miss Brown gave the students a warm welcome and explained how through prayer and the indwelling of the Holy Spirit their work in the Training School would be rendered most profitable. Miss Head gave a striking survey of the present world needs. Mr. Alexander discussed "Leadership, what it is and how it may be secured." Musical selections were rendered by Mr. Allen Mitchell, Miss Eloise Reid and Mrs. Quillian. The President announced that students were enrolled from seventeen States and Mexico. Strangely enough three members of the faculty and four members of the senior class were detained on acount of illness. Only one of these, however, on account of her own illness. Several students who had planned to return were compelled to change their plans by reason of the present financial uncertainty. Notwithstanding these unfavorable occurrences, we are glad to announce that up to the present time forty-eight students have been enrolled, and the indications are that the enrollment of the year will surpass that of last year.

Thoroughly Methodistic.

It is our purpose that The Methodist Training School shall be Methodist to the core. We recognize the extreme importance of keeping our institutions true to Methodist standards and Methodist policies. Our course of study has been somewhat revised, and while seeking the benefits of the highest and most modern scholarship, we are trying to avoid everything that is unfriendly to the great principles of our Church and its founder. Plans are under way for the enlarging and strengthening of this institution. We believe that it has a great mission to the South. We invite our people everywhere to unite with us in prayer that this institution may accomplish in the Kingdom of God that whereto it is sent.

SOME WORDS OF EXHORTATION.

Mr. Editor: Please let me second your editorial of last week urging the importance of the meeting of the Louisiana Conference Board of Education at Alexandria, Oct. 6, 1914. We are anxious to have the members of the Boards of Trustees of Centenary and Mansfield Colleges and others who are interested in our educational work to meet with us on that occasion.

Our Colleges have entered upon another session's work under what we consider, in view of the depressed financial situation, exceedingly favorable auspices. In this work we are still walking by faith, in the absence of any very visible resources. Our educational workers in Louisiana are with long-suffering patience waiting for Louisiana Methodists to respond to their urgent appeals for the patronage and support due our institutions of learning. The atmosphere of our Church is vibrant with agitation and inspiration in favor of Christian education under denominational control. Surely, the noble gift of Mr. Candler, and the noble sentiments expressed in the letter accompanying the gift, will reach the hearts of our people.

But how easy it is to indulge in glittering generalities and beautiful theories and fail to see their application at home! Louisiana Methodists have an immediate and urgent demand to meet. What is the worth of all our high-sounding phrases and belligerent defense of denominational schools if it does not crystalize into money and patronage for our church schools?

Money and Patronage from Louisiana Methodists are the two things we need for our colleges. Some like the late Captain Pharr have both and give both. I heard him say upon one occasion that the reason he supported and patronized Centenary College was that he had been brought face to face with the vow he had taken to support the institutions of his Church. We would respectfully commend his example to many of our people and not a few of our preachers. We have yet to find a man who could be enthusiactic in his support of one institution and patronize another of the same class. Mr. Editor, pardon this plainness; some of us feel that it is time to "speak out in meetin'." More than one laymen have called our attention to the fact that his pastor preaches loyalty to our Church schools and yet fails to patronize them.

While our editors and others have been out gunning for enemies to the Church's educational interest, they seem strangely to have overlooked a certain class of game. I refer to those institutions which are bidding for patronage on the ground of their Christian character and at the same time hold themselves strictly aloof from denominational control. These institutions are controlled by members of our Church and are patronized by many of our people, and, I might add, that they are extensively advertised in the columns of our church press. Mr. Editor, I venture to suggest that you can find them a little nearer your sanctum than Vanderbilt university. Personally, I would as soon run an independent Church as an independent institution of learning, claiming to be Christian.

This year the Baptists had an enthusiastic meeting of Laymen in Alexandria, which, I am told, planned great things for their College at Pineville. May we not hope to duplicate that meetings in enthusiasm and results for our educational work on October 6?

PAUL M. BROWN,
La. Conf. Sec. Education.

(We are in the heartiest accord with the sentiments expressed by Brother Brown in his splendid exhortation. We believe that it is the duty of Methodist people to support with their means and patronage the educational institutions of their own Church, and such has ever been our earnest appeal to them. We do not know what near-by schools are referred to as having been overlooked by us. If a private school of a Christian character is maintained as such and does not seek to sail under false colors, it would scarcely be proper for us to attack it publicly, though we do not hesitate to say that we do not think this is the class of institutions to which our people should send their sons and daughters. It was the campaign of misrepresentation that was being conducted by the Vanderbilt people, of which we have in hand abundant proof, that called forth our open and specific opposition. The advertising department of the Advocate is a business department, and the advertisement of any reputable school is carried at so much per inch. This is the rule, so far as our knowledge extends, of the entire religious press of the country.—Editor of the Advocate.)

CHURCH DEDICATION.

On October 25 Brother H. S. Spragins, our efficient and popular presiding elder, will dedicate our beautiful up-to-date new church at Gunnison, Miss.

Methodism has quite a history in this community. Somewhere about seventy-five years ago some faithful man of God floating down the Mississippi River, after the fashion of Tobias Gibson, or struggling along through the cane and mud, came to old Concordia landing to preach the unsearchable riches of the Gospel of Christ to the few citizens who had settled there; but, like the "Man of God" who went from Judah to Bethel by the word of the Lord to prophesy against the altar of Jeroboam, we who now live hereabout do not know his name, but his work abides and grows. The church we are preparing to dedicate is the fourth church building erected since then. A faithful band of men and women have lived here to keep the good work going on, and a number of consecrated children of God have gone to their reward from the communion of this historic church.

This (Concordia) Gunnison congregation has been fortunate in the character of preachers who have served it—a few we are able to mention; wish we could name them all, but their names are written in the Lamb's Book of life and the Lord will take care of his own. Some who remain in the active pastorate with us are: G. W. Bachman, J. W. Price, R. H. B. Gladney, A. H. Williams, J. R. Countiss, E. S. Lewis, and J. J. Brooks. Some are still in active work in other Conferences and other States: R. M. Standifer, T. Y. Ramsey, J. A. Whitehurst, J. M. Moose, and W. G. Harbin. Some are supernumaries: W. S. Harrison and H. C. Mcrehead. Some have answered to the roll call in the Conference above and are forever with the Lord: A. P. Sage, J. T. Truslo, J. C. Lowe, E. L. Spragins, M. D. Fly, I. W. Hickum, and J. W. Honnoll.

Dr. A. L. P. Green, of precious memory to all Southern Methodists, dedicated the church last removed. Oh, how these people of the Lord remember, love, and revere the men of God who have rejoiced with them along their pilgrim journey! Will as many of the former pastors and friends as can, come and let's have a gracious reunion with these good people? Remember that October 25 is the date. J. H. SMITH, Pastor.

Gunnison, Miss.

THE STATUS OF THE GREAT WAR.

Nothing decisive has taken place in the great European conflict within the past week. The two immense armies in France have been locked in a deadly embrace, neither of them being able to make any definite advance. The fighting at times has been furious and the loss of life has been terrible. In Prussia things seem to be practically at a standstill. The news from Austria has been conflicting, but the Russians seem to be making considerable headway. The two things that have most startled the public within the past few days have been the sinking of three British cruisers by a German torpedo boat in the North Sea, and the injury by German artillery of the beautiful and historic Roman Catholic Cathedral at Rheims, one of the most famous church edifices in the world. In the Far East the Japanese forces are drawing nearer to Tsing-Tau and are actively preparing for an assault upon it. Italy and Turkey are yet remaining neutral, but their entrance into the fight at any time would occasion little surprise. In figuring on the final outcome of the titanic struggle, it is well to remember that England controls the seas, enabling the Allies steadily to secure recruits and provisions, and that a long-drawn-out war is, on the face of it, unfavorable to the German cause.

Church News

All the presiding elders of the Kentucky Conference (seven) of the M. E. Church, South, are in their fourth years.

* * *

Rev. John B. Andrews, of Siloam Springs, Ark., is evangelizing in Missouri, having begun a meeting at Monroe City on September 20.

* * *

Dr. Gross Alexander, Editor of the Methodist Review, has lately been spending some time with his family at Long Beach, Calif., near Los Angeles.

* * *

The fall meeting of the College of Bishops of the Methodist Episcopal Church, South, will be held at Charleston, W. Va., October 30 to November 2.

* * *

The lecture course at the Wesleyan College for Young Women, at Macon, Ga., for the coming session includes among the speakers Dr. Newell Dwight Hillis and Hon. R. P. Hobson.

* * *

The Central Christian Advocate says: "Bishop Cranston and Bishop Hoss are to deliver addresses at the Baltimore Methodist Pilgrimage to the famous Sam's Creek Circuit, in Maryland, on October 14."

* * *

Dr. Paul H. Linn, the President of Central College (Missouri), has secured $200,000 in cash and subscriptions for the further endowment of that institution, which he is laboring to advance to the half-million mark.

* * *

Rev. Abe Mulkey, the noted Texas evangelist, who for some time has been in a poor state of health, is reported not to be improving. He has the sympathy and prayers of a host of friends and admirers in his illness.

* * *

The Churches organized in Spain under the American Congregational Board, the English Presbyterians, the German Lutherans, and the Swiss Reformers have been united in an informal way under the name of the Spanish Evangelical Church.

* * *

The Baltimore Southern Methodist of September 17 says: "Rev. John F. Goucher, D.D., entertained about 300 Methodists at his country home, Alto Dale, last Monday, where the rival claims of the Sam's Creek and John Street Churches were discussed."

* * *

Dr. M. S. Hughes, pastor of the Methodist Episcopal Church, at Pasadena, Calif., who was the brilliant fraternal messenger from his denomination to our recent General Conference, took part in the opening exercises of our magnificent new Trinity Church in Los Angeles.

* * *

Dr. Harnack, the noted German scholar and theologian, is reported to have characterized most severely England's course in entering the European war. This has led his admirers among the British clergy to send him a somewhat extended statement setting forth the English view of the principles involved.

* * *

Rev. John T. Wightman, of Baltimore, Md., celebrated his 89th birthday on September 9. Of him, the Baltimore Southern Methodist says: "Notwithstanding his advanced age, he preaches frequently to the delight of those who hear him and by his studious habits he keeps abreast of the thought of the day, whether it be along theological or other lines. He is gentle, cultured, scholarly—a rare man."

* * *

The Yale School of Religion embrances the following departments: (1) a school for training pastors and preachers; (2) a school for training foreign missionaries, whether laymen or preachers; (3) a school for training teachers of religion, apart from the preaching office, in church or college; (4) a school for the training of social workers: (5) a school of research in the history and philosophy of religion.

* * *

Bishop H. C. Morrison spent Sunday, Sept. 13, at Lakeland, Fla., where he preached an eloquent sermon to a large and appreciative congregation. Referring to him, the Florida Christian Advocate says: "The Bishop is looking well, but appeared strange to the eyes of those of us who had not seen him for some time, for the reason that he now wears a full beard which greatly alters his appearance."

* * *

The Pittsburgh Christian Advocate thus describes our new Trinity Institutional Church in Los Angeles, Calif.: "Trinity Methodist Episcopal Church, South, Los Angeles, Calif., has just completed what is said to be one of the largest buildings of its kind in America. It has nine stories and a roof-garden. As a building it is in class A, and is fire-proof. The auditorium seats 2300. The second and third stories are given over to social halls, ladies' parlors, library, and other similar uses. The other six stories are to be used as a first-class men's hotel, with 325 rooms. Altogether it is a great establishment."

WHITWORTH BEGINS WITH FLYING COLORS.

Rev. W. H. Lewis, our pastor at Brookhaven, Miss., wires us as follows: "A splendid opening at Whitworth. The many friends of the institution are rejoicing over its bright prospects. The $45,000 spent on buildings within the past three years has given a new impetus to the school. We have practically a new college. The session begins with a strong faculty and a fine student body."

This is, indeed, gratifying news. Whitworth has wrought nobly in the past, but its best days are yet to be. Genial, sympathetic, cultured, and possessed of executive ability of a high order, Dr. Cooper ranks with the best educators in the Methodist Episcopal Church, South, and his whole heart is in his work. The opening sermon of this growing institution was preached last Sunday by Rev. M. B. Sharbrough, of Columbia, Miss., who delivered a strong and stimulating message. The friends and patrons of Whitworth have a right to be proud of the record that she is making. May her course ever be upward!

NOT A MERE METAPHOR.

The following from The Presbyterian (Philadelphia) gives an interesting bit of information:

"'Dogs of war' is not a mere metaphor. In the middle ages, mastiffs were used as auxiliaries in attack, and were equipped with mail studded with spikes and scythes, so that they could even attack cavalry. Henry VIII offered King Charles V of Spain 40,000 men and 4000 war dogs to fight against France. Of late, to a certain extent, a use has been found for dogs in the army to aid sentries in detecting the presence of an enemy."

ROBERT J. HARP—A TRIBUTE.

(An address delivered by Dr. R. H. Wynn at the funeral of the late Rev. R. J. Harp, in Shreveport, La., on July 25, 1914.)

It is not in accord with my temperament to indulge in extreme praise of the living or the dead, but under the circumstances which bring us together to-day, I feel that scarcely anything I might say that bears upon the life, labor and character of Brother Harp would be in the nature of an over-statement or exaggeration. Even if I should give full rein to my heart and speech, it would be impossible for me to do even partial justice to the simple grandeur and dignity of our beloved father in Israel, who has now at last closed his earthly labors.

Brother Harp was born eighty-five years ago last April, in Lawrenceburg, Tenn. He was deprived of both a father's and mother's care at the early age of seven, but not too early to have received a splendid endowment in character foundations. That 'the child is father to the man' is illustrated by the incidents of his young boyhood that anticipate his character in his mature years. We see a foregleam of his gentleness in the incident which he remembered, and which is written by his daughter, of playing in the woods, coming upon a little fawn, which is not frightened at his approach, going up to it and putting his arms around its neck, the fawn following him home and growing up in his father's pasture.

We see the prophecy of his quenchless industry and independence of spirit in his early farm work and his ambition 'to plow like a man' when only eight years of age, his refusal to be dependent on others when eleven years old and going out to work for himself; his studying at night by a pine-torch and studying even while he plowed during the day, his speller in the plow-handles.

His life was a conspicuous refutation of the 'wild-oats' theory of manhood. He grew up in possession of a normal religious life and was ready to consecrate himself upon the altar of the ministry when only fourteen years old—a child-prophet actually preaching a sermon at this age and ready to enter the Conference, but considered too young. His record as a minister of the gospel in point of years has scarcely been duplicated in the history of the Church—having been a preacher of the gospel for seventy-one years, a regular member of the itinerant ranks for seventy years with only an intermission of a few years of local relations, which by no means should be subtracted. Where is there such a record, and the whole of it filled with painstaking, self-sacrificing, efficient service for the Master?

The history of his itinerant ministry from 1844 is exactly contemporary with the history of the M. E. Church, South, as a separate denomination, and practically also with the history of the Louisiana Conference which he helped to organize in 1846. He survived all his comrades in arms who entered the itinerant ranks of our Conference during the forties and fifties, with the exception of my own father, who was admitted on trial in 1857.

Brother Harp had a cyclopedic memory for the details of our history during this heroic period in the most difficult field of our Southern connection and by patient research he had accumulated a great store of data from which he was constructing a history of Methodism in Louisiana which would have been invaluable, but which, alas! was destroyed by fire and can not be replaced.

This is not the time for a review of the varied details of his life work, but I will simply state that his itinerant ministry at some time touched every section of this State—Shreveport, Lake Charles, New Orleans, Lake Providence, Alexandria—the four corners and center, and I will call attention to the fact that his ministry has had a unique and profoundly interesting relation to the city of Shreveport. When 18 years of age, he became the first station pastor of the Methodist Church here, continuing as such for two years and our Father in Heaven alone knows how, through all these years, his early influence has extended like a silver thread from one generation to another. After long years, during which his heart was full of pleasant memories, he was returned to Shreveport and the circle of influence was completed. There is scarcely a spot in all this section that has not been touched by his holy influence, while the efficient presiding elder of this district or pastor of some charge in town or country and since he has been on our honor roll of retired veterans. He was at one time pastor of the Texas Avenue Church and also the first pastor of Noel Memorial Church. His heart rejoiced to witness the material and moral progress of this city and was overjoyed to see the crowning achievement of this edifice, the successor of the little church on Market and Fannin Streets. Here he delighted to come and join in joyous worship.

In all this wonderful career he was never a seeker for place or position and in this particular conserved the highest ideals of a Methodist itinerant preacher. He entered cheerfully every sphere or mode of service into which he was called and with the most exacting and scrupulous fidelity, discharged every task at whatever cost. He never rested on his oars, very reluctantly giving up active work, expecting up to the very last to resume his preaching again, his wandering mind during his final illness being still burdened with the necessity of filling appointments to preach the everlasting gospel.

Brother Harp was a truly great man after Christ's standard of greatness. He consecrated all of his powers, which were of no ordinary kind, to unselfish ends. So much like Christ in spirit he seemed to me, that I have felt unworthy to unloose the latchet of his shoe. Those who knew him best are the readiest witnesses to the rare qualities of his life. His heart was full of brotherly love, one of his own home testifying that he did not even 'think evil.' Indeed, he lived the thirteenth chapter of First Corinthians as few others of us do.

He exhibited a rare serenity of life which was not disturbed by the most crucial tests, not when the iron of adversity for which others were responsible entered his soul, not when cruel flames licked up the historic treasures of a life time, nor when death more than once entered his home.

He belongs in the category of real sainthood—not of the medieval type, for he rejoiced in friendships, social intercourse and home companionship; not of the fanatic type, for he was chaste and temperate in speech, perfectly balanced in his emotions and unusually wise and sane in all his conduct; not of the Pharisee type, for he was utterly unconscious of the rare beauty and fragrance of his life; not of the effeminate type, for he bore distinguishing marks of genuine manhood.

It was really in his old age that all of us younger ministers knew him and we bear witness to-day that his life of physical and mental industry, of sacrificing devotion to the blessed gospel of Jesus, even during these years of increasing infirmity, puts us to shame. God help us to keep the faith of our fathers!

Brother Harp's life is a proof of immortality—not in terms of science which is impossible, but as valid an assurance as need be desired. Such a soul as his must inevitably continue to live and serve in a higher order. Already may we see him in the company of the redeemed who sing 'Worthy is the Lamb that was slain!' He has gone by spiritual gravitation to his place among the immortals, close up to the apostles and prophets and the Son of man himself.

"My Father! My Father! the chariots of Israel and the horsemen thereof."

MILLSAPS COLLEGE.

My Dear Dr. Meek: The new administration building of Millsaps College is approaching completion. Handsome, commodious, and well-appointed, it cannot but be a source of pride and pleasure to every friend of the College, and will more than compensate us for the inconvenience and loss occasioned by the fire last winter. We had indulged the hope that the opening exercises of this session could be held in the new chapel; but in this we were disappointed. We are, however, confidently expecting the completion and equipment of this part of the building by the middle of October, and by the first of November we are to take possession of the finished and furnished class-rooms.

The opening exercises of the twenty-third session of the College were held Wednesday morning, October 16, in the auditorium of the Preparatory Department. A large number of students and friends of the College were in attendance, and words of welcome, congratulation, and good cheer were spoken by members of the faculty and visiting ministers. The promise was made by the President that upon the occasion of the opening of the new building a reception would be given and the public invited to rejoice with us in the completion of the structure. The Editor of the Advocate is hereby most cordially invited to honor the occasion with his presence and a speech.

Of course we are still suffering from the inconvenience of a lack of room, and it is impossible at this time to give exactly the number of students who have matriculated. Speaking generally, I would say that the number is fully equal to that of the beginning of last session. The students in the College Department number probably a few more than at this time last year. The law class, Judge Whitfield announces, is a little larger than at a corresponding time in any session of the Law School. The Preparatory School seems to show a slight decrease, though it is too early to say definitely. The College authorities were prepared to see a falling off in all departments on account of the prevailing industrial depression, and, in view of the general condition of unrest, the opening attendance is acuse for great encouragement.

Professor Mitchell, the new teacher in the department of Mathematics, is on hand and has made a most favorable impression. This we anticipated; for we were satisfied that the College was to be congratulated upon securing the services of this scholarly and experienced man. Mrs. Mitchell, we are sure, will prove a charming addition to the College community.

Professor Henderson, the Head Master of the Preparatory School, the son of an honored member of the Louisiana Conference and one of our old boys, is domiciled in the Preparatory dormitory with his gracious and cultured wife, and has entered upon his work with an energy and tact that give good promise for the future.

The renovated and thoroughly furnished Observatory is again in commission, thanks to the successful efforts of Professor Harrell of the Department of Physics. Professor Harrell has also undertaken to enlist the members of his class, the class of 1899, in the work of presenting to the College a handsome pulpit stand for the beautiful new chapel.

This class activity reminds me that Rev. J. L. Neill, an honored alumnus of the College, and at present the pastor of our First Church in Laurel, has undertaken to interest his class, that of 1906, in the equipment of the Mathematics room in honor of the late Dr. James A. Moore, for many years the head of this department in Millsaps College. This will be a beautiful tribute to the memory of this beloved and honored man.

Friday evening there was held in the chapel of the Preparatory School the annual reception given to the students by the Young Men's Christian Association. A large crowd was present and the occasion was thoroughly enjoyed. The Young Men's Christian Association is the most thoroughly organized and effective agency for religious work among the students, and its importance was recognized in the provision made for its activities in the planning of the new building.

The athletic interests of the students have not been overlooked. Dr. Swartz, the new Faculty Manager of Athletics, has taken hold of this work with commendable zeal, and the outlook is most promising for the various forms of college athletics.

The lively interest of our people in this great school is my justification for writing at such great length of the opening and prospects of the College. I wish our friends to know that Millsaps College is true to the best traditions of the Church, and that its future was never quite so full of promise as at present.

Jackson, Miss. A. F. WATKINS.

"JONAH."

The above is the title to a very illuminating book review, found on page 176 of the January number of the Methodist Review, and signed by J. H. Stevenson, Vanderbilt University. Mr. Stevenson is reviewing a book by a certain Professor Brewer. He begins the review thus:

"According to Professor Brewer—and he has most scholars in agreement with him—the book of Jonah is not a record of actual happenings."

"Most scholars!" Humph! according to this, then, a scholar is one who says what part of the Bible is true and what part is not true. But read a few lines farther:

"More significant, perhaps, is the attempt to show that a man can live for a time within a whale. The present writer is unable to see what comfort or help this brings to those who are looking on every page of Scripture for the supernatural."

Who told the learned Mr. Stevenson that the average Bible reader was looking for the supernatural on every page of the Scripture? I hardly think this is true of us who, when we do find the supernatural, haven't a bit better sense than to believe it.

Now, there are some things in connection with this that I cannot understand. Is the Bible inspired? Is part of it inspired, and a part not inspired? If so, who is to be the judge of what is and what is not inspired? And if God is God, omnipotent, omnipresent, omniscient, is he not able, if he desired, to keep a literal man alive in the body of a literal large fish for so long a time as he desires? If we are to do away with the supernatural in part, why not do away with all? And if we begin to do away with part, who will be the judge of where we shall stop? "Most scholars!" Was it a literal fire that came down from heaven at the prayer of Elijah, and did it destroy a literal altar with a literal offering with the literal water? Was Daniel delivered from a literal den of lions? Were his three friends delivered from a literal furnace? And if we begin doing away with the supernatural, while we are about it, why not do away with the miracles of Christ—raising Lazarus from the dead, healing the sick, feeding the multitudes? Or why not go further and do away with the greatest miracle, that of his sinless life? And before we stop why not eliminate the resurrection of Christ?

A few more things I cannot understand: If we, as a religious denomination accept all the Bible, why is such stuff permitted to be published in our periodicals? Are any of these "most scholars" in the employ of our Church? If so, why are they not discharged, and that immediately?

It rather seems to me that the Bible as a whole stands or falls as a whole; that if any of it is true, all of it is true.—J. P. Chambers, in Texas Advocate.

ANOTHER WORD ABOUT SONGS.

It is presumed that many readers of the Advocate of September 10 read with approval the article, "A Word About Songs," by Rev. J. F. Campbell. His criticisms on some of the music and words of songs in common use to-day are very just. Especially do I endorse his protest against the chorus, "I shall know him by the prints of the nails in his hands." I cannot sing it and have frequently so said. There is another song that I hope I will never hear again: "It's just like Jesus to roll the clouds away."

Of these and others songs that I could name, it may be said that, while the music may be enchanting to the ear, the sentiments of the words are not helpful to the devout soul endeavoring to worship God in spirit and in truth. And yet they are often used in our prayer-meeting and preaching services, to the exclusion of the more appropriate God-honoring, and spiritually refreshing hymns and songs, expressive of the heart-felt experience of faith, hope, love and joy, begotten by the Holy Spirit.

Thus it is and will be where the selections are consigned to the organist and choir. The remedy is with the presiding elders and pastors, who should always be masters of the singing, as well as the other acts of religious service and public worship in our congregations.

Our Church schools can contribute greatly to the needed improvement in the use of songs in our churches by using in their religious exercises our standard hymnbook and teaching it to some extent.

To show how the home may also aid in this work, I quote from a recent number of the Nashville Christian Advocate, copied from "The Churchman," as follows: "If the mothers of a community can start a movement to popularize the old songs, putting them into the home, the schools, the social hours, and giving them a place above that of the cheap popular songs, it will be a long educational step. They have, all of them, an appealing note that will make them quickly interesting to children. It is not the fault of our boys and girls that dangerous sentimentality is the burden of their singing. They demand the lyric, the emotional in their adolescent development, and not recognizing this fact, we have left them alone to satisfy this need as best they could."

Let "The Methodist Hymnal" and "The Little Hymn Book" be used in every Church and home, and let all the people sing unto the Lord with the spirit and with the understanding also.

G. W. BACHMAN.

Winona, Miss., Sept. 15, 1914.

SOCIAL HALL OPENED.

The Mary Werlein Social Hall, adjoining the Mission, in Tchoupitoulas Street, New Orleans, was opened with appropriate exercises Tuesday evening, Sept. 22. An entertainment consisting of singing, recitations and games, combined in making the evening a thoroughly enjoyable one for those present. Refreshments were dispensed during the course of the program, and Rev. H. W. Jamieson, assisted by a bevy of young ladies, looked after the necessary arrangements incident to the success of the affair.

From now on, the Mary Werlein Social Hall will be kept open during the day and of evenings. It is the desire of the people behind the institution to make the hall a meeting place for the young girls and children of the thickly congested neighborhood adjacent to the Maginnis Cotton Mill. In addition to the social end of the enterprise, a gynasium has been installed on the second floor, equipped with many devices and appliances helpful to health and physical well-being. The factory toilers of the neighborhood, especially the young women, will have an opportunity to gain the benefits of physical culture. A rest room for use during the luncheon hour also has been provided, along with shower baths and other adjuncts.

A free medical clinic will be operated in conjunction with the Mary Werlein Mission, Dr. Gayles Alken being the physician in charge. The advantages of this clinic may be had by all, and every effort will be made to have the people of the locality avail themselves of the medical attention to be had. The juveniles have been provided for in the way of recreative means, as a large play hall has been arranged for their romps and games.

Rev. H. W. Jamieson is the preacher in charge o fthe Mission and Mrs. Lily Meekins is the resident missionary. Miss Nannie L. Thompson is assistant to the resident missionary, and Miss Willie Lee Rowan has charge of the young women's work.

The Home Circle

BILLY AND THE LAMB.

"Baa!" said the lamb and Billy thought
It knew his coat was from its wool.
"We didn't hurt you, Lamb," he said,
"Tho' Daddy cut a whole bag full;

"And Mother weaved it into cloth
And made it such a pretty red,
I didn't think you'd know it," but—
The Lambkin smiled and shook its head.

And this is what our Billy boy
Was sure he heard that lambkin say:
"God made me for you, little boy,
And let you take my fleece away.

"I'm glad to have you use it so,
And that's because I love you well.
I'll soon have plenty more, you know,
And you can have a lot to sell.

"Not what we keep but what we give
Is what we really have, my dear;
Remember this the years you live
And be a blessing everywhere.

"For love is giving, little boy,
Forgetting self the whole long day;
And all the joys that come from love
Will never, never pass away."

—The Shepherd's Arms.

THE STORY OF DAVID.

It was Sunday afternoon, the sun was setting low in the West, and the birds were singing their good-night songs.

"It's time for our Bible story now, Bessie," John said to his little sister who was playing near him; so they put Teddy in the doll's go-cart, picked up Miss Polly and the new doll and went into the sitting room to find mother. She was reading, but when she saw her little children she put down her book and said, smiling:

"Well, what do my little folks want?"

"We want you to tell us a Bible story, mother," said John.

"A Bible story," said Bessie.

Mother took Bessie on her lap, and John climbed on his favorite seat, the arm of her chair, and put his arm around her neck.

"What shall the story be about?" asked mother.

"About David," said John.

"'Bout David," said Bessie.

Now John was only four years old, but he knew a great many stories from the Bible. He knew about Abraham, and Joseph, and little Moses in the basket, and Samuel; but ever since he was a very little boy his favorite story had been about 'Dady and de Baa Sheeps,' as he used to say.

"I like David, too," said Bessie. So mother began to tell about David, and this is what she told them:

"Once long ago in Bethlehem there lived a man named Jesse who had eight sons; all of them except the youngest had to go away and work; so David stayed at home and took care of his father's flock of sheep. In that country there were high hills, with big rocks, and stony paths, and sometimes a lion or a bear would come out and try to steal a lamb from the flock; so some one had to watch the sheep all the time to see that nothing hurt them, and to lead them to the nice green grass and the springs of cool water, and to the shade of the trees when it got hot. So David felt very proud and grown up when he first took the sheep out in the hills all by himself, and he watched them very carefully. They had plenty of grass and water, and if any one of the little foolish lambs ran away, David found it and brought it back. Sometimes one of the sheep would slip on the rocks and hurt itself, then David would put some oil on the place to make it get well. David had a harp and knew how to play on it, so he sat under a big tree and played lots of beautiful tunes until it began to get dark, and then David called his sheep to go to some safe place for the night. As soon as they heard his voice they came to him, for the sheep knew his voice and knew he would take care of them. He took them to a nice, quiet place in the hills where the sheep would be safe, and where he could see the lights in the houses down in the village. He counted all the sheep to see if any were missing. Then he looked at each one carefully to see if there was any hurt place on it. Presently the sheep were all ready for the night, and David began to feel a little lonely up there on the hillside all by himself. He had eaten the nice supper his mother had brought him in the afternoon, and now he lay down to try to go to sleep. You see, David had felt like a big man all day; but now it was dark, and he wanted to pick up his staff and run home to his mother and the rest of his family, but he thought, 'What would happen to these poor sheep if I don't stay here; but who will take care of me if I do stay?' David's mother had taught him to think about God and to say his prayers every night. So now he said his evening prayer and began to feel better. 'I'm not afraid now,' he said. 'I'll stay right here and be a good shepherd to these my father's sheep, and God will take care of me—why—why—the Lord is my Shepherd. I shall not want!' And with that beautiful thought in his heart he went to sleep. The next day while the sheep were eating David made that beautiful song about the Good Shepherd that everybody knows—"

"Oh, mother," said John, "is it the one I know, and may I sing it now?"

"Yes, dear; it's that very one, and you may sing it to Bessie, and when she gets bigger she shall learn it, too." So John sang all of the Psalm beginning, "The Lord is my Shepherd," which you know, too, I'm sure; and when he finished it he said:

"Mother, did David write any more hymns like that?"

"Yes, dear, he wrote a great many. We call them Psalms, and in lots of them he seems to remember how he took care of the sheep, and to feel sure God was taking care of him just that way. In one of the Psalms he wrote, 'I cried unto God with my voice and he answered me out of his holy hill. I laid me down and slept: I awakened, for Jehovah kept me.' When I was a little girl my mother taught me a verse David wrote, and I used to say it every night before I went to sleep. Would you like to learn it, too, to say at night?"

"Yes, mother," said John.

"Yesh, mudder," said Bessie.

"Well, this is it: 'I will both lay me down in peace and sleep, for Thou, Lord, only makest me dwell in safety.'"

John repeated this verse until he knew it, and Bessie said it, too, though she did not know what it meant.

"And now it is time my little lambs were having their supper, for the night has come and the stars are all peeping out."

"Will you tell us another Bible story next Sunday, mother?" asked John.

"Yes, dear, one every Sunday night," said mother.—Southern Churchman.

GREELEY, THE SPELLER.

(For the benefit of our young readers, we will say that Horace Greeley was the founder of The New York Tribune, one of America's greatest newspapers, and was for many years a recognized force in the public affairs of the nation.—Editor of the Advocate.)

No winner of the old-time spelling matches, perhaps, ever excelled the boy Horace Greeley, who later became one of the most famous editors America has produced. He was, in fact, a spelling prodigy. What would the boys and girls of to-day, who grumble over their daily task of twenty words, think of a child not yet six years old who could actually spell every word in the language? That is what the young Horace is said to have been able to do.

His schooling began in his fourth year, and the art of spelling at once became a passion with him. In school and out he kept incessantly at its study. Hour after hour he would lie on the floor, spelling over all the difficult words he could find in the few books that the family owned.

The fame of his knowledge spread. Naturally, Horace was the first one chosen at spelling matches. He had a lisping, whining voice and spelled his words with the utmost confidence. Sometimes in winter, when the snow drifts were so deep that one of the big boys had to take him to the schoolhouse on his back, the little white-haired fellow would drop asleep between turns. When his word came round his neighbor would nudge him anxiously; he would wake, spell his word and drop asleep again at once.

So great was the boy's reputation as a student of unusual powers that the select-men of a neighboring town, in passing a rule forbidding the attendance at the local school of any pupil from outside the township, honored him by adding the clause, "Excepting only Horace Greeley!"—The Evangelical.

RESTING PLACES.

"Lots of telegraph poles are going up," said Willie. "They are just so far apart from each other, and every time I go from our house to yours, grandpa, I stop and rest at each pole."

"There are lots of Sundays in my life," said grandpa, "and they are the same distance apart, and they are on the way to my Father's house. Every time I come to one I stop and rest, too."—The Presbyterian.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

CONCERNING RENEWALS.

What about the renewal of your subscription to the Advocate? Please look at the label on your paper and see if you are in arrears, and if you are, kindly remit to us at once. We also earnestly ask the immediate assistance of our presiding elders and pastors in an effort to secure the renewal of our subscriptions in every charge. This is an important matter, as we are now dropping many names from our subscription files, which is a loss both to the Advocate and the Church. This is a time of great financial stringency, and we appeal to our friends to lend us a helping hand. Let us hear from you, brethren.

OPENING OF THE ATLANTA THEOLOGICAL SCHOOL.

The Theological Department of the new University at Atlanta had a great opening on September 23. The exercises were held in the spacious Wesley Memorial Church in the presence of a magnificent audience. There were 150 Methodist ministers in attendance, among them being Dr. T. N. Ivey, Editor of the Nashville Christian Advocate, Dr. E. B. Chappell, Sunday School Editor of the M. E. Church, South, and Dr. W. W. Pinson, Secretary of the General Board of Missions. The principal address was delivered by Bishop W. A. Candler; other speakers were the Hon. John M. Slaton, Governor of Georgia, City Attorney James L. Mayson, Dr. T. N. Ivey, and Dr. P. T. Durham, Dean of the Faculty. Though invited to sit on the platform, with a modesty that was beautiful, Mr. Asa Candler declined to do so and took an inconspicuous seat in the audience. Toward the close of the exercises, however, he was called out by Dr. Durham and made a few impressive remarks, but did not refer to his own gift. He spoke in the highest terms of the work of the Educational Commission and said he hoped that the Methodists throughout the country would help to make the institution great and useful. Scores of telegrams extending congratulations and best wishes were received from other Southern Methodist institutions, from individuals, and from schools of other denominations, among the latter being the Presbyterian Seminary of Richmond, Va., and the Garrett Biblical Institute (Chicago) of the Methodist Episcopal Church.

More than forty young ministers were on hand to matriculate the first day, and Dean Durham stated that there was good reason to think the number would be increased to over sixty in a week or ten days. Some of the young pastors who expect to enter will not be able to do so until after their Conferences meet, and it is not unlikely that by the first of January the attendance will reach seventy-five or eighty, which would be an admirable showing, considering the fact that this institution is expected to serve only one-half the Church. Vanderbilt University had last year only 101 students in the Biblical Department with the entire connection behind it.

The Atlanta Constitution stated that the faculty and theologues of the new school spent Wednesday evening, Sept. 23, in a prayer meeting at the Wesley Memorial Church, conducted by Dr. W. R. Hendrix, the pastor. A delightful reception was given the professors and students by the Methodist ladies of Atlanta last week, and last Sunday was a great day for those connected with the new institution, the formal opening sermon being preached by Bishop E. E. Hoss, and Bishop Denny occupying the pulpit at the evening hour.

The successful establishment and opening of this excellently endowed and equipped theological seminary should be a source of gratitude and thanksgiving to God among Southern Methodists everywhere, and they should remember it daily in their prayers. A Church has no more important work than that of training the men who are to fill its pulpits, and it can be rightly done only in an atmosphere that is deeply spiritual and which is wholesome and helpful in every respect; and it is our imperative and sacred duty to see that such an environment is maintained about our schools for the prophets in Atlanta and Dallas. We shall be a most stupid people, indeed, if we fail to profit by the sad and hurtful experiences of the past, and do better with the inspiring new opportunities which a favoring Providence has so graciously given us.

THE CALL TO THE CHURCH.

The days of the prophets have returned—the clerical war prophets. From many pulpits and upon many printed pages they are telling us what is to be in the future. One proclaims that this will be the world's last great war; another affirms that Christianity will find at the close of the strife such doors of opportunity standing wide open as have not been seen since the tragedy on Calvary. But we remember that he who is reputed to have been the world's wisest man said, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." A struggle mightier far than that now raging between Germany and the Allied Armies is taking place on this planet between the Prince of light and the powers of darkness, and what the unfolding years may have in store no uninspired mind can tell. We should strive to be hopeful, but we cannot forget that sin has not only destroyed powerful nations, but that it once wrecked the whole world except a single family. It has yet a tremendous grip upon humanity, and there may be far darker times ahead than we like to admit are possible.

At any rate, the present awful period should be one of heartsearching and prayer. Much so-called religion is counterfeit—is but sham and pretense. The true Christianity of Christ and the apostles is the only thing that can save any man or any people. Louder than the roar of Krupp's mightiest guns upon the sanguinary battlefields of Europe, should be the call coming from the disclosures of this tremendous clash in arms to the Church to turn away from pride, pomp, and parade, and to follow humbly the teachings of the Son of God, seeking the power that he alone can bestow and endeavoring faithfully to exhibit his spirit of humility, love, and helpfulness. There is no other upward path for mankind either in time or in eternity.

NO RIGHT TO SHUN THE BATTLE.

There are many people who are for "peace at any price" in the spiritual as well as carnal warfare. They had rather see evil left undisturbed than to be annoyed by the conflict that is required to overthrow it, and they call the man who would antagonize it "a pestilent fellow" and a "troubler of Israel," forgetful of the fact that Jesus, in referring to the necessary clash between right and wrong, said: "I came not to send peace, but a sword." The Christian soldier has no authority to enter into a truce with the forces of his Satanic majesty; he is sent to overturn them, not to compromise with them. To be sure, he will encounter opposition if he does his duty; but what of that? Our Lord himself was sent to the cross because he would not be quiet and let things continue as he found them. The faithful man must "cry aloud and spare not," doing it, of course, in the proper way and with the right spirit, even though it should make of him a martyr. Nothing is nobler than martyrdom if it comes from fidelity to truth and duty.

PROSPECT OF IT NOT BRIGHTENING.

The Pittsburgh Christian Advocate reproduces, without comment, the following editorial utterance of The Continent:

"It is enough to make one's mouth water to think of the chance the Methodists of America have in the union movement proposed by the Southern section of the Church. The merger would include the main Northern body, the Southern body, the Methodist Protestant, and three Negro branches, making a total of barely under 6,800,000 people. We have no great lust for numbers, but if that possibility does not strike the imagination, we give up the case as hopeless. Blessings on us—we almost believe that if they would come together and then march up to the Presbyterian Churches with a rousing Methodist shout, we might come together ourselves! At any rate, we give a hearty Presbytero-Methodist 'Amen!' to the project."

This utterance sounds well, and it looks well copied in a Northern Methodist journal, but the fact is, the union of American Methodist Churches is yet in all probability far away in the future; indeed, there is no certainty that it will ever come. The plan of unification submitted by the Southern Methodist Church has, so far as we are able to judge, received almost a frost in Northern Methodist circles, and the element standing for the active invasion of the South seems to have about carried the day in our Sister Church. We shall soon know whether the Federal Council of Methodism is to be a really useful or merely ornamental tribunal, and if it should prove to be the latter, the talk of union will likely subside, for a while, at least. But even in that event there will be some consolation in knowing that the Methodist Episcopal Church, South, offered for adoption a fair, practicable, and fraternal plan of getting together, and that the responsibility for the continuation of overlapping work and wasteful competition among the spiritual sons of Wesley in the United States cannot be laid at her door.

MR. WALTER PRICE DEAD.

Writing from Macon, Miss., on September 22, Rev. R. O. Brown, our pastor at that place, says: "Hon. Walter Price, State Senator from Noxubee County, died here this afternoon. He was one of the most loyal and faithful of our official members and he will be sorely missed by our church and community. About a decade ago I was his pastor for three years, as I have been again this year, and I can say that I have never known a nobler, more unselfish, consistent man and Christian. His end was peace."

This announcement fills our heart with genuine sorrow. Such men as Brother Price are so rare that any State or community can ill afford to lose them. He was gifted in intellect, was a fluent and forceful speaker, was firm and sound in his convictions, and possessed a high order of physical and moral courage. As a business man he was a success, as a citizen he was without reproach and measured up to a high standard of usefulness, and as a churchman and Christian he was devoted and true. He served his day and generation well and has gone hence, leaving behind a record that eloquently attests his manliness and worth. May the earth lie lightly upon his low-laid form; and may the Heavenly Father tenderly keep those near and dear to him until they shall be called to meet him where death can separate loved ones no more!

MISSISSIPPI IN THE LEAD.

The first student to register in the Theological School of the new Atlanta University was Rev. J. W. Chisholm, of Jackson, Miss., who is an A. B. graduate of Millsaps College and a member of the Mississippi Conference. The Atlanta Georgian and News of September 24 contained a picture of this promising young minister immediately after his name had been entered upon the register, with Bishop Candler enthusiastically grasping his hand. This is quite a distinction, and we are glad that it came to a son of the Magnolia State. We confidently expect to see Mississippi do her full share toward the establishment and equipment of our new University. Indeed, since Emory College has become a part of that institution she owes it a debt that it will take much to repay; for it was Emory that gave to her L. Q. C. Lamar, who shed such luster upon her and who was the South's ablest public man since the Civil War. Surely, such a service should challenge the strong Methodism of Mississippi to show its appreciation in a generous and substantial manner. Brother Chisholm has placed the name of our State in the lead; let us keep it there by being first in the measure of patronage and support given this splendid young institution which has begun its career so auspiciously and which will mean so much to our Church in the coming years.

PERSONAL AND OTHER NOTES.

Dr. J. T. Sawyer, after living in Mandeville, La., for several weeks, has again become a resident of New Orleans. His address is the same that it was before he left the city—5655 Hawthorn Avenue.

Rev. A. R. Hoffpauir sends a cheering note from his new field at Jennings, La. The people have given him a cordial reception and made him comfortable, and he considers the outlook for the work quite promising.

Dr. L. W. Cooper, of Brookhaven, Miss., and Dr. J. M. Henry, of New Orleans, attended the meeting of the General Board of Education of the M. E. Church, South, held in Atlanta, Ga., the new "Hub of Southern Methodism," this week.

Rev. W. W. Wilson, pastor of the Pleasant Grove (Miss.) charge, favored us with some subscriptions to the Advocate a few days since, for which we thank him. He reports that he has had

some good meetings during the summer and that his work is progressing favorably.

The presiding elders of the North Mississippi Conference met in Winona, Miss., on Tuesday and Wednesday of this week for a consultation concerning the work in their territory.

Rev. E. C. Sullivan, pastor of the Kosciusko (Miss.) circuit, has our thanks for a club of subscribers and for some generous words of encouragement. He is having success in his present field, as he usually does where he labors for the Master.

Rev. J. A. Goad, who is one of the true and solid men of the North Mississippi Conference, is having a large measure of success on the New Albany circuit. His Sunday schools are flourishing and he has had 43 additions to the Church since Conference.

Rev. J. F. Dring conducted a series of revival services at Tioga, La., last week, in which he had the efficient assistance of Rev. W. D. Kleinschmidt of Jena. The meeting opened with a good attendance and interest, but we are not informed as to the final results.

Remember that both our Orphanages have named as their "Work Day" Saturday, October 17. Let us make it the greatest occasion of the kind in the history of either Louisiana or Mississippi. What have you done to enlist your people in this movement, brother pastor?

In a business letter to our office, Rev. R. H. B. Gladney, of Kosciusko, Miss., adds the following note: "The work prospers here. I am receiving new members on profession of faith nearly every Sabbath. This is a church of young people, and it is forging to the front in every department of the work."

The congregations at the Parker Memorial Church of New Orleans are already showing the favorable influence of the approaching autumn in point of size. The attendance was excellent last Sunday, and Rev. R. H. Harper, the gifted young pastor, preached a notably strong and helpful sermon.

Dr. H. G. Henderson, of Lexington, Miss., passed through New Orleans last Saturday en route to Beaumont, Texas, where he is assisting Rev. W. J. Johnson, pastor of the First M. E. Church, South, of that city, in a revival meeting. While waiting here for his train, Dr. Henderson favored the Advocate office with a call, but the Editor was out and missed seeing him, much to his regret.

Rev. R. T. Pickett, of Pelahatchie, Miss., reports that progress is being made in his charge. Four revival meetings have been held, which resulted in adding 25 new members to the Church. He was assisted in these meetings by Rev. R. T. Ware, Rev. Amos Kendall, Rev. J. M. Corley, and Rev. J. T. McVey, each of whom rendered effective service.

In giving some directions concerning the mailing of his paper, Rev. J. M. Johnson, of Palsgrove, Ky., adds: "At the recent session of our Annual Conference I was returned to this charge, and we have been most cordially received. The Lord graciously blessed us last year, and we are expecting him to do even more for us during the year now beginning."

Rev. J. A. McKee, who is pleasantly remembered in Mississippi, has been returned to his charge at Walsenburg, Colo., for the fourth year. He will tell us something about his work and conditions in the West in the next issue of the Advocate. We are pleased to know that this young friend is having a fruitful ministry and that he is happy in the Master's work.

We acknowledge the reception of a card, bearing the post-mark of Gloster, Miss., which reads as follows: "Mr. and Mrs. John L. Rogittio announce the marriage of their daughter, Nettie Irene, to Mr. Robert J. Mullins, on Wednesday, September 23, 1914, Memphis, Tenn. At home after October 1 at Eufaula, Okla." We extend congratulations and best wishes.

We are informed that the first M. E. Church, South, of Alexandria, La., of which Dr. G. E. Cameron is the brilliant and eloquent pastor, is having a large and increasing attendance upon the preaching services. Mrs. Cameron, who has been visiting in Oklahoma, has returned home and will resume her Sunday school work, in which field of service she is highly proficient.

Rev. H. N. Brown, of Lake Arthur, La., in sending in some subscriptions, for which we heartily thank him, says: "We are in the midst of a campaign in which we are trying to keep Jefferson Davis Parish dry. Pray for us." We certainly hope that Brother Brown and those standing with him in this noble endeavor will succeed. This is no time for any parish to be turning its face backward.

A message received in New Orleans some days ago stated that the Vanderbilt Biblical School opened with 15 students in attendance. The Nashville Advocate, coming ont several days later, reported that 20 young ministers had matriculated. When the fact is considered that this school has a large helping fund at its disposal, this showing demonstrates how completely it has been repudiated by the Church under its present management.

The sixth annual session of the Sunday School Association of the First District of Louisiana was held at Lutcher on Sept. 24 and 25, with about 35 delegates in attendance. Among the speakers were Mr. H. L. Baker of Plattenville, Mr. Van Carter of New Orleans, Mrs. T. D. Lipscomb of Donaldsonville, and Rev. G. D. Parker of Brazil, who is at home on a furlough.

The following friends, whose good service has not been mentioned elsewhere, have our hearty thanks for two or more subscriptions to the Advocate, sent in within the past few days: Rev. J. A. Goad, New Albany, Miss., 10; Rev. R. V. Fulton, Greensburg, La., 6; Rev. O. S. Lewis, Brandon, Miss., 5; Rev. J. F. Dring, Pineville, La., 2; Rev. J. L. Smith, Galiman, Miss., 2; Rev. R. A. Sibley, Jr., Sharon, Miss., 2; Rev. A. H. Williams, Shannon, Miss., 5.

Brother W. W. Ellis, of Fernwood, Miss., Secretary of the Mississippi Board of Pharmacy, sends the Advocate a statement announcing that the Board will meet in regular session in Jackson, Miss., to examine applicants for license to practice pharmacy on October 6, at 8 a. m. This notice, which is being generally sent to the druggists of Mississippi, also calls attention to some wholesome laws that are being ignored or violated. Evidently Brother Ellis as the Secretary of this important body is a live wire.

A message from Rev. L. A. McKeown, of Byhalia, Miss., written on September 23, stated that Sister McKeown was ill at the Lucy Brinkley Hospital in Memphis and that she would undergo an operation on Saturday, September 26. We have had no later news, which we trust means that Sister McKeown passed safely through the ordeal and that her case is progressing favorably. Let the many friends of these two faithful servants of the Master remember them at the throne of grace in this trying hour.

Some one, presumably Bishop W. P. Thirkield, has kindly sent us a copy of the Annual of the Ohio Conference of the Methodist Episcopal Church recently held in Washington Court House, Ohio. It contained the pictures of the Bishops in attendance and of the presiding elders, gave a full program of the order of exercises for each day, and furnished a complete directory as to where the preachers were stopping and much other useful information. We have never known such a publication to be issued by an Annual Conference of the Church, South.

Brother W. W. Williams writes as follows: "The meeting at Pineville, La., closed on Sunday, Sept. 20. Large crowds attended, much interest was shown, and there were a number of accessions. Rev. J. B. Roy, of Buckner, La., a superannuated minister, demonstrated during these services that he has not forgotten how to preach. He is one of the most effective men in the pulpit that has been heard in Pineville for some time. It is certainly to be regretted that his health failed some years ago, as it was that, and not his age, that necessitated his retirement."

Read Rev. Paul M. Brown's ringing statement concerning educational matters in Louisiana which appears on another page. What he has to say is pertinent and well worth meditating upon. Let every one who is interested, that possibly can, be certain to attend the meeting in Alexandria on the evening of October 6. We must rally to the support of Centenary and Mansfield Colleges and seek to strengthen them and enlarge their influence in every possible way. Louisiana Methodism would be impoverished without these institutions.

Rev. J. S. Duke, whose address is 505 Tombigbee Street, Jackson, Miss., writes us as follows: "It has been my privilege to work in some excellent meetings this summer, and the Lord has graciously blessed my labors. I am open for engagements to lead the singing for any pastor or evangelist who may need my services during the months of October and November, and in case it should be desired, I will do the preaching as well as lead the singing. I think that I ought to know something about evangelistic work, as I have been associated during the past seven years with some of the best revivalists in the country."

Rev. J. B. King, of Vaughan, Miss., writes: "We have just closed a fine meeting at Dover, an appointment on this charge, during which I received 5 persons into the Church and 10 infants were baptized. I conducted the first services held, and Brother M. L. White, of Flora, came to my assistance on Monday and did the preaching until the close of the revival. His sermons were strong and helpful and accomplished much good." Brother King's letter brought us 18 subscriptions to the Advocate, with a check to correspond. We scarcely need to say that we appreciate this good work in behalf of the Conference organ.

Rev. J. W. Brown has lately had several excellent meetings in his charge (Tickfaw), in which he had the assistance of Rev. E. D. Phillips and Rev. A. A. Phillips. Both of these brethren were with him at Holden, where an interesting series of services was conducted. At Midway, a community where there is no church conveniently near, he was aided by Brother A. A. Phillips, and a movement was started to organize a church and construct a house of worship. The same minister also wrought with him at Red Oak, where considerable good was accomplished. Each of these meetings lasted about five days, and they resulted in about 20 conversions and 12 additions to the Church.

As is known to our readers, President Wilson has designated Sunday, October 4, as a day of prayer for peace throughout the United States. The American Red Cross Society has expressed the hope that wherever it is practicable a collection will be taken on that day to help the sick and wounded of the warring nations. Contributors may specify to what country their gifts are to go if they so desire. It would perhaps be well to let any funds raised for this purpose pass through the hands of Mr. J. D. Hamilton, Treasurer of our General Board of Missions, stating to him clearly what they are for, or in Mississippi they may be sent to Major R. W. Millsaps, of Jackson, Miss., who is a representative of the Red Cross Association.

Rev. J. B. Randolph, of Como, Miss., writes: "We have just installed our new pipe organ from Hillgreen, Lane & Co. It is a beauty. Prof. Boutelle, of Memphis, tested it for us and gave a recital in the church on Thursday night, Sept. 24, which was attended by a large and appreciative audience. He pronounced the instrument to be a fine one and all right in every respect. We are rounding out our fourth year in this charge with everything in good shape. This church has never in its history failed to meet its assessments in full. We hope to have our new house of worship dedicated before Conference. There is no indebtedness on it. The church and its furnishings represent an expenditure of approximately $20,000."

Rev. W. M. Young, of Amory, Miss., writing on Sept. 24, says: "I have spent eight weeks in meetings and have been in some great revivals. Week before last I helped Rev. M. A. Burns at Union Church, one of the appointments of the Nettleton circuit, where there were 17 accessions to the Church, 12 coming to us and 5 going to the Presbyterians. I will be with Rev. B. P. Fullilove next week in a meeting at Rienzi. The construction of our new church at Amory is going steadily forward, and the roof is being put on at this time. The structure will cost between $22,000 and $25,000. It will have 23 Sunday school rooms. We are hoping to get into it by the first of next year, and possibly earlier. Our Sunday school during the summer has averaged 140, and we expect to try to double the attendance when we get into our commodious new quarters."

Rev. J. A. McCormack and his good people have recently completed an elegant new preacher's home in the interesting little city of Franklinton, La. Speaking of it, Brother McCormack says: "It is a two-story building with eight large rooms; it also has a bathroom, a servant's room, and an attic. It is storm-sheeted and plastered and is worth about $3000, being by far the best parsonage in the Baton Rouge District. Mr. Sanford, of Zona, gave most of the lumber and other mill men near here gave the additional amount that was needed. Mr. Sullivan, of Bogalusa, gave the laths, and the railroad hauled all the material free. The money to build the structure was given by the people of Franklinton, and the ladies are now placing nice new furniture in it. I think that the Bishop would do well to send either Brother Foster or Brother Schuhle to this charge next year, for I feel sure that this house would prove stimulating to an old bachelor." We heartily congratulate Brother McCormack and his choice flock upon having consummated this substantial and splendid enterprise.

The women of the North Mississippi Conference claim the distinction of having first suggested the idea of constructing a hospital to serve the Methodists of that State. At the eleventh annual meeting of the Home Mission Society, held at Pickens, its members enthusiastically voted to undertake the establishment of such an institution in Mississippi and $121 was contributed toward the enterprise. Later, however, these workers decided to co-operate with the movement started by Brother J. H. Sherard to build a hospital in Memphis that would have the support of several Annual Conferences, and the Woman's Missionary Society of North Mississippi now has in its treasury $1000 for the furnishing of a ward in the Memphis institution. We are grateful to Mrs. Walter Campbell, editor of the North Mississippi Monthly Bulletin, for calling our attention to this interesting bit of history. It affords us sincere pleasure to accord to the far-seeing women of our own Conference the place of honor which is justly due them as the pioneers in this philanthropic movement which is now coming to such a splendid culmination.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The death angel hore away from the home of his son, Emmet Laney, on August 22, 1914, the spirit of O. D. LANEY, who was born on Oct. 13, 1838. After the funeral services, conducted by the writer, the Masons took charge of the body, which was buried in the Rocky Point Cemetery. Brother Laney united with the Methodist Church in early life and remained an active and consistent member to the end of his life. His wife and four of the nine children horn to them preceded him to the better world. He leaves hehind to mourn their loss five sons, with their families, hesides a host of friends and neighhors whose hearts are wrung with grief over his departure. Brother Laney has gone to receive his rich reward in that glorious city where there is no night. We tender our heartfelt sympathy to the bereaved ones, and can only commend them to a loving Savior who doeth all things well. May God grant them the assurance of meeting the father while he awaits the home-coming of those he left behind. May his presence there with the other loved ones who have gone on before make the thought of heaven more dear.

His pastor,
C. C. GRIFFIN.

Mrs. LUCY SKELTON was horn on March 9, 1836, and died on Sept. 5, 1914. She professed religion while she was yet young and joined the M. E. Church, South, living a consistent member of that Church till her death. She was twice married. first to Mr. R. W. Bell, this union being hlessed with 3 children, 1 son and 2 daughters. After Mr. Bell's death she married Mr. A. W. Skelton, and again became the mother of 3 children, 1 son and 2 daughters. These 6 children, all of whom are grown, remain to mourn their loss. Sister Skelton was an amiable woman and well beloved. She never tired in well doing, hut was always ready to heed the cry of the needy and distressed. She scattered sunshine and flowers wherever she went. Her last illness was very severe, baffling the skill of the most learned physicians, hut she bore her sufferings without murmuring. When the call came she was ready and said: "Let the Lord's will be done." She asked her Savior just to open his arms and let her sweep through the beautiful gate into his arms—into the New Jerusalem; and thus she passed to her reward. Her pastor,

E. C. SULLIVAN.

MEMORIAL RESOLUTIONS.

Since God in his infinite wisdom has seen fit to call home our faithful and devoted worker, Mrs. Robert Neal, therefore he it

Resolved, by the Woman's Missionary Society of the Methodist Episcopal Church, South, at Starkville, Miss.:

1. That it is with a feeling of sincere and inexpressible sorrow that we chronicle the death of this devoted Christian worker.

2. That in her death, our Society and Church have lost a member whose very presence was an inspiration and whose example of a Christian's life will be a lasting heritage to her family and to us. Mrs. Neal was quiet and gentle, and although she was for many months a constant sufferer, she never murmured nor complained, but accepted what came to her with the patient resignation that comes only in living close to the great Master. She fought a good fight, finished her course, and kept the faith, and has now gone home to receive the crown of righteousness that was laid up for her.

3. That we extend our condolence to the bereaved family.

4. That these resolutions be inscribed on the minutes of our Society and that a copy he sent to the New Orleans Advocate for publication.

Signed: Mrs. R. K. WIER,
Mrs. C. R. BUNTIN.

CAPTAIN EDWIN CRIPPEN.

Captain Edwin Crippen was born in Utica, New York, on Dec. 4, 1824. He had four brothers and three sisters, of whom only one, a sister, survives. His parents died when he was eight years old, and for a time he boarded with an uncle, Moses Benedict, who resided in Michigan, and attended school. At the age of 16 he went with his youngest sister to live with his oldest brother at Sidon, Miss., where he engaged with him in the lumber business. They floated timber down the Mississippi River in rafts, and sold it at New Orleans, then a small but thriving city.

Captain Crippen was married twice. His first wife was Mrs. Garrett, a widow with several children, all of whom were reared to maturity. As a result of this union three children were born, all of whom are living. In the year 1861, when the Civil War broke out, he was a miller and, as such, was exempt from military service by law, but he was thoroughly in accord with the position taken by the Southern leaders and preferred to do his part upon the field of battle. He joined the Fifth Mississippi Regiment, a part of that division of General Forrest's command known as Rucker's Brigade, which was commanded by Brigadier-General Chalmers. He first served as an orderly-sargeant, but upon the death of his captain, became commander of the company and served as such through out the remainder of the war. He was in many fierce fights, notable among which was the battle of Colliersville, Tenn., where General J. Z. George, then colonel of the regiment, was captured and his regiment forced to fall back; and he was also at Fort Pillow, where the Confederates were victorious and set fire to a number of Federal steamboats.

At the close of the war in 1865, he moved to Black Hawk, Miss., and became a farmer. Several years after the death of his first wife he married Miss Lou Johnson, a daughter of Rev Stephen Johnson of Carroll County, who lived but little more than a year. One child, a daughter, was born to them, who died in infancy. His home having been broken up, Captain Crippen spent his last days in peace and quiet with his married children. He was kind, gentle, prudent, patient, unassuming, and a strong believer in Christ, in whom he fully trusted for salvation. He had his faults, but his virtues so outshone them that they were well-nigh obscured to those who knew him best. He lived to a ripe old age, lacking but a few months of reaching his 88th birthday. After an illness lasting about a week, he died in New Orleans on October 7, 1912, at the home of his daughter, Mrs. R. A. Meek, surrounded by all his children.

In his death, those who were closest to him and who loved him feel an inexpressible loss, to which nothing but the blessed assurance that he was prepared to go, confirmed by his own testimony, can reconcile them. His life for years had been a benediction to all who had the good fortune to be associated with him. His bright and genial disposition cheered all with whom he came in contact and radiated sunshine into many dark places along the road of life. After his long pilgrim journey, we feel that he is at home at last in "the Father's house."

"We cannot say, and will not say,
That he is dead—he is just away."

His grandson,
R. E. MEEK.

Begin your web, and God will supply you with thread.—Italian Proverb.

Every character has an inward spring; let Christ be that spring.—Henry Drummond.

"The best use we can make of our life is to live so that we shall be a benediction to everyone we meet."

AMERICAN MISSIONARY IN CUBA PRAISES PIANO CLUB.

The following letter just received by the Managers of the New Orleans Christian Advocate Piano Club shows the tremendous saving in price which you can secure by placing your order for a Piano or Player-Piano through the Club of One Hundred. Owing to the high import duty on new pianos we recommended to this Club Member that he select a slightly used instrument which could be shipped to Cuba at reduced rate of duty, and which cost him only one hundred and ninety dollars. Read Mr. Mullen's letter and you will see that, according to his estimate, the Club has saved him two hundred and sixty dollars. Here is the letter:

Guantanamo, Oriente, Cuba.
Aug. 3rd, 1914.

Ludden & Bates, Atlanta, Ga.:

Dear Sirs—The Piano came about the 23d or 24th and was in our home on the 27th. I was absent, in Havana, attending an Institute, and did not get back till the latter part of the week. So this is the first chance that I have had to answer.

We are very much delighted with the instrument, and are fully persuaded that we did a wise thing in buying from you. An instrument not a whit better would have cost us at least $450.00 down here. In fact, we were interested in such a proposition when we heard of your plan. In all that long trip, and in the hands, here at least, of inexperienced handlers, it does not seem to be in the least out of tune.

Sincerely yours,
W. M. MULLEN.

If your home needs a good Piano or Player-Piano we cordially invite you to write for your copy of the Club's handsomely illustrated catalogue which describes and pictures the many beautiful instruments and explains the great saving in price, the protective guarantees and the convenient terms. Hundreds of Club members have written letters similar to that of Mr. Mullen and we are sure that you would be also delighted with the Club and its instruments. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club, Dept. Atlanta, Ga.

Tidings From the Field

Bernice, La.

The Bernice charge is moving on nicely under the pastorate of Rev. S. H. Frazier, and he is highly appreciated by all the people of this circuit. We sincerely trust that the Annual Conference will compliment us by sending him back to us as our pastor for 1915, as he has been so faithful and such a blessing to us this year. I very much enjoy the Advocate each week, and feel grateful to you for such a good paper. I wish you much success with it.—Harriet Akin.

Flora, Miss.

My Dear Dr. Meek: We have just closed a good meeting at Dover, Miss., and Brother King, I am sure, feels rejoiced over the results. He is a good man to help in a revival. Brother King baptized 9 children and received 5 persons into the membership of the Church. This has been a good summer with me. The Lord has been good to us. My meetings are all over now, and I am getting ready for Conference. We had the pleasure of having Dr. Fearn with us yesterday. He gave us a splendid talk on China, which was inspiring to my people. He is optimistic as to his work. He will be with us again before he goes back to the Orient. We are hoping to make good collections and report well at Conference. The Advocate is doing good work here in the homes in which it has lately become a visitor. You are giving us a good Methodist paper. God bless you.—M. L. White.

Poplar Creek, Miss.

Dear Dr. Meek: We have just closed our seventh meeting with the following results: We had 5 real good revivals, and good interest was manifested at the other two meetings. We have received 42 on profession of faith and 4 by certificate, making 46 to date. Victory has been the watchword and God graciously blessed the labors of the following brethren who faithfully assisted us: Rev. E. B. Sharp, of Webb, Miss.; Rev. J. J. Garner, of Kilmichael, Miss.; and Rev. E. C. Sullivan, of Kosciusko, Miss. They all preached the Word of God in its purity and with profit to all who heard them. Their earnest messages will continue to bring results for many days to come. We feel that the Everlasting Arms are underneath us and we take courage, hoping that this shall be the best year of the three years we have been here. Whoever comes this way finds a big-hearted and loving people. We hope to report "in full" at Conference.—T. L. Oakes.

First Church, Shreveport.

Dear Dr. Meek: You will remember that last year we had 2001 present on our Rally Day and had all the children from our Ruston Orphanage here as our guests, and that we raised over $1000 in our Sunday school that day for the Orphanage. We are going to repeat that plan this year, on October 18, by again bringing over the children and raising $500 to $1000 in the Sunday school for the institution from which they come. We did not want to go backward this year in our attendance, so we raised our attendance mark to 2500. I think we will have that many present all right.

The school has held up well during the hot summer months and we have recorded higher attendance marks for that period than ever before, and although we have a great Sunday school building containing four floors, with a total of 34 rooms, we are crowded. The enrollment of the school now is about 1500, with over 300 babies on the Cradle Roll.

Centenary College has had a fine opening and the session begins with bright prospects.

Cordially yours,
W. A. McKENNON,
Superintendent.

Greensburg, La.

Since our June report we have been steadily moving on. Brother P. O. Lowrey assisted me in a very successful meeting at Pine Ridge, where our people are now building a new church. .....On Wednesday night, Aug. 19, Rev. J. F. Foster was greeted here at the M. E. Church with a large audience to hear his lecture on "Sunny Italy." Truly, we were delightfully entertained, as well as enlightened. We hope to have him with us again some time. During his visits here he was most of the time a guest in the lovely home of Brother and Sister W. L. Tillery, who are strong pillars in our Church.....On Sept. 5 our third quarterly conference convened at Center Church with Rev. H. W. Bowman, presiding elder, in the chair. Brother Bowman preached four excellent sermons while with us, but his Sunday night discourse especially was of a high order. He captured the hearts of all the people and thus started well the most successful meeting of my ministry. On Monday at 11 o'clock, Brother Wm. Powell, a local preacher, preached for us and gave us other appreciated service. On Monday evening my brother, J. Ben Fulton, of St. Francisville, La., arrived and continued the services until the night of Sept. 18. As he was a favorite former pastor of these people, the meeting was great from the beginning. While we only received 8 members, that was more than we expected, for nearly everybody was already a member of the Church. The great value of this meeting consisted particularly in the large number of reclamations and reconsecrations, caused by the conviction produced from the forceful presentation of the Word, and the power of Christ, our King.....On Sept. 16 I began a meeting at a new appointment, at Pine Hill, in a school building, preaching twice a day, beginning Wednesday at 11 a.m., and continuing 4 days. I received 22 members, all adults, of whom 12 were men, and organized a church. This organization was the result of the Sunday school and the regular preaching service established there this year. We shall expect soon to have a flourishing church at this promising point.....During the past 9 months we have enrolled 44 new names on our church registers and have yet 2 more meetings to hold. We trust that we may be able to report in full at Conference. However, on every side we hear the cry: "The war, the war!" "May the God of Jacob be our refuge."—R. V. Fulton.

MARRIED.

At the home of the bride's parents, on May 3, 1914, by Rev. R. V. Fulton, Mr. EDGAR DAY and Miss LENA NESOM.

At Greensburg, La., on June 24, 1914, by Rev. R. V. Fulton, Mr. JAMES REYNOLDS and Miss GLADYS COLLINS.

At the Methodist parsonage at Greensburg, La., on Sept. 16, 1914, by Rev. R. V. Fulton, Mr. GEORGE OTIS VENABLES and Miss EFFIE STRICKLAND, both of St. Helena Parish.

A man who lives right, and is right, has more power in his silence than another has by his words.—Philips Brooks.

Sunday School

LOUISIANA NOTES.

By Mr. W. W. Williams.

The writer will attend a meeting to organize a Sunday School Association in Winn Parish on Saturday and Sunday, September 26 and 27.

We understand from Rev. H. W. May, presiding elder of the Alexandria District, that arrangements have been made for a public school for the Indians near Forest Hill and Oakdale.

A Sunday school was organized at Midway, La., on Rev. J. Wilson Brown's circuit, this month with abont 40 on the roll. Mr. Frank Hayno was elected snperintendent and Mr. Richardson, assistant superintendent.

The Sunday School at James' Chapel under the able leadership of Mr. W. Stoetzener, its superintendent, is doing nicely. The Children's Day program proved to be a splendid service. A special Sunday school sermon was preached by Brother Burgess, who is well informed on Sunday school work.

A Sunday school has heen lately organized at Holden, La., with Mr. Mack Ballard, superintendent. It will meet in the Maccabees Hall until a Church can be built.

KENTWOOD ITEMS.

By Rev. P. O. Lowrey.

The Kentwood Sunday school observes a special feature each Sunday, the programs being in charge of special superintendents or committees. The first Sunday is used by the Cradle Roll and Home Departments; the second is Birthday Sunday; the third is Fishermen's Sunday (recognizing new scholars); the fourth is Missionary Day; and the fifth is Temperance Sunday.

Mr. H. C. Kreuger has been chosen to take the superintendency of the Kentwood Sunday school as successor to Mr. J. W. Cunningham, who has moved to Pelahatchie, Miss.; Mrs. Carey Crump has taken the place of Miss Fannie Patterson, who also has gone to Mississippi, as the Home Department superintendent; and Mrs. A. B. Morris will have charge of the Cradle Roll department, which has for the year been temporarily supplied by Mrs. Lowrey. Instead of meeting monthly as has been done during the year, the Workers' Conference now meets every week in connection with the Teacher-training class.

FAVORS CO-OPERATION.

Dear Dr. Meek: After reading the articles by Brothers Lowrey and Williams on our Sunday school work, I would like to say as a layman, Amen. Qnite a large per cent of our success in modern Sunday school work is due to the interdenominational movement.

I believe that the greatest need of the Church to-day is brotherly love and co-operation among the different companies which make up the great army of the Lord; and I know of nothing that is doing so much toward that end as the Interdenominational Sunday School Movement and the Christian Endeavor forces. I am aware of the much-heralded cry: "Our Methodists are putting up the money," etc. That's all right, we are reaping a corresponding benefit. Even shonld the movement filter down to an all-Methodist movement, well and good. We will then have just what some of our people want—a strictly Methodist Sunday school movement. But as long as we can help the "other fellow" and get even small help from him, why treat him as an enemy in our stand against a common foe? We have all to gain and nothing to lose. The fact is we cannot have too much Sunday school education and agitation. There are quite a bunch of fellows who will give to the Interdenominational Sunday school work who won't give a copper to a Church Sunday school movement.

Let's try to rear and train a generation of Christians that love one another, but we cannot do it with strictly Chnrch institutions. I am a Methodist, first, last and all the time; but, may God bless any Christian brother who will strike hands with me and say, "To the front!"

Bunkie, La. J. E. WILLIAMS.

NORTH MISSISSIPPI NOTES.

By Rev. V. C. Curtis.

The Pastors this year in their reports to the Annual Conference will be required to give the number of registered organized classes; the number of Teacher-training classes and the number of pupils taking either one of the prescribed courses; the number on the cradle roll, and the number in the home department. These are in addition to the items included in former reports. (See new Discipline and report-blanks to the Annual Conference.)

We hope that all the Teacher-training classes will be registered with Dr. Hamill right away. The books for either course can be had of Rev. G. W. Bachman, Winona, Miss.

All organized classes should be enrolled with Dr. Bulla without delay.

Sunday, Sept. 13, found us on the New Albany Circuit with Rev. J. A. Goad. We spoke at Mt. Olivet in the morning where we did some organizing, and then drove to Well's Chapel in the afternoon and there organized a Home Department, Cradle Roll, and Teacher-training class. There is a fine Sunday school spirit in this excellent charge. Goad seems to be a trusted leader of his people.

The people of New Albany are loyal to the Pope (Rev. S. L.) We spent Sunday evening with his congregation, who gave the Field Secretary a patient and attentive hearing. The various departments were already organized and they are moving forward under the leadership of their energetic pastor.

Monday evening, the 14th, and Wednesday evening, the 15th, were snent on the Ripley charge—at Blue Mountain and Ripley, respectively. Brother Eugene Johnson is rounding out his fourth year on this delightful charge. The people speak of him in the highest terms and are loath to give him up. His schools are well organized and the outlook is promising. Ripley is the home of that choice spirit, Dr. J. Y. Murry, whose many years of service as superintendent have heen an inspiration to the Sunday school and the Chnrch. Though confined to his rolling chair, he was present at the service on Tuesday night.

TREASURER'S REPORT.

Brother Holloman reports the following additional Children's Day collections:

Noel Memorial, $10.95; Longstreet, $8.60; Ponchatoula, $6.05; Lawtelle, $3.50; Clinton, $4; Lake Arthur, $5.20; New Iberia, $14.08; Pine Grove, $3.60; Jonesboro, $4; Bayou Scie, $3.40; Concord, $7.70; Carrollton Ave., New Orleans, $11.60; Slidell, $10; Sicily Island, $4.05; Boyce, $4; Pine Grove, $6.40; Baton Rouge, $5.

In sending in the above, Brother Holloman says: "The total receipts by me to date amount to $318.55, nearly $700 under our total of last year. Many of our higgest and strongest schools have so far made no contribution, and I am in doubt as to our ability to pay our literature bill. Please report this in our Sunday School column in the Advocate. It would be well, too, to call on our people to observe "Rally Day" and gird up our loins for a great work this winter."

These suggestions need no comment. The time for the fall rally is here. and its opportunities are great, and the needs of the Sunday School Board's finances are as set forth above. That a Sunday school should take rank with the hest in many things and then neglect or refuse to make some respectable contribution to the cause of Sunday school extension and betterment seems to us a peculiar inconsistency.

P. O. LOWREY.

LOUISIANA CONFERENCE.

Lafayette Dist.—Fourth Round

Crowley	Oct. 3, 4
Rayne	Oct. 4, 5
Vermilion, at Henry	Oct. 10,
Gueydan and Abbeville, at A.	Oct. 11,
Sulphur and Vinton, at S.	Oct. 17, 18
Lake Charles	Oct. 18, 19
New Iberia	Oct. 24, 25
Lafayette	Oct. 25, 26
Acadia, at Maxie	Oct. 31, Nov. 1
Eunice, at Eunice	Nov. 1, 2
Morgan City	Nov. 7, 8
Franklin	Nov. 8, 9
Evangeline Mission, at Bethel	Nov. 14, 15
Patterson, Wednesday	Nov. 18,
Houma-Lafourche	Nov. 21, 22
Bell City, Wednesday	Nov. 25,
Jennings	Nov. 28, 29
Lake Arthur	Nov. 29, 30
French Mission, at Kaplan	Dec. 5, 6
Indian Bayou, at I. B.	Dec. 6,

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—Fourth Round.

Bonita	Oct. 4,
Mer Rouge	Oct. 4, 5
Farmerville	Oct. 11,
Brooklyn, at Chatham	Oct. 17, 18
Eros	Oct. 18, 19
Calhoun, at Willihte	Oct. 24, 25
Waterproof	Oct. 28,
Oak Grove	Nov. 1,
Lake Providence	Nov. 3,
Mangham, at Union	Nov. 8,
Rayville	Nov. 8, 9
Gilbert	Nov. 14, 15
Winnsboro	Nov. 15, 16
Sicily Island, at Vidalia	Nov. 22,
Tallulah	Nov. 23,
Bastrop, at Collinston	Nov. 29,
West Monroe	Nov. 30,
Monroe	Dec. 2,

WM. SCHUHLE, P. E.

Ruston Dist.—Fourth Round.

Alberta, at Castor	Oct. 1,
Plain Dealing	Oct. 3, 4
Athens	Oct. 10, 11
Simsboro, at Antioch	Oct. 17, 18
Ringgold, at Rocky Mt.	Oct. 20,
Elmore, at Wesley Chapel	Oct. 24, 25
Gibsland, at Bethel	Oct. 27,
Dubach, at Harmony	Oct. 29,
Homer	Nov. 1,
Haughton	Nov. 3,
Cotton Valley	Nov. 7, 8
Haynesville	Nov. 14, 15
Bernice, at Alabama	Nov. 17,
Jonesboro	Nov. 18,
Winnsfield	Nov. 19,
Bienville	Nov. 21, 22
Arcadia	Nov. 22, 23
Ruston	Nov. 25,
Sibley	Nov. 28, 29
Minden	Nov. 29, 30

Preachers will please pay special attention to the questions that are asked at this Conference and at no other. BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Denham Springs, at Live Oak	Oct. 3, 4
Keener Memorial, Baton Rouge	Oct. 7,
Baker, at Deerford	Oct. 10, 11
Zachary, at Zachary	Oct. 19,
Wilson, at Pine Grove	Oct. 24, 25
Jackson, at Pine Grove	Oct. 24, 25
Port Vincent, at New River	Oct. 31, Nov. 1
Tickfaw, at James Ch.	Nov. 7, 8
Hammond	Nov. 8, 9
St. Francisville, at St. F.	Nov. 11,
Pine Grove, at Pine Grove	Nov. 14, 15
St. Helena, at Greensburg	Nov. 15, 16
Mt. Hermon, at Mt. Hermon,	Nov. 21, 22
Kentwood	Nov. 22, 23
Franklinton, at Franklinton	Nov. 24, 25
Ponchatoula, at Wesley	Nov. 28, 29
Amite, at ———	Nov. 29,
First Ch., Baton Rouge	Nov. 30,

N. B.—From Dec. 1-7 the presiding elder will be at home, where he can be communicated with.

H. W. BOWMAN, P. E.

Alexandria Dist.—Fourth Round.

Campti	Oct. 3, 4
Natchitoches, 8 p.m.	Oct. 4, 5
McNary	Oct. 8,
Bunkie,	Oct. 10, 11
Lecompte, at Boyce	Oct. 14, 15
Merryville	Oct. 17, 18
DeRidder and Mission	Oct. 19,
Carson	Oct. 20,
Longville	Oct. 21,
Pollock,	Oct. 24, 25
Harrisonburg, at Harrisonburg	Oct. 28, 29
Jena	Nov. 1,
Glenmora, at Glenmora	Nov. 4, 5
Elizabeth and Oberlin, at Elizabeth	Nov. 7, 8
Oakdale, 8 p.m.	Nov. 8, 9
Marksville, at Oak Grove	Nov. 14, 15
Melville, 8 p. m.	Nov. 16,
Provencal	Nov. 22,
Indian Mission, at Indian Creek	Nov. 25,
Alexandria,	Nov. 29, 30
Pineville, 8 p.m.	Nov. 29,

H. W. MAY, P. E.

Shreveport Dist.—Fourth Round.

Bayou Lachute, at Lachute	Oct. 3, 4
Greenwood, at G.	Oct. 11, 12
Ida, at Dixie	Oct. 14,
Pleasant Hill, at P. H.	Oct. 17, 18
Pelican, at Pelican	Oct. 18, 19
Grand Cane, at G. C.	Oct. 25, 26
So. Mansfield, at S. M.	Oct. 31, Nov. 1
Mansfield	Nov. 1, 2
Logansport, at Longstreet	Nov. 7, 8
Queensboro	Nov. 11,
Anacoco, at Holly Grove	Nov. 13,
Many, at Many	Nov. 14, 15
Texas Avenue	Nov. 18,
Wesley, at Davis Spgs.	Nov. 21, 22
Coushatta	Nov. 22, 23
Noel Memorial	Nov. 25,
Zwolle	Nov. 28, 29
Leesville	Nov. 30,
First Church, Shreveport	Dec. 2,
Mooringsport	Dec. 4,
Vivian	Dec. 5, 6

WM. H. COLEMAN, P. E.

"A POINT NOT WELL TAKEN AND A PROTEST."

Dear Dr. Meek: I noticed and read in your issue of September 10th an article from Brother P. O. Lowrey. I would have known he "is a Methodist" by tho way he extends unnecessary liberty to the depreciation of our Sunday school work. We Methodists have a peculiar way of interpreting the Scripture which says "In honor preferring one another."

In the first place, the Methodist Church has heen a fruitful field for intordenominational work, which never did enter the field until the territory was no longer in need of such an agency. Then when it did enter it has never (in Mississippi) boen an advanced factor, but has only co-ordinated work with denominations that were and are still able to do their own work. I am sorry that Brother Lowrey's observation has been so different from the facts as they are in this State.

My observation is that the interdenominational work is never more successful than when it finds the schools in fine condition and doing all kinds of work. In the Mississippi Conference it "works the workers," trains the trained, organizes tbe organized, puhlishes to the world as a whole what each church has contrihuted, and is looked upon as a great force, when if you hunt for the real missionary work which it has done in this Conference, where can it be found outside of the church or churches of some denomination?

Our brother tells us that we did not have "institutes" until four years ago.. Well, well, that is news to me; I had not been in the Mississippi Conference hut a few days—in those days gone far away—when lo and bebold! I was officially notified that in the town of H. the Conference Sunday School Board would hold an "institute." This happened when I had never known what the "interdenominational work" was. And shall I ever forget the inspiration of those days? If I do, from rumors, I may be able to get it NOW from the interdenominational power-house. The cold facts are against my hrother, except the personal incident he illustrates, with a few others possibly.

I do not desire to leave the impression that I am opposed to the interdenominational work. I am only opposed to the duplication of work that wastes energy and resources, as well as confounds the heginners, so that we often lose vitality from lack of concentration of interest.

Who is the man who dares to say that the Baptist Church, the Presbyterian Church, the Methodist Church, or any other Church, if it desires to do so, can not furnish its field with anything needed to succeed in this great work? Outside of a Christian Church in letter or spirit, a Sunday school can not "Go." Since this is true and since this Conference is not missionary territory (interpreted hy interdenominational work), what is the use of the interdenominational workers duplicating the work done by the different Churches?

I do not object to inter-church work. That is conducive to added interest and additional information, enhanced by enthusiasm.

But I do object to calling these meetings "Beat Convocations," County Conventions, or State Associations, where the different Sunday schools of the different Churches meet for co-operation.

I am not against the collections necessary to carry out such ideas as are found practicable; but I object to a hudget of expenses of $8000 or $10,000 for interdenominational work, when in the Mississippi Conference in 1913, we paid on a 3 per cent assessment $249.07. Now if 'Our horse is a good horse, let's ride him,' if not let's swap him. "Oh, consistency, thou art a jewel," even in these days when "Hot Springs diamonds" are just as real!

My brother, I am not going to let you off as far as Mississippi is concerned with the idea that we have to close the eye of memory as to the fathers in hygone days who organized Sunday schools all over this country and many of whom died without knowing of this independent movement, the motive of which is very worthy, but whose assistance is not needed, if it must shadow the foundation work. Sir, will you allow me to say that a Sunday school without a church can not live; that a church without a Sunday school will not be permitted to live, and a church with a Sunday school which has to get outside help to live, had better die.

One more point, then I am through: Since a superintendent of a Sunday school, who had heen so for 30 odd years, did not know that the interdenominational work was independent of any or all Churches, I take it for granted that many, if not the majority of the members of all the Churches, do not know it. Oh! says one you heg the question on ignorance that you assume exists without a real good cause. Well let's see; they get a council from all the Churches — men usually prominent therein. Why is this? "It is to lead" the forces of that Church. Twice two are four. Well who blames them? But where do they lead? In the same old way that each has led. The chief man in the Methodist Sunday School Board is sometimes an "executive officer," so on in ad infinitum. When our people know the real nature of the interdenominational work, they are going to "prefer" Methodist "Convocations, Conventions, and Associations." Can you blame them? or will you censure the Baptist or other Churches for the same "preference?"

I favor any force or forces, any law or requirement of the Church to work any or all plans by its authorized agents or officers to succeed in reaping its own sowings, in realizing its own visions, hut I protest against taking the laurels that belong to those Sunday school officers of the different Churches and their boards and bestowing them on those that excel only in advertising. Do you see my point? I am a Methodist and helieve in the Methodist Church.

C. M. CHAPMAN.

SHANNON REVIVAL MEETINGS.

Dear Dr. Meek: We have just finished the 1914 special revival services for the Shannon pastoral charge. Thirty-five people have been added to the churches, during these meetings, three of whom were by transfer. Nearly all the others were received by profession of faith and baptism. By all indications as many more should have joined, and we gave a few to the other Churches. At the big Pleasant Grove community, Rev. S. L. Pope, the very interesting pastor at New Alhany, assisted me with good success and with great satisfaction to the large congregations. Rev. M. O. Beckham, the young minister of Houston, came over to Troy and joined in the meeting with four sermons and much very excellent help otherwise; and at Brewer Church, Rev. A. W. Langley, of Verona, rendered fine service with three sermons and useful work of other kinds, part of which was dodging the showers, for it rained daily and awfully out there during the entire meeting. Constant crowds, however, attended the services, and only one time did the storms gravely interfere—and "all's well that ends well."

The Shannon services and work of excellence by Dr. H. G. Henderson has been previously reported. The finest hospitality prevailed at all points, and the church membership generally and a large number of singers were enlisted in the work. The presence of Him who makes the revival was evident in each congregation, and the apostolic suggestion was recognized that, "Neither is he that planteth anything, neither he 'hat watereth, but God that giveth the increase." A. H. WILLIAMS.

Shannon, Miss.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"No service in itself is small,
None great, though earth it fill;
But that is small which seeks its own,
That great which seeks God's will."

NOTICE.

The Annual District Meeting of the Woman's Missionary Society of the Hattiesburg District will be held at Lucedale, Miss., on Oct. 14 and 15. Each auxiliary in the district is urged to send a representative. Please send the names of your delegates to Mrs. G. E. Hicks, Jr., Lucedale, Miss.

Mrs. W. R. RAWLS, Dist. Secty.

A CORRECTION.

Our attention has been called to the fact that the article on "Christian Stewardship," which appeared in the Woman's Missionary Edition, credited to Mrs. D. C. Worrell was written by Mrs. A. F. Godat of New Orleans. We are glad to make the correction, and very sorry that we committed the error.

MISSION STUDY.

No department of an auxiliary is more important than that of the Third Vice-President, whose special work is to promote the study of Christian Missions, and a sense of our responsibility as God's stewards. It has been well said that "those who are down on missions are not up on missions." Ask any one who is opposed to missions what he or she really knows about them and you will find that they know very little. Those who are most zealous and useful are those who know the most. The importance of mission study is therefore paramount. It is only well informed Christians who can be depended upon at all times for any good work. The unreliable member is the ignorant member. "Know and you will think; think and you will feel; feel and you will pray; pray and you will work." As a knowledge of missionary activity and needs is so indispensable, the importance of mission study classes requires no further emphasis. No auxiliary is doing its best work that has not a live mission study class. As a rule, the better the mission study class, the better the auxiliary. That this is being felt more and more is shown by the constantly increasing progress of the work. The report of the Department of Christian Stewardship and Mission Study showed much progress last year, not only in Louisiana, but in our Church at large, in which we have now 992 Adult, 663 Young People's, and 208 Children's Mission Study Classes, an increase of 866 over 1912. This is by far the best report we have ever made.

In Bible Study Classes the interest has grown also—230 classes reported, and 114 Prayer Circles formed. Our own State has done its part. But favorable as these figures are, and as much progress as they show, there is yet much, very much to be done, and it behooves every Third Vice-President in Louisiana to do her best to maintain the high level already reached, and to do all in her power to push upward to still higher achievements.

The month of October has been designated as Mission Study Campaign Month, at which time special effort should be made to reorganize the Mission Study Classes in each Society that already has one, and to organize new classes where none have been heretofore. There should be classes for adults, young people and children. In January, 1915, a special effort will be made to stress the subject of Christian Stewardship. Leaflets on both these subjects will be prepared and sent out in ample time.

The following course of study has been recommended for 1914:

Home Department, Adult: "In Red Man's Land," by Hon. Francis E. Leupp; or "The Social Aspect of Home Missions," by Paul H. Douglas; or "Missionary Women and the Social Question," by Mrs. Fred Smith Bennett; or "In Black and White," by Mrs. John D. Hammond. Young People: "The American Indian," by Thomas G. Moffett; or "The Social Aspect of Home Missions." Intermediates: "Good Bird, the Indian," by Gilbert L. Wilson; or "Winning the Oregon Country," by John T. Faris. Juniors: "American Indian Curio Box," with additional stories from "Good Bird, the Indian."

Foreign Department, Adult: "The Child in the Midst," by Mary Laharer; or "The Social Aspect of Foreign Missions," by Dr. W. H. Faunce; or "Educational Missions," by James L. Barton; or "The New Era in Asia," by Sherwood Eddy. Young People: "The Child in the Midst," or "The New Era in Asia." Intermediates: "Ann of Ava," by Ethel D. Hubbard; or "Turkey," by Mary Preston. Juniors: "Our World Family," by Helen Billings.

The books recommended for Bible Study remain the same as last year.

MRS. A. F. GODAT.
Third V. P. of La. Conf. M. Society.

What Louisiana Mission Study Classes Accomplished During 1914.

The Slideli Auxiliary has a class of twelve studying "The New America," and for awhile expect to study only our Home Mission literature. Mrs. J. W. Roberts, the third vice-president is diligently distributing leaflets on Stewardship.

Every member of the Winnfield auxiliary is a member of the mission study class. This is largely due to the efforts of the third vice-president, Mrs. A. L. McDonald. They have given special attention to the study of stewardship and have also formed a prayer circle. They have a junior division of eighteen members.

Mrs. F. E. Cowdin, the third vice-president of Rayne Memorial Auxiliary, New Orleans, reports that they have a mission study class of 21 out of a total membership in the auxiliary of 45. Mrs. Cowdin is herself the leader of the class, which, in the past season, studied "Mexico To-day," and the "New America," the result being an increased interest in the whole subject of missions.

Mrs. F. B. Sandridge, the third vice-president of Felicity Auxiliary, New Orleans, writes that they have a very interesting mission study class of seven. Its members are more vitally interested in missions than ever before, through its work, and during the past season they have studied "Mexico To-day."

At Alexandria they have a mission study class of 30 or 40 members. The leader, Mrs. G. E. Cameron, makes the study very interesting. Fourteen have signed the stewardship pledge cards, there being three new members this year. The books studied have been "China's New Day" and the "New America."

One of the best mission study classes is that at First Church, New Orleans. They have two meetings a month, one following the regular monthly meeting of the Missionary Society, with a light luncheon between; the other at the home of a member two weeks later. Mrs. S. H. Werlein is the leader, whose preparation of the subject is thorough. They have finished studying "New America." The method of presenting the subject is principally by lectures followed by a general discussion; sometimes certain members prepare specially to discuss portions of the topic for the day. Mrs. J. E. Selfe, the third vice-president, says that the classes are intensely interesting and inspiring, and that she feels sure no member of the class will ever again look upon the immigrant in just the same way as she did before, but will always feel a sense of responsibility.

In regard to the work at Minden, Mrs. J. J. Holmes says that they have studied several books in the past with good results, and expect to begin a good work in the fall.

Mrs. H. S. Johns, the third vice-president of the auxiliary at Baton Rouge, writes that they have had a delightful study of "China's New Day." Their class meets once a month. During the summer they studied the Gospel of John, and will take up the study of Home Missions in the fall. Much good has been accomplished by circulating missionary stories and leaflets. They have about 20 in the class out of a total membership in the auxiliary of 45.

Our auxiliary at Amite City has had a very interesting mission study class for the past two years. The pastor, Rev. John F. Foster, has given them much help and encouragement. Its real value has been proved by the fact that they have met all their pledges for money except one, and they hope to meet that soon. Mrs. S. F. Turner the third vice-president has worked hard for its success.

We are indebted to Mrs. A. F. Godat for the collection of the above material. Many other auxiliaries responded to her request, but it is impossible to publish more. All agree that mission study is both helpful and inspiring, and leads one to a clearer, broader vision of the world's needs.

"The whole Church is responsible to the whole world for giving them the Gospel, and the budget plan is the only practical way of getting that responsibility distributed."

CYPRESS CORNER, MISS.

Dear Advocate: My soul is lifted up in thanksgiving to our heavenly Father for the wonderful blessings he bestowed upon us in one of the best meetings we have ever enjoyed at Cypress Corner, which closed on Aug. 23. Cypress is on the wayside, only a small schoolhouse. We have a good Sunday school and a preaching service twice a month. Rev. N. L. Knight, of Wyatt, preaches on the second Sunday afternoon, and Rev. A. M. Bennett, who has lately married a noble Christian woman, preaches on the first Saturday night. Rev. M. E. Gabard, D.D., assisted Brother Bennett in a tent meeting at this place and we had a glorious revival. Before the meeting we were cold and indifferent, despite the persistent faithfulness of a few Christians; but our Heavenly Father, who is full of compassion, love, and long-suffering, heard and answered our prayers, and restored us to the joy of his salvation. The meeting continued 8 days. We had some 20 conversions and 16 united with the Church. Brother Bennett organized a church of 36 members. It is under the wing of McGehee's Chapel. I want to repeat that the Lord manifested himself to us in every service; our cups were filled to overflowing many times. Brother Bennett makes us a good pastor. He was faithful during the revival, doing everything he could to add to the success of the meeting. We call him a live wire...Rev. M. E. Gabard now lives at Nesbitt, Miss., but formerly resided at Columbia, Tenn. He is a brother of Rev. C. S. Gabard of Bethesda, Tenn., and a member of the Tennessee Conference. He won the hearts of our people, and made a lasting impression upon all who heard him. I pray God's blessings upon you and your paper.—S. C. Atkinson.

BUFORD (MISS.) CHARGE.

Embracing the second Sunday in August, our revival meeting was conducted at Hopewell Church, which was served by my father many years ago when on the China Grove charge. August 8 and 9 being the third quarterly conference occasion at Jamestown, Brother Robt. Selby, our presiding elder, preached two very able sermons at each place. We regretted we could not have him longer. However, Brother W. B. Jones came on Monday and labored earnestly until Friday night, preaching to attentive congregations. Our people were spiritually strengthened. There were 3 accessions, 1 by profession of faith, and 2 by certificate.....On Saturday night, August 15, with the assistance of Brother J. L. Greenway, we began a meeting at Jamestown. The attendance, especially at night, was good. The gospel was presented fervently and was received with appreciation. There were 2 accessions by profession of faith and quite a number professed to be greatly stimulated and promised to live more actively for Christ and the Church.....Sunday morning, Aug. 30, marked the opening of our meeting at Foxworth, which continued during the following week, closing on Sunday night, Sept. 6. The preaching was well done by Brother W. H. Saunders, who on each Sunday afternoon preached to the children. Their appreciation was evidenced by their attendance and attention. Considerable interest was shown even from the first service. There were 12 accessions, 3 by certificate and 9 by profession of faith. Twelve infants were baptized at these three meetings. Our Church here at Foxworth, which was built last fall, has recently received two coats of paint, as also has the parsonage, and both now present an attractive appearance. I am endeavoring to reach the goal of a satisfactory year's work for the Master's cause.—Chas. E. Downer.

TOPISAW CHARGE, MISS. CONF.

On the 3d Sunday in July we began the revival campaign in Topisaw charge at Sartinville. At the suggestion of the officials, the pastor himself conducted the meeting at Sartinville, and viewed from the standpoint of interest and attendance, it was a good meeting, indeed. A large, eager congregation assembled every day an hour before the appointed time for services. During the 5 days of the meeting at least 250 souls bowed at the altar seeking either to be converted or sanctified, and some received that for which they sought, most of the seekers being members of the Church.....The next meeting was at the Sartinville Tabernacle. We could not stay throughout this meeting on account of getting ready for the one at Topisaw camp; there was some salvation work done at the Tabernacle meeting. Those who did the preaching at the Topisaw camp were Brothers H. P. Lewis, Sr., Ira B. Robertson, Robt. Selby, Luke Alford, B. H. Kleiser, J. W. Thompson, and W. W. Nelson. Brother B. W. Lewis, from Summit, had charge of the singing most of the time. We had, as we usually do at that place, large crowds. Some good preaching was done, and there were some good services, but not much real salvation work that we know of..... The last meeting on the charge was at Holmesville, on Sept. 13-17. Brother W. W. Nelson assisted here with very few visible results....We have had 22 accessions thus far during the year, all of them coming in during the above meetings. Everything considered, the charge is in a fair condition spiritually and financially. The readers of the Advocate probably noticed our recent bereavement: but in the midst of it we have realized Isa. 26:3 and Phil. 4:6-7. So we meekly submit to our Father's will in giving our baby back to him, and we will still go forward cheerfully, and some glad sweet day we, too, shall reach the Holy City. We are on the way. Amen!—J. A. Wells.

NEW PROSPECT CAMP MEETING

The New Prospect Camp Meeting on the Vancleave charge, will begin October 15, 1914, at 7:30 p. m. All persons interested in camp meetings are invited to attend. Any of the pastors in reach of the campground are cordially invited to be present. The meeting will continue for about six days. All ministers will be entertained free of charge. Only actual expenses incurred to and from the campground will be defrayed. Preachers coming by railroad should stop at Ocean Springs and secure a conveyance from there to the campground. Those coming through the country in their private conveyances will be cared for also. Come praying, brethren, for the success of the meeting; and if you can't come, then remember us at the throne of grace.

Yours in the work,
W. L. BLACKWELL, P. C.
Vancleave, Miss.

DAINTY COOK BOOK FREE.

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salads, Candies, Ices, Ice Creams, etc. If you send a 2-cent stamp we will also send you a full pint sample of KNOX GELATINE, or for 15c a two-quart package, if your grocer does not sell it. **KNOX GELATINE,** 201 Knox Ave., Johnstown, N. Y.

FULL COLLECTIONS PLAN MEETS GENERAL FAVOR.

The appeal of the Board of Missions for full collections is meeting with an encouraging response. We have received hundreds of orders for the leaflet and collection envelopes. These orders have outrun our supply, and we are keeping three presses busy. They have run up to an aggregate of a hundred thousand, and are still coming in by every mail.

This indicates that our pastors are alive to the situation and that they are going to lead their people to meet the need of the hour. Many presiding elders are preparing to make full collections the burden of their fourth round. We have no fear but that the people will respond; the Church is loyal at heart, and will rally to the call of duty strongly sounded. We are greatly encouraged at the response. Let others fall into line and lead on to victory. The hour of difficulty is the opportunity of a real courage and devotion, and our people will not be found wanting.

ROBERT B. ELEAZER.

Nashville, Tenn.

A WORD FROM BROTHER SWEENEY.

Dear Dr. Meek: Since the little chat I had with you when you came to see me at the Presbyterian Hospital, I have put on 18 lbs. and am still mending. I feel like a new man; in fact, I believe that I am in better health than I have been for ten years. I had the privilege of preaching for Brother Barnette, our pastor in Colorado Springs, last Sunday at 11 o'clock, which was the first time that I have occupied the pulpit since our District Conference met at Ponchatoula. I feel deeply grateful to my many friends who have been so thoughtful and kind to me and my dear family in this time of need. I appreciate the many kind letters I have received from different ones. I will leave here on Sept. 28 and expect to arrive home in Wilson, La., on Oct. 1, at 4:30 a.m.

Yours fraternally,

F. N. SWEENEY.

Colorado Springs, Colo.

NOT AGAINST THE CHURCH.

In an article on page 12 of the Advocate of September 10, Brother Hillary Westbrook criticises independent camp meetings and intimates that those who support them are disloyal to the Church. He opposes them because they pull the people from the Church and not to the Church. I think Brother Westbrook is mistaken. I know that he is, so far as those camps are concerned of which I have knowledge. I have in mind four independent camps situated in our State, at or near McHenry, Frost Bridge, Raleigh, and Carthage. If I understand the situation, these camps are controlled by a board of trustees, and are independent, so far as their government is concerned, of the Church. They are interdenominational, but not anti-denominational. They pull down no Church, but are a help to all Churches whose members they reach. These camps draw the bulk of their support from the Methodist Church, and the Methodist Church in return reaps the greatest benefit. I am personally acquainted with nearly all the Methodists who attend and support the McHenry and Frost Bridge camps and know that they are as loyal and as useful to their Church as are the Methodists anywhere, and I am sure their pastor will hear me out in this assertion. If Brother Westbrook will give me the name of one Methodist who has been pulled away from the Church by an independent camp meeting run by the Holiness Association, I will give him the names and addresses of a dozen, yes, two dozen, who will testify that they are better men and women and better Church members because of these independent camp meetings.

The camp meeting at McHenry, held Sept. 4 to 14, has just closed. Rev. R. A. Breland, a staunch and loyal Methodist, is president of the board of trustees and general manager. Rev. C. M. Dunaway, of Atlanta, was chief preacher; the Rev. Mr. Van Valkenburg, a superannuate Methodist preacher, attended and helped to do the preaching. The pastors from adjoining charges attended and assisted in the services. Our presiding elder was present one day. I attended most of the night services and got a very good idea of the meeting. The preaching was far above the ordinary. I several times saw 25 or 30 at the altar for prayer and a good many of them made professions (I am not prepared to say just how many). The interest and attendance grew daily; the last Sunday was the best day. The tabernacle was full, the congregation being made up of Methodists, Baptists, Presbyterians, a few Episcopalians and Catholics, and many who belonged to no church, and who attend no church. This camp reaches people whom the Church cannot or does not reach. Those who were converted were exhorted to join the Church of their choice and work for the Lord. There was no unpleasantness of any kind that I heard of. Every one seemed to enjoy the meeting; no one seemed to think that the Church was being hurt in any way. Nothing but good can come from such a meeting.

H. P. HOPPER.

Saucier, Miss.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 41. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3059.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 8, 1914. CHAS. O. CHALMERS, Publisher

Editorial

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

* * *

Great preaching can only follow in the wake of great living. The man behind it is the largest part of any sermon.

* * *

The following from the Bible Champion (New York) is somewhat suggestive: "A trader passed a converted cannibal in Africa and asked him what he was doing. 'Oh, I am reading the Bible,' was the reply. 'That Book is out of date in my country,' said the foreigner. 'If it had been out of date here,' said the African to the European, 'you'd have been eaten long ago.'"

* * *

Few persons can hope to influence the world profoundly. The best that most of us can do is to be faithful in a small and obscure sphere; but such service is valuable in the Master's sight and will command a rich reward. And, after all, it is the united work of ordinary men and women that must be depended upon to effect the redemption of the race, so far as the human side of the task is concerned.. The real strength of the Church is in the rank and file of its ministry and membership.

* * *

The hardest task that any man ever undertook is to play an insincere role in real life. He may do it successfully for a time, but his true attitude will become known sooner or later and he will stand exposed and discredited. Yet there are not a few who are given to attempting to pursue such a course, foolishly thinking that they can hoodwink others. It is far better for one to stand openly for what one believes in, even though it be unpopular, than to try to carry out such a farce. A man who is sincerely wrong in his convictions may command respect, but one who insincerely takes a position, even though it be right, will never be respected long. It is quite amusing how persons of the latter type are sometimes "smoked out," in spite of all their antecedent misleading affirmations. Few things contribute more to strength of personality than straightforwardness.

* * *

In reading the Journal of John Wesley we have been impressed with what a free and generous hand he sowed the gospel seed. Wherever there were any to hear it he poured forth the burning message of salvation, and if there was no immediate fruit, he showed no discouragement. On he went with unabated zeal telling the story of redeeming love. Every Methodist ought likewise be a witnesser for Jesus, a winner of souls. This is the work of the laity as well as of the ministry. What are you doing in your community? Are you reaching out after the lost? What of the outcasts and those in prison in your town? What of those who never come to Church? Are you praying for them and tactfully trying to help them? How swiftly they are passing to eternity! Oh, let us be diligent and put our whole hearts into this blessed work, which angels would be glad to do! There is not a moment to lose.

THE KIND OF EDUCATION NEEDED.

Within recent years there has been manifest in many quarters a disposition to extol secular education to the disparagement of that which is Christian, its advocates claiming for it a wider freedom and larger results in the pursuit of knowledge. This contention has been so constantly and persistently made that apparently it has created a profound impression upon the general public, and even some of our Church educators have become apologists for the policy of having schools owned and controlled by religious denominations, rather than earnest advocates of it. But time is the test of all things and secularized institutions of learning have now been at work long enough for us to begin to judge them by their fruits, and the showing that they are making is falling far short of justifying their claim of superiority.

A striking illustration of what may be expected of this kind of education comes from far-away Japan where the Government has been operating it upon a large scale. Referring to its influence there, Mr. Sherwood Eddy, in his admirable book, "The New Era in Asia," says: "This purely secular education had had its dangerous and inevitable consequences. The Minister of the Department of Justice, surveying with apprehension the increase of crime during the decade, reports that while crime among illiterates decreased from 41 per cent to 33 per cent, that among literates increased from 59 to 64 per cent." That official also gave out the following figures, which are somewhat more specific:

Crimes against the public good—illiterates	4 per cent.
Crimes against the public good—literates	28 per cent.
Crimes against the body—illiterates	13 per cent.
Crimes against the body—literates	16 per cent.
Crimes against property—illiterates	16 per cent.
Crimes against property—literates	20 per cent.

We scarcely need to comment upon these suggestive statistics. They forcibly show that the widely prevalent notion that a more general diffusion of knowledge is a certain cure for crime and most of the other ills afflicting the body politic is a mistaken and unwarranted one.

In our own country the secularized institutions of learning do not have the same opportunity to yield their legitimate fruitage that they do in pagan Japan, for the reason that, though it is more or less disparaged as an educational factor, the influence of Christianity is appreciably felt among their faculties and students. But there are not wanting discerning men in the United States, men who are not preachers and who are not especially zealous in their advocacy of the cause of the Christian religion, who declare that the absence of the Bible from our public schools and the lack of moral training in our higher institutions of learning are already causing results to follow that may well excite grave concern. The ringing utterance of the Hon. Bird S. Coler, a distinguished citizen of New York, on this subject some months ago was widely commented upon in the public prints, and it will be remembered that a veritable sensation was created a few years since by a series of articles appearing in one of our leading magazines describing the teaching and the conditions existing at some of our prominent secularized colleges and universities.

The influence of such a system of education is manifold and far-reaching. It affects the quality of our citizenship and has much to do with the texture of our entire social order. Ex-President Taft, in a recent issue of The Mother's Magazine, declared that "we are living in a flabby age," and in this we think that he is unquestionably right. The high ideals and sublime moral courage that characterized many of our public men in the past seem to be lamentably lacking in most of those now upon the stage of action. That this is attributable in some part, at least, to the lack of a pronounced religious training in our educational methods is, we think, highly probable, if not absolutely certain. The most serious decadence that can happen to any nation is a decline in the moral fiber of its people. The extent to which the rationalism enveloping the educational centers of Germany is responsible for the present titanic war in Europe is a question that might be investigated with not a little profit, as perhaps it will be by some future historian. We dare say that such a revival in the Kaiser's empire as that which Wesley kindled in England in the eighteenth century would have averted this terrible world tragedy. When moral influences and incentives cease to be potent in the lives and affairs of men there is no telling what disasters may be ahead. Man apart from the ennobling power of Christianity is as capable of committing unworthy, and even brutal, acts in this age as in any that has preceded it.

The value of Christian education lies in the fact that it deals with man as a moral and spiritual as well as a physical and intellectual being, and that it brings to bear upon that highest and noblest part of his nature such vitalizing and strengthening agencies as can come from no other source. Integrity and high moral purpose are indispensable elements of worthy manhood, and if they are lacking all other attainments are builded upon a foundation of sand. And as is the individual, so is the State, which is but the sum of such units. The history of the decline and fall of empires in the last analysis is little else than a record of the increasing moral deliquencies of the peoples of the past.

By Christian education alone can a noble and great civilization be created and maintained, and Christian education can be conducted at its best only by institutions under the control of the Church. No worse calamity could befall our nation or the world than for secularism to force the Church from its place in the field of education. The battle to do this is now on, and it behooves every Christian and every patriot to resist this attempt to the utmost of his ability. Our Commission on Education did not speak too strongly in its session at Eagle Nest, North Carolina, last summer when in its official report it said:

"We would emphasize the absolute necessity that is now upon the Church to have in each State at least one well-established central college strong enough to battle successfully against the secularizing tendencies in education that to-day threaten the welfare of the Church and American civilization. * * * The time has come when our Church must attend with the utmost fidelity to the right religious training of our young in the home, in the Sunday school, and in schools and colleges of our own, where even in the midst of the most exacting intellectual pursuits the fruits of Christian character are set high above every other consideration."

GOD UNDERSTANDS.

"It is so sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the Heart Divine
Still understands these cares of yours and mine:

"Not only understands, but day by day
Lives with us while we tread the earthly way.
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

"There is no sorrow that he will not share.
No cross, no burden, for our hearts to bear
Without his help, no care of ours too small
To cast on Jesus: let us tell him all—
Lay at his feet the story of our woes,
And in his sympathy find sweet repose."

FRANCIS SCOTT KEY AS A CHURCHMAN.

By Rev. Wilber F. Watkins, Jr.

The fourteenth day of this present month, of September, was the one hundredth anniversary of the birth of our national song, "The Star-Spangled Banner." It was written, as every American knows, by Francis Scott Key. Most of us are accustomed to regard Mr. Key's name with more or less reverence as a staunch patriot and as the almost inspired author of our national song, but of the other aspects of his life we are generally very ignorant. We may know, perhaps, something of his eminence as a lawyer and an orator, but we know very little of the eminence of his character and life as a Christian gentleman and as a churchman. Francis Scott Key was a life-long and most faithful member of the Protestant Episcopal Church, and his services in and for this Church were many and most valuable. Indeed, he had been characterized as "one of the few great laymen of the American Episcopal Church." But first of all, Mr. Key was the highest type of a Christian gentleman. That distinguished Maryland lawyer, the Hon. Reverdy Johnson, wrote of him: "To the graces of his many accomplishments he possessed what is still more to his praise a character of almost religious perfection. A firm believer in the Christian dispensation, his conduct was regulated by the doctrines inculcated by its Founder, and this being so, his life was one of perfect purity." According to those who knew him best, he was gentle and unassuming, kind and courteous to all, true in word and deed, with a strong and steadfast faith, a profound humility, an ardent love for God and an unfailing charity for man. The best memorial he has left of the depth of his religious faith and character is enshrined in his beautiful "hymn," beginning:

"Lord, with glowing heart I'd praise Thee,
For the bliss Thy love bestows;
For the pardoning grace that saves me,
And the peace that from it flows"

—Southern Churchman.

THE FALSE NOTE IN EUCKEN.

(In view of the extent to which Eucken is being discussed and commended in some of our periodicals, we consider this able editorial utterance as quite timely.—Editor N. O. Advocate.)

No more unsatisfactory and contradictory volume laying claim to serious consideration, has come from the press in a long time than that by Prof. Rudolf Eucken bearing the title "Can We Still Be Christians?" We would devote but little attention to it, were it not that there seems to have grown up a kind of Eucken cult which would take the ipse dixit of the Jena professor on whatever subject he speaks as the very law and the prophets.

Therein lies the misfortune of the whole affair, for one lays down this volume with the feeling that if the learned philosopher has correctly diagnosed the conditions, Christianity, as we understand it, has come upon a bad day. Its main positions as generally understood are no longer tenable, and a new Christianity is inevitable, if the shambles is now cleared. And all this is stamped with the hall-mark of profundity and sent out with the imperus and influence that attach to the name of Eucken.

We regret to be forced to these remarks, for Professor Eucken, the philosopher, has made such a definite contribution to the thought-life of the twentieth century, placing under heavy debt to him the forces that have successfully routed the rationalism of the age. Moreover, there are not wanting those who have expected much from him from the standpoint of Christianity. Frankly, however, we must say at last that there is nothing to be expected there. Evangelical Christianity has nothing to hope from him. More, his influence is all on the other side. He must be met. And the Eucken cult must beware lest, finding in him clarity of thought in realms philosophic, they are trapped into his iconoclasm and his pessimism as to Christianity.

"Can we still be Christians?" asks Eucken. His answer is that "we not only can, but must be." So far so good. And this is the sentence which has been heralded about as his answer to the question. Yes, but, we continue, what does he mean by Christian? Here is what he says: "We can and must be Christian, on the one condition that Christianity be recognized as a progressive historic movement still in the making, that it be shaken free from the numbing influence of ecclesiasticism and placed upon a broader foundation." In all candor, let us assert right here that in this very qualification is the real danger of Eucken's analysis of Christianity. His answer would seem to appeal on the face of it to the open vision, broad-mindedness, and love of truth that are supposed to mark progressive, scholarly men. How subtle! It is a veritable pitfall.

What does Eucken mean by his qualification? What is the Christianity that he has left after he has stripped it of what he deems superfluous for one cause or another? In a word, it is a Christianity without Christ. Jesus is left a personality to whom is given "pre-eminent significance," whatever that may mean, but whose distinctively supernatural work, the Christ task, has been removed. "The fact," he writes, "which is more than all else responsible for the shattering of ecclesiastical religion is that the truth which it once championed as fundamental—that, namely, of the incarnation and the mediatorial office of Christ—is no longer tenable in the present phase of our intellectual development." That is the Christianity left on hand after Eucken has done his best. We must still be Christians, but really, what does Christianity mean under such circumstances?

Any one who has read some of Professor Eucken's other work will be greatly surprised at the position he now takes. Some time ago, in his "Problem of Human Life," he said: "Even the very necessary efforts for a renewal of Christianity, such as are being made to-day with ever increasing effect, do not need to break with Jesus; rather, even they place themselves in the service of the truth revealed by him, and with full conviction appropriate the saying of Peter, 'Lord, to whom shall we go? Thou hast the words of eternal life.'"

Can it be possible that this is the same Eucken that we quoted but a few lines above? What a flat contradiction! His efforts to renew Christianity are leading up a blind alley, we regret to note.

And let us quote again. Writing of the Semitic tendency to contrast God and man, while the Greek and Hindu minds are more concerned to unite the two, he says also in the work already mentioned, "Now in this direction it was the exaltation of Jesus to a divine station and honor which contributed most essentially to the triumph of Christianity by giving to that effort after the union of the divine and the human a controlling center and a perceptible intimacy. Moreover, whoever to-day objects to this tendency should not deny its great historical significance, its action in deepening, strengthening, and warming religious life." So he wrote some time ago. The union of God and man, the incarnate Christ, gave Christianity its triumphs. But now, behold, it is all false! Really, is it not wonderful what beneficent results can follow on the false, according to Eucken?

For much that we find within the covers of "Can We Still Be Christians?" we are thankful. His insistence upon the historicity of Jesus, his defense of the religious consciousness, his illuminating remarks concerning Christianity as the religion of the spirit, his advocacy of the place of the Church in the Christian community—all of this and much more is admirable. But after all this has been said, he leaves the devout seeker after God stranded on the sands of negation, and the believer looking for his Lord in a religion from which he has been forcibly removed.

What is the net result of Professor Eucken's inquiry? We find it on page 296 of his work in the title that he gives a section of the third part of the book—"The Indispensableness of a New Christianity". There we have it. A new religion is necessary. He frankly tells us that neither Roman Catholicism nor Protestantism offers any hope for reform along the lines he has in mind—and we are thankful that this is so—and so a new religion must be brought to pass. "Catholicism," he writes, "is too rigid for our purpose, while Protestantism is prevented from assuming the lead in this great movement, if only by reason of the irreconcilable opposition between its older and its newer types." And what does he desire in his new religion? "A spiritual life," he answers, "which both supports and uplifts the world." The personality of Jesus, as found in even the new Protestantism of to-day, as he calls it, turning "from the dogma to the personality of Jesus," "does not maintain a sufficiently broad and strong basis for a universal religion that is to establish and permeate the whole of life." "This personality," he says, "can only be estimated at its full significance in the setting of a wider context." "The doctrine of the atonement supplied this," he writes, "for the older thought." And for the new Christianity? There must be that spiritual life which both supports and uplifts the world.

In closing, Eucken says with much force that religion is the only antidote to the soullessness of modern culture and the starving of all inward life. Moreover, he adds, the present age "with its moral slackness, stands in urgent need of rousing and regeneration through the moral earnestness of Christianity." Then, we ask, why not let Christianity, with its divine Christ, its God incarnate in man, its atonement for sin, its message of comfort in the face of sorrow and death, why not let Christianity do its perfect work to-day as in the past? No, it must not be, for "the contact of the divine and human begets daimonic forces which work either for revolution and renewal, or for destruction and desolation." And it is the task of a new Christianity, this new religion of which he is sponsor, whatever it may turn out to be, to get control of these forces. For, he asserts, the Churches "are far from being an unqualified help to religion, and in many respects are really doing it harm." How unfortunate it all is!

But here we drop the matter. We cannot do better in bringing these lines to a close than to quote a criticism of Eucken's whole position as a religious teacher by one of the leading Scotch writers of to-day, Dr. A. B. D. Alexander, in his "Christianity and Ethics:"

"Yet with so much that is positive and suggestive (in Eucken) there are also some grave omissions. * * * We miss any philosophical interpretation of the nature and power of prayer, adoration or worship, or any account, indeed, of the intimacies of the soul which belong to the very essence of the Christian faith. While he insists upon the possibility, nay the necessity, of a new beginning he fails to reveal the power by which the great decision is made. While he affirms with much enthusiasm and frankness the need of personal decision and surrender, he has nothing to say of the divine authority and power which creates our choice and wins our obedience. Nowhere does he show that the creative, redemptive force comes not from man's side, but ultimately from the side of God. And finally, his

teaching with regard to the personality of Jesus Christ, notwithstanding its tender sympathy and fine discrimination, does less than justice to the uniqueness and historical significance of the Son of man. * * * He leaves us in no manner of doubt that he does not attach a divine worth to Jesus, nor regard him in the Scriptural sense as the supreme revelation and incarnation of God. And hence, while the peerless position of Jesus as teacher and religious genius is frankly acknowledged, and his purity, power, and permanence are extolled, the mediatorial and redemptive implications of his personality are overlooked."

Hence for Eucken the philosopher all admiration, but Eucken, founder of a new religion, is certainly not a safe guide. Can we still be Christians in view of the opposition, intellectual, social and materialistic, of to-day? With Eucken we say, "Not only we can, but we must." Only, we add, ours is a Christianity not enervated by elimination and man-made by adaptation, but is the Christianity of him who "was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Let the Eucken cult be alert at this point. His is not the shibboleth of all truth, notwithstanding his vast learning and positive contributions to philosophical thought. Christianity, the vital, spiritual Christianity of personal experience, resting upon a divine Lord and Savior, must combat his influence.—Zion's Herald.

BILLY SUNDAY ON THE SALOON.

"The saloon is the sum of all villainies. It is worse than war or pestilence. It is the crime of crimes. It is the parent of crimes and the mother of sins. It is the appalling source of misery, poverty and sorrow. It causes four-fifths of the crime, and, of course, is the source of three-fourths of the taxes to support that crime. And to license such an incarnate fiend of hell is the dirtiest, most low-down, damnable business on top of this old earth.

"The saloons fill the jails and the penitentiaries, the poorhouses and insane asylums. Who has to pay the bills? The landlord who doesn't get the rent because the money goes for whisky; the butcher and the grocer, and the charitable person who takes pity on the children of drunkards, and the taxpayer who supports the insane asylums and other institutions that the whisky business fills with human wrecks.

"Do away with the accursed business, and you will not have to put up to support them. Who gets the money? The saloonkeepers and the brewers and the distillers, while the whisky fills the land with misery, poverty, wretchedness, disease, death and damnation, and it is being authorized by the will of the sovereign people.

"You say, 'People will drink it anyway.' Not by my vote. You say, 'Men will murder their wives anyway.' Not by my vote. You are the sovereign people, and what are you going to do about it?

In these days, when the question of saloon or no saloon is at the fore in almost every community, one hears a good deal about what is called 'personal liberty.' These are fine, large mouth-filling words, and they certainly do sound first rate; but when you get right down and analyze them in the light of good old horse sense, you will discover that in their application to the present controversy they mean just about this:

"Personal liberty is for the man who, if he has the inclination and the price, can stand up to a bar and fill his hide so full of red liquor that he is transformed for the time into an irresponsible, dangerous, evil-smelling brute. But personal liberty is not for that patient, long-suffering wife, who has to endure with what fortitude she may his blows and curses. Nor is it for his children, who, if they escape his insane rage, are yet robbed of every known joy and privilege of childhood, and too often grow up neglected, uncared for and vicious, as the result of their surroundings and the example before them."

THE SINGING IN OUR CHURCHES.

Dear Brother Meek: I have just finished reading "A Word About Songs," and the writer says if wrong he would be glad to be corrected. Now I should'nt like to undertake to correct anyone, but I thought another view of the case might help to explain why people like a change in songs. There is certainly such a thing as dead literature, and everything grows old, even a much-loved song. The human family need a constant change, and many a pastor is slowly killing his church because he fails to keep up with the procession. Our dear old Standard Hymnal should, I think, always be used in the regular preaching services and have an honored place in the Sunday school, one song after the lesson, being used to illustrate the truth taught therein; then let the children have their favorites. I have heard my little granddaughter sing as if she understood: "God Will Take Care of Me." I have always loved the music in the Church service better than any other part, and I greatly disapprove of doing away with the old hymns altogether; but let us try to keep from getting into a rut. Our musical faculties need the stimulus of something new. I heard a young lady remark about a certain Sunday school, "Well, I went to Sunday school and they're still singing 'Bringing in the Sheaves,' just like they were when I was a child." A new song brings us a new thought, and I almost feel as though I've found a new treasure when I learn a new song.

The greatest trouble with our preachers in using the Standard Hymnal is that they use four or five of the old songs that would be more suitable for funerals or some public calamity, just because the people know them instead of selecting some song better suited to their subject. Better let them hear a well sung solo, and suggest that they go home and learn it, than to have them forever droning out something they have known always. As an instance of how little some of our songs are used, while others are worn threadbare, I have never heard but one preacher give out the song, "Jesus, My Savior, Brother, Friend, On Whom I Cast My Every Care." I was only 12 years old then, but I remembered the tune, went home and learned the words, but I don't remember ever hearing it again in Church.

And I hang on the memory peg "The Angel's Story" (No. 350 in the Standard Hymnal), as sung by Mrs. Barnum, in a certain meeting I attended at Lake Charles about three years ago. I had never heard it before and haven't (in public) since; although I speedily made it mine on reaching home. It is grand in sentiment and speaks the spirit of consecration, and should be known by all our young people as well as it is by our deaconesses.

How many of our country churches use that beautiful evening hymn, "Day Is Dying In the West?" Don't all speak at once. I don't hear any one doing so, but, maybe, there are some that do.

I hope all the preachers (who are not all born musicians) will say, "Is it I, Lord, who have thus betrayed the old songs of Zion? If so, help me bring out the new-old songs, and not be afraid of something just off the press if it is to thy glory."

And as for, "The Church in the Wildwood," you might say the same concerning "Work for the Night Is Coming." And my dear father, I believe, loved that the best of all the hymns. In the one beginning, "Arise, my soul, arise," the third verse starts with, "Five bleeding wounds he bears, Received on Cavalry," and how many, many, of God's children are longing to "know Him" in the body as they now know Him in Spirit! The song, "I Shall Know Him," was the favorite of one of our dear missionary girls, who was taken home soon after entering the field. One song will take hold of one person and do good, while another will suit someone else better; hence, the need of variety. And if there is anything in the investigations of country churches by Messrs. Gill and Pinchot (and we all know there is), we had better use every means in our power to revive an interest in the churches, and get people to trim their lamps, and get ready, to 'sing that new song with the great, blood-washed throng. JOSEPHA.

Sulphur, La.

INFANT BAPTISM.

As we are all drawn nearer to each other by the natural bonds of affection, so we are drawn still nearer when these bonds of affection are cemented by Christianity. Every gathering, therefore, for the christening of a little child is truly a family gathering. It teaches us how closely we are members one of another. It teaches parents how deeply responsible they are for the growth of that little creature throughout its future education. It teaches brothers and sisters how by them is formed the atmosphere, good or bad, in which the soul of their little newborn brother or sister is trained to good or to evil. It teaches us the value of the purity of those domestic relations in which from childhood to old age all our best thoughts are fostered and encouraged. * * * In each such little child our Saviour saw, and we may see, the promise of a glorious future. In those little hands folded in unconscious repose, in those bright eyes first awakening to the outer world, in that soft forehead unfurrowed by the slightest ruffle of care He saw, and we may see, the undeveloped rudimental instruments of the labor, intelligence, and energy of a whole life. And not only so—not only in hope, but in actual reality, does the blessing on little children, whether as expressed in the gospel story, or as implied in Infant Baptism, acknowledge the excellency and the value of the childlike soul. Not once only in his life, but again and again, He held them up to his disciples as the best corrective of the sins and passions of mankind. He exhorted all men to follow their innocency, their unconsciousness, their guilelessness, their purity. He saw in them the regenerating, sanctifying element of every family, of every household, of every nation. * * * When we think of the sweet repose of a child as it lies in the arms of its nurse or its pastor at the font, it may recall to us the true attitude of humble trust and confidence which most befits the human soul, whether of saint or philosopher.—Dean Stanley.

A GOOD LAW.

Ohio has a law providing for the pensioning of needy mothers. The fund for this purpose is raised by a special levy of 50 cents upon each $10,000 of taxable property in the State, and it is administered by the Juvenile Court where one exists, and where there is none, by the Probate Court. As soon as the law went into effect, there were 8000 applicants for pensions, some of them being widows who were earning as little as $5 a week, with several small children dependent upon them for support. We scarcely need to say that we think this is an admirable piece of legislation. In our opinion, every State in the Union ought to have a similar law. No unfortunate mother who is the bread-winner for little ones ought to be allowed to struggle unaided and forced to see her family suffer for the necessaries of life in any Christian land.

A STATEMENT CONCERNING EDUCATIONAL MATTERS.

(Adopted at Winona, Miss., on Sept. 30, 1914, and sent to the Advocate for publication by special order.)

In view of the recent educational happenings in our Church, which are so well known to the Methodist public that we deem it unnecessary to recite them, we, the Presiding Elders and members of the Board of Education of the North Mississippi Conference, in joint session at Winona, Miss., on this the 30th day of September, 1914, desire to make the following expression of our sentiments and convictions:

1. We heartily endorse the course of our recent General Conference, held in Oklahoma City, in handling matters pertaining to Vanderbilt University and in enterprising means and methods to meet the grave educational crisis which had arisen in the Church. It is our conviction that its action in declining to accept the merely nominal relation to the University accorded it by the Supreme Court of the State of Tennessee, thus refusing to stand sponsor for an institution in whose management it was given no real voice, was eminently wise; and we also thoroughly approve of the creation of the Educational Commission and the plan of procedure that was mapped out for it, including the transfer of the rights of the Church in Vanderbilt University back to eight original patronizing Conferences (the power to confirm trustees being held in the General Board of Education until said transfer could be made), and the instruction to establish two institutions of the grade of a university, one east and the other west of the Mississippi River. The recommendations to the former patronizing Conferences that each of them elect a commissioner to assist in effecting the aforementioned transfer, and that they seek, then, to enter the Federal Courts and legally enforce their rights, the whole Church bearing the expense of any such litigation that may be incurred, likewise have our hearty commendation.

2. The splendid work which has been done by the Educational Commission during the brief period of its existence challenges our admiration and inspires our confidence in the wisdom and efficiency of its future leadership. That within less than two months after its organization it was able to locate our eastern university in the most progressive city of the South and secure for it resources amounting to between $2,000,000 and $3,000,000, was nothing short of marvelous. Its action in naming the Southern Methodist University at Dallas as our connectional school west of the Mississippi River, we also consider a statesmanlike piece of administration, and we rejoice in the fine progress that is being made in launching that great institution, which already has an assured endowment of considerably more than $1,000,000 and which now has in process of construction buildings which, when completed, will be unsurpassed anywhere in the South.

3. We hereby express to Mr. Asa Candler, of Atlanta, Ga., our profound appreciation of his magnificent gift of $1,000,000 to our eastern university, the largest single donation ever made by a Southern man to the cause of Christian education. His munificent contribution, and the noble letter by which it was accompanied, will, we feel sure, touch and thrill the hearts of loyal Southern Methodists everywhere, and serve to rally them to the support of this splendid enterprise. The election of Bishop W. A. Candler to the chancellorship of our new schools has also greatly delighted us. A trained and distinguished educator, a great preacher who is devoted to the Church and who is sound in the faith, his connection with the institution is a guarantee that its foundation will be wisely laid, and that it will be committed to high ideals and made true to the best traditions of Southern Methodism.

4. The announcement that the Atlanta Theological School has opened with an actual attendance of forty-one, with the promise of more than sixty within the next few days, and a still larger patronage as the Conferences shall meet this fall, has greatly cheered and encouraged us. We commend this seminary, with its able faculty and its large resources, which are equivalent to an endowment of $500,000, to the patronage and support of all our preachers and people. All young ministers who possibly can should attend upon its courses of study and seek the best equipment to be had for their life-work; and the Church, in such cases as may be necessary, should furnish the means for them to do this. And we urge our presiding elders and pastors to bestir themselves to the utmost to influence any eligible young preachers with whom they may come in contact to avail themselves of the advantages offered by this newly-established seminary, which is upon a larger scale than any other that has ever been maintained under the auspices of our Church.

5. We would respectfully urge the authorities in charge of the theological schools of our two new universities to see that the men who teach in them are free from every taint of heresy and that they are thoroughly loyal to our doctrines and polity. The importance of this cannot, in our judgment, be too strongly emphasized. And the atmosphere enveloping these institutions should, by every token, be kept thoroughly spiritual and evangelical. Any other kind of school for the training of young ministers is more likely to prove a curse than a blessing.

6. In view of the effort that is being made to run the Vanderbilt Biblical School, as it is now held and controlled, as though it were a Methodist institution, we deem it advisable to warn our people against this misrepresentation. Under the present management there is no recognized connection between the Church and any department of Vanderbilt University. To be sure, we believe that we have equities and rights in that institution; but the Vanderbilt Board of Trust has utterly repudiated these rights and equities, having by formal resolution declared that they are destroyed and do not now exist. And unless we can assert them by legal process, they have indeed ceased to be. The severance between the Southern Methodist Church and the present administration of the whole of Vanderbilt University is complete. It is no longer ours in any of its departments, and never will be unless the strong arm of the law shall enforce our claims and make it so.

7. In consideration of this unwarranted attempt which is being made to operate the Vanderbilt Theological Department as a Methodist school, and of what such action would, furthermore, involve, we record it as our definite and firm conviction that the Church should not permit henceforth, so long as present relations obtain, the appointment of Methodist preachers to places in its faculty, or of young preachers as students to attend it. To do this would be, to some extent, to endorse the University as a whole with Mr. Carnegie's money that was used to help eject the Church in its coffers, and to encourage our young ministers to seek their training in an atmosphere that is known to be hostile to the Church, as well as unwholesome in other ways.

We, therefore, respectfully request our Bishops, and the Annual Conferences before whom this question may come, to stand resolutely against making such appointments, and thus safeguard the honor and interests of the Church. They may feel that this matter is entirely within their own hands, to be disposed of at their pleasure; but we would fraternally remind them that in an important sense they must act for the whole connection, that their decision will involve the reputation and welfare of the entire Church, and we appeal to them not thus to place Southern Methodism in copartnership with Vanderbilt University in the work of teaching, after she has been outraged and insulted by those in charge of its affairs.

8. In conclusion, we will say that, in our opinion, the educational outlook in our Church is now brighter than it has ever been before. The splendid course which the Church has pursued in refusing to stand for any other policy than that of the ownership and control of her institutions of learning has not only thrilled the 2,000,000 Methodists of the South, but it has also commanded the admiration of other communions throughout the nation. It has awakened a new and widespread interest in Christian education, and has inaugurated a movement in its behalf that bids fair to strengthen it in every section of our land, and make its influence vastly more potent in the work of uplifting mankind. With our two universities hopefully projected and our many excellent schools and colleges, the Methodist Episcopal Church, South, fronts the future with confidence, and with a determination to so teach and train her sons and daughters as to make them men and women of the noblest and most useful types. But we must be up and doing if we are fully to meet our tremendous responsibilities and make the most of our inspiring opportunities. We would, therefore, urge our leaders to press with the utmost vigor, and with the least possible delay, the work of raising funds to equip and endow our two universities, which are to be the great life-giving centers of our whole educational system; and we invite them to make a canvass of our Conference for this purpose, and hereby pledge them our hearty cooperation.

A REVIVAL AT MAGNOLIA, MISS.

Dear Dr. Meek: On last Friday evening, Sept. 25, the Magnolia Methodist Church closed a meeting of twelve days' duration. On Monday evening, Sept. 14, Rev. R. L. Bunyard, pastor of the local Baptist Church, preached the sermon. This service was followed by a sermon on Tuesday evening preached by Rev. J. L. McKinstry, pastor of the local Presbyterian Church. These sermons were thoroughly evangelistic and well adapted to the opening of a revival meeting.

Beginning with the Wednesday evening hour and continuing to the close of the meeting, the preaching was done by Rev. J. A. Bowen of Birmingham, Ala., Conf. Evangelist for the North Alabama Conference. Three services a day were held the last eight days of the meeting (on Sunday four services), a service being held each afternoon specially for the children and young people. Apprehension was felt for the strength of the speaker in view of so many services each day, but as the services increased in interest and power there seemed to be a corresponding increase of his physical strength and preaching power. Such faith, such prayer and such tireless labor as is seen in the ministry of Brother Bowen is refreshing and inspiring. His preaching was earnest, evangelistic, sweet-spirited, uncompromising, characterized by a dignity that commanded respect and a fervor that won all hearts. It was the old-time gospel absolutely devoid of sensational methods.

Our Church has been greatly revived. On Sunday morning following the close of the meeting twenty-seven persons were received into the membership of our Church. Several others pledged themselves to unite with the Church of their choice, and some of these pledges have been redeemed already.

On the Sunday following the termination of the services we had the largest attendance in the history of our Sunday school. While not a union meeting in the sense that the other denominations were committed to it, the hearty cooperation of the other churches, pastors and people, was beautiful to see. Doubtless the membership of all these churches has been greatly strengthened.

We feel deeply grateful to all who contributed in any way to the success of the meeting; to Brother Bowen in particular, and above all to the Lord of the harvest who gave the increase.

J. A. MOORE.

Magnolia, Miss., Oct. 1, 1914.

Church News

The St. Louis Conference has 38,584 church members and a Sunday school enrollment of 34,112.

* * *

More students have matriculated at Trinity College (Durham, N. C.) this fall than ever before in the history of that institution.

* * *

The entire congregation of the Methodist Episcopal Church at Warner, Oklahoma, united with the Southern Methodist Church a short time since.

* * *

The Barnes Hospital of St. Louis, which belongs to the M. E. Church, South, will be dedicated in the near future. This institution is worth approximately $2,000,000.

* * *

It is reported that nearly 70,000 churches this year observed the first Sunday in September as "Labor Sunday." This is an increase of 20,000 over the number that observed it last year.

* * *

It is reported that Cardinal Merry del Val, formerly Papal Secretary of State, will be appointed Archbishop of Madrid, with a view to strengthening the connection between the Kingdom of Spain and the Vatican.

* * *

The Fifth Avenue Presbyterian Church of New York City gave for missions last year $96,991. Of this amount, $54,930 was for home missions, and $42,061 for foreign missions. Dr. J. W. Jowett is the pastor of this great congregation.

* * *

At its recent session, the Missouri Conference resolved to become one of the patronizing Conferences of the Southern Methodist University at Dallas and elected a trustee to membership in the Board of Control of that institution.

* * *

Mrs. J. L. Johnson, Jr., the wife of the President of the Woman's College at Hattiesburg, Miss. (Baptist), reports that ten mission study classes have been organized in that institution, and that the organization of others will follow.

* * *

"The Centenary Fund of the British Wesleyan Methodists, which is to be used in strengthening the missionary work of the Church at home and in the foreign field, has reached a total of $1,417,000. The amount asked of the membership of the Church was $1,300,000."

* * *

After an extended visit to the Pacific Coast, during which time he was kept busy at field work and holding Annual Conferences, Bishop Mouzon returned to his home in Texas some days ago, where he has been resting and giving attention to the duties devolving upon him in his home State.

* * *

After serving the Fourth Avenue Church of Louisville, Ky., for four years, Dr. Richard Wilkinson has been transferred to the Virginia Conference, which will meet on November 11. The new pastor of Fourth Avenue is Dr. F. M. Thomas, who had finished his quadrennium on the Louisville District.

* * *

At the late session of the Louisville Conference five of the seven presiding elders were moved on account of the time limit. The membership of this Conference is now 58,135. The pastors' reports showed that there had been during the past year 3453 additions to the Church on profession of faith and 2235 by certificate.

* * *

Dr. John A. Rice has been transferred from Texas to the St. Louis Conference and stationed at St. John's Church of St. Louis. Dr. J. W. Lee has been made presiding elder of the St. Louis District, and Rev. H. P. Crowe appointed agent of Marvin College. Rev. J. M. Bradley has been transferred to the Southwest Missouri Conference and Dr. Theodore Copeland to the Mississippi Conference.

* * *

After a recent visit to the North Texas Female College, at Sherman, of which Mrs. Key is president, Dr. G. C. Rankin thus refers to Bishop Key in the Texas Christian Advocate: "The Bishop is looking well. He goes out some, but spends most of his time in the quietude of his home. His influence over the student body and throughout the community is as sweet and exhilarating as the perfume of flowers."

* * *

At the meeting of the General Board of Education in Atlanta, Ga., last week Dr. R. H. Bennett, of Virginia, was elected Secretary of the Correspondence School. Other ministers voted for were Dr. C. O. Jones of Georgia, Rev. C. M. Harless of Texas, and Rev. T. H. Lipscomb of Mississippi. Mr. Lipscomb commanded a strong and enthusiastic support, and had he been called to this service, he would have adorned the place and would have made his influence widely felt for good. The Board ordered the Correspondence School moved from Nashville to Atlanta, and declared in favor of naming our new eastern university "Candler University."

* * *

The Wesleyan Christian Advocate says: "Bishop Candler will preach Sunday, Monday, and Tuesday at the 148th anniversary services of the John Street Methodist Church of New York City, beginning on Oct. 25. The Methodists of that city will have the opportunity of hearing about the best preaching that Southern Methodism can furnish, and that is saying that they will have about as good as world-wide Methodism can give."

* * *

Bishop E. E. Hoss contributed to the New York Christian Advocate last week a brilliant article, entitled "The Methodist Situation in Atlanta and Some Other Things." He contended that the Atlanta case is now before the Federal Council of Methodism and that it is scarcely proper to try it in the public prints, as Bishop Hamilton and Dr. Eckman seem disposed to do. When Bishop Hoss takes up his pen he never fails to give out something that is well worth reading and reflecting upon.

CENTENARY COLLEGE NOTES.

First Church, Shreveport, has been very diligent in the courtesies shown the students of Centenary College. Dr. Geo. S. Sexton is most helpful and generous in his interest and is demonstrating to the young people who attend the college, that our great Church is vitally concerned in this institution.

The Baird Class (of the Sunday school) is known throughout the State—and beyond—for its splendid work among the young people, especially among strangers who move to Shreveport. On Friday night, Sept. 18, they gave a very elegant and enjoyable reception to Centenary students.

Mrs. A. W. Baird, whose kind ministry to the young people has done so much to encourage them in the Christian life, received the guests, being assisted by a large number of the young ladies of the class. The guests assembled in the beautiful classroom to enjoy a program of unusual merit. Mr. A. W. Baird, teacher, was master of ceremonies and cleverly introduced the various speakers and artists. Dr. Sexton, always cordial and brotherly, won the boys' hearts and made them feel perfectly at home. In a well-phrased address, Dr. Welch, the assistant teacher of the class, also voiced a welcome to the student body. Response was made by Rev. R. H. Wynn, who expressed sincere appreciation of the attractive social function, on his own behalf and for the boys.

After the close of the literary feast, the guests were invited to the handsome parlors where refreshments were charmingly served and a pleasant hour spent. The boys were profuse in their expressions of appreciation and came away feeling it was impossible to be a stranger more than once at First Church.

The Epworth League, likewise, has set itself to furnishing wholesome and helpful social diversion for the young men and women of the church and has planned a reception for Centenary boys to be given in the parlors Friday night, Oct. 2. It is their intention also, to arrange for a good literary entertainment monthly. It is hoped that the students will avail themselves not only of the social pleasures offered by the League, but that they will also profit by attendance upon the splendid devotional meetings on Sunday evening.

The Senior Epworth League of the Noel Memorial Church will conduct the evening service at that church, Sunday, Oct. 3, observing the request of President Wilson for special prayer for peace. Prof. B. D. Battle, of Centenary, who was studying this summer in Heidelberg, Germany, when the hostilities broke out, will recount conditions existing in the war zone as he saw them.

Some of the old opera chairs formerly used in First Church have been moved to the chapel to replace the benches. They are in good condition and furnish the chapel well.

MRS. R. H. WYNN.

Shreveport, La., Oct. 1, 1914.

IN MEMORY OF DANIEL E. KELLY.

On Monday night, August 31, 1914, Daniel E. Kelly, Sr., fell asleep in Jesus, and on Tuesday afternoon the body was laid to rest in the family burying-ground five miles east of Gloster, Miss. The funeral service was held in Woodland Church, being conducted by Rev. Mr. Simmons, a Methodist minister and long-time friend of the family, assisted by the Revs. Daniel and Forman.

Woodland was dear to Mr. Kelly, and his very life is woven into its history. It was there in young manhood that he took his wife and children to worship; there that his children dedicated their lives to God's service, and there, through all the years, that he mingled with his friends. How fitting that in death he should lie there for awhile! As I sat and listened to the service, I felt that it was all that he would have wished it to be, and I wondered if God grants it to his saints to know these beautiful things, and if even then the spirit of our departed friend was not there rejoicing in the thought that his life had not been spent in vain. The house was filled with his friends—men, women and children from all the ranks of life, some of them from a distance, but, mostly, they were his neighbors—all bowed in one common grief. The flowers attested their love—not costly florist's emblems, but home-grown blossoms, woven into wreaths by loving hands. The young people of the neighborhood sang the simple old hymns that he loved: "Nearer my God to Thee," "Sweet by-and-by," and "Shall we Gather at the River?" The talks were made by those who knew and loved him, and who blessed God for the privilege. There was no acount of wonderful deeds of valor—only the simple story of a man who had spent his life quietly at home, loving and serving his people, for, excepting the four years spent in the Civil War, the whole seventy-nine years of his life were lived out there in the neighborhood of his birth.

Twenty-five years ago, when I first met Mr. Kelly, he was in the prime of manhood, being prominent in church and community affairs and the leading spirit in the happiest home it was ever my good fortune to know. He was a man whom one trusted instinctively; gentle as a woman, and fine as only a Christian gentleman can be—a man of superior judgment, to whom the whole neighborhood looked for counsel. His life and his home spoke eloquently of his religion—it was so easy to recognize there the blessedness of godliness. The hungry, the thirsty, the needy and the stranger, never looked to him in vain. He was everybody's friend, and everybody was his friend. How sweet to him will be the Savior's "Come ye blessed!"

As the years passed on, multiplied sorrows were his portion, and suffering and pain, but mercy compassed him about, and he was never utterly cast down. The loving kindness of the Lord satisfied him with long life, and gave him to see his children, and his children's children, grow up into manhood and womanhood, going about the world teaching God's love and truth. What better could any child of God ask? And what greater heritage could any man leave to his children than the record of a well-spent life; the memory of a beautiful character; of kindly deeds and counsel; of a love that never wavered—a legacy that fadeth not away, but multiplieth treasure in heaven. * * * "Blessed are the dead which die in the Lord. They rest from their labors, and their works do follow them."

Liberty, Miss. S. Q. STRATTAN.

ON SINNING AGAINST ONE'S LIGHT.

It is dangerous to sin against light. It mars one's ideal; casts a shadow over one's remembered past; blunts the conscience; burdens the memory; debases the affections; strengthens evil habits; weakens one's influence; grieves the Holy Spirit; opens the door to temptation; pleases evil spirits, and greatly impairs one's will-power. Don't sin. Don't yield to temptation. Don't unlock the door when you know that temptation is waiting for an opportunity. Break the spell of apathy and of worldliness by a breath of prayer. —Bishop J. H. Vincent.

AUTOBIOGRAPHY OF REV. H. P. LEWIS, Sr., OF THE MISSISSIPPI CONFERENCE.

Only a few copies left. You have been planning to get one, so you had better hurry before all are gone. There is no certain promise of a second edition. Write to-day to Rev. H. P. Lewis, Jackson, Miss., and secure a copy at 25 cents.

AT SUNSET.

By Jane C. Crowell.

Behind the royal clouds of gold
Along the western sky
What mysteries would swift unfold,
What glories blind the eye!

They hang as hung the temple veil.
Beyond, man shall not see.
Yet here as at the altar-rail
Souls meet with Deity.

Too soon the priest withdraws, and night
Puts out the afterglow.
But who stood pure within that light
God very God shall know!

GREAT PREACHING.

In undertaking to discuss this important question I am quite as well aware of my limitations for the task as I am of the bigness of the subject that I am presuming to write upon. Hence, did any motive save that of helping to advance Christ's kingdom prompt the writing of this article, it would be but egotism to submit this manuscript for publication. That there are some who will criticise the position taken in this article, I doubt not; but, could I command language to clearly convey my thoughts, I am sure the critics would be few. For, after all, the difference between most of us is a difference of the terms used to convey thought, rather than a difference in the thought itself. Therefore, before criticism is passed, I trust that all who may read what I shall have to say will seek to grasp clearly the thought I am seeking to express.

Everything considered, I think I am justified in saying, there should be some standard by which to so gauge a sermon that its right to be classed as a great sermon would pass unchallenged. Of course, it is a patent fact that no man, or set of men, has a right to class sermons according to his fancy and then pass to oblivion all which do not happen to conform to his notion. Since men will class one sermon as great, and another as inferior, there should be some acknowledged standard by which to gauge sermons. That there is a difference in sermons preached by different men, and even by the same man, as to that, no sane man will deny. The question raised, therefore, does not indicate that there is no difference in the relative value of sermons; but it does raise the inquiry as to what is the right standard by which to gauge sermons. All thoughtful men can readily see the need of a standard of measurement here, as well as everywhere else that comparisons are made. Without a standard of goodness no one can intelligently say of one man that he is better than another man. The words "good, better, and best" pre-suppose the existence of a standard by which to class the first man as good. So, too, in order that one may intelligently pass upon the relative worth of sermons there must be some accepted standard by which to gauge them. And, furthermore, the standard must be one that is acceptable to Christians.

Why a standard that is acceptable to Christians, rather than one that is acceptable to all men? Because a man's answer to the question, "What is great preaching?" is wholly dependent upon the view-point from which he regards preaching. The view-point of the Christian is altogether different from that of the man of the world. The man of the world naturally regards sermons from the worldly-wise point of view—that is, from the view-point of rhetoric, oratory, the logical marshaling of facts, the fund of information dispensed, or some other of its purely human attributes. The Christian, on the other hand, regards a sermon from the spiritual view-point—that is, its power to awaken a sinner from the error of his way and to stimulate a believer to greater activity in the work of the kingdom. Of course, when judged from the worldly-wise view-point, there are many standards that may be laid down by which to gauge sermons; spiritually judged, however, there can be but one standard by which to gauge them. Unfortunately, for the highest interest of the Kingdom of God, there are far too many laymen and preachers who regard sermons from the worldly-wise point of view, rather than from the spiritual standpoint. Such men are too much concerned with the decoration on the plough-handles and not enough with the character and nature of the plough itself. The plough is an instrument of culture to be used in the highest interest of civilization, and not an object to be admired for its beauty; so, too, is the sermon an instrument in God's hands to be used for the highest interest of God's kingdom, rather than something to be admired. Besides, if sermons are for worldly-wise admiration, why hobble one's mind with the doctrines of Christianity? If one's ability to exalt one's self, humanly speaking, be the standard by which to gauge sermons, one had best not be hampered by the doctrines and teachings of Christianity. In the Bible man is clearly taught, "Not to think above what is written," also "Not to think more highly of himself than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith." If the pulpit, then, be a forum in which men are to get to themselves glory (as the world estimates glory), the Bible should be discarded, while unbridled learning and vaulting ambition should be sought after as the monitor of those who teach sacred things.

The sermon and the man delivering it are each supposed to have a vitally close relationship to God. The message is supposed to come from God, while the messenger is regarded as his ambassador. The message, though made possible through the amazing and sacrificing love of God, is no less an "ultimatum" to the sinner than was England's "ultimatum" to Germany. The value of a sermon, then, is wholly dependent upon its spiritual contents, and not upon the beauty of its human decorations.

Looked at from the view-point of its spiritual import, no sermon is even passably good that is not calculated to produce conviction, awaken the sinner from the error of his way or stimulate the believer to greater activity in the work of the kingdom, no matter how much admiration and praise it may evoke.

Furthermore, sermons that awaken admiration and praise because of their literary or oratorical qualities, rather than because of the conviction and deeper consecration to God that they produce, are **complete failures.** As some one has wisely said: "That only is a success which adequately accomplishes the purpose whereunto it was created, ordained, or made." The purpose (and the only purpose) whereunto preaching was ordained is the conversion and salvation of the world.

What, then, is GREAT PREACHING? It is such a presentation of eternal spiritual truth, by the power of the Holy Spirit, as is calculated to produce conviction and regeneration in the heart of the sinner, and to stimulate the believer to greater activity in the work of the kingdom. The greatest sermon ever preached is the sermon that has produced the greatest spiritual fruit. Who, then, but God can pass accurately upon the relative greatness of sermons?

In conclusion, I will say that during the past few years all our denominations have to far too great an extent gone daft over worldly-wise discourses, and other worldly-wise means and methods of doing Church work. The spiritual, and its methods, have been largely shelved, while the material, and its means, are given the right of way too much in our churches. Some of the church leaders have sought by questionable methods to procure their advancement, instead of looking to God for his leadership in their lives. And some preachers, that they might be counted successful, have stooped to worldly-wise means for increasing church and Sunday school attendance, rather than humble themselves before God and seek the success that he approves. For illustration, just recently in a city of some ten or twelve thousand inhabitants in one of our Southern States the Methodist, Baptist, Presbyterian and Campbellite Churches organized their Sunday schools into baseball teams. No boy could play who had not for two successive Sundays been in attendance upon Sunday school. First, the good Presbyterians and the Campbellites matched their teams. My! you should have witnessed the excitement, rivalry, banter, and ill-feeling that were exhibited on the grounds and in the grandstand. Next, the Baptists and the Methodists matched their teams. Soon after the game commenced it was apparent that the Baptists stood alone; the Presbyterians and the Campbellites were loudly rooting for the Methodists. While the church members were spitting fire at each other, and the players were trying each to put the other out of the game, the sports were off in one corner secretly betting as to which would win. Well, the Baptists, with all the odds against them, won the game. Now I venture the assertion that while those churches may have increased the numerical attendance in their Sunday schools during the baseball season, they lost in spiritual power. I venture the further assertion that not a single soul was led nearer to God during the playing of that series of games. The only way to advance God's Kingdom is by faith, through prayer, and the studious following of the leadership of the Holy Spirit. He who builds on any other foundation is close akin to the man whom Jesus described in Matt. 7:26-27.

J. TILLERY LEWIS.

OCTOBER 17, 1914.—WORK DAY FOR THE METHODIST ORPHANAGE, JACKSON, MISS.—WANTED $6000.

We want all the newspapers in Mississippi to please publish this until Oct. 17, 1914.

We want every friend in Mississippi to tell the other fellow about this day and also to help us himself.

We are expecting $6000. We need it to pay what we did not pay in the summer, and to support these 220 children this winter. We want to pay cash for all we buy. We want only voluntary and cheerful gifts.

We believe children are the greatest heritage on earth. We believe the saving of destitute children places them on a plane where they can enjoy work and become more useful and happy.

There is no greater work on earth than turning such children from the paths of sin, dishonor and destruction. It costs much less to care for the destitute children and make good citizens of them, than it does to support the criminals they might make. Who pays the cost?

It takes over $20,000 per annum for our current expenses.

We want enough to care for every destitute child that knocks at our door. We know your heart sympathizes with us, but it takes more than sympathy; it takes money. The poor children need your money and will be blessed by it. Make a sacrifice of time, heart, and money, on Oct. 17, 1914. These children belong to you, to me, and to every other good man and woman in Mississippi.

If all our friends would give us their co-operation on this one day we would have no trouble in getting the $6000.

Oh, you say "war times and boll weevil," "I can't give anything." But do you know these very same circumstances and conditions make it more imperative that you should give? The more poverty there is, the more needy, destitute children. Will you close the door in their faces?

Let us every one give what we make or the value of what we make on this one day—October 17, 1914.

W. M. WILLIAMS, Manager.

The Home Circle

A THOUGHT FOR THE WEAK.

I know a land where the streets are paved
With the things we meant to achieve.
It is walled with the money we meant to have saved,
And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon
Are stowed away there in that land somewhere—
The land of "Pretty Soon."

The road that leads to that mystic land
Is strewn with pitiful wrecks;
And the ships that have sailed for its shining strand
Bear skeletons on their decks.
It is further at noon than it was at dawn,
And further at night than at noon:
Oh! let us beware of that land down there—
The land of "Pretty Soon."

—Ella Wheeler Wilcox.

DOER AND WAITER.

"There," exclaimed Paul, "that's the third time I've called George, and he isn't ready yet. I'm tired of waiting and have a good notion to go on without him."

But George did not join his friend for half an hour; when he did, he was greeted chidingly: "Well, here you are at last, old poky. I've had an endless wait for you. What have you been doing?"

"Why," George cried, in some surprise, making a dive for his watch and referring to it, "it still lacks five minutes of the time we agreed to start to the lake. There was plenty of time to prepare Monday's lessons, and I used it for that."

"Monday's lesson can wait till I get back," retorted Paul. "When I have such a walk planned as the one to the lake I can't do anything else but think about it and wait for the starting time to come."

"Time is short for the doer," George observed, thoughtfully, "but long for the waiter."

Time is often lost, just as Paul lost his on that Saturday morning, by idly waiting for the hour to arrive to begin a pleasure. Time, which is often wasted by waiting, if intelligently used, will serve a two-fold purpose. It will prevent the tedium of watching the slow-moving hands of the clock and it will serve the useful purpose of accomplishing things. Men ever have achieved worthy ends by using waste time.

Elihu Burritt, while working at the forge, learned ten languages, and became an influential factor in promoting international peace. William Carey, while cobbling shoes, gained the foundation of Eastern languages, which made him famous as a translator and missionary. D'Aguesseau, the French chancellor, wrote a learned literary work of three volumes during a few minutes he was obliged to wait each day for his meals. Henry Ward Beecher read the whole of Irving's several-volumes "Life of Washington" in the snatches while he waited for the family to answer the summons to meals. Hugh Miller was a stone-mason who used his spare time observing the formation of the rocks, and produced brilliant books, chief among them being "The Old Red Sandstone."—Youth's World.

A LESSON IN PATIENCE.

"We'll set to work now, Essie," said grandma, after school, "and see if we can't get an hour or two on your party dress before supper-time. How pretty it is, to be sure," she added, shaking out the shimmering pink folds.

It was a cool, crisp September afternoon, when work seemed like play, and the shining needles were soon flashing busily in and out. But only a few minutes had passed when Louise's voice called from the library: "O, grandma, I've tried to play this piece over and over, and I just can't get the time right. Won't you please come and count it for me?" And a moment later grandma's cheery voice echoed back from the library. "It is a hard kind of time; I remember trying it when I was a girl," she said; "but it's so bright and pretty when you do get it that it pays for the trouble. One—two—three; now, deary, isn't that better?"

"The child is improving every day, Essie," said grandma a few minutes later, picking up her sewing.

Again for five long minutes the needles flashed on their way; then Rob's curly head appeared in the sitting-room door.

"I've been working at this problem ever since school," he said, fretfully, "and it just wont come out right. Don't you s'pose you could help me a little grandma? I never did understand long division."

"It's been a good many years since I studied long division," said grandma smiling, "but sit ye down here, my lad, and we'll try. There you are," she added, after the brown head and the gray had bent over the slate together for a few minutes. "Who says we can't do long division?" And her smile was as delighted as the child's.

"We won't get done very fast at this rate," said Essie, frowning at Rob's disappearing figure.

"I have one sleeve almost basted," said grandma.

Just then little Ted's voice was heard in a shrill scream from the back yard: "O, I've stepped on a piece of glass and my foot's a-bleedin'. O! O! O!"

Of course grandma was out in the yard in no time with a soft bandage and her favorite liniment. "The poor little fellow has got a pretty bad hurt," she said, when she came back at last.

"How can you have so much patience, grandma," said Essie; "always running from one thing to another, with never five minutes to call your own?"

"Do you think I have, child?" asked grandma, her dark eyes shining with pleasure. "Well, I didn't always have as much as I have now; but you see, deary, I've lived a long time and I've learned that sometimes the little things that bring comfort and happiness to others and smooth out the hard places mean more in the Lord's sight than the big task we lay out for ourselves. We'll get the dress done before the party, never fear, but we'll not neglect the music and the problems and the dear little cut feet, either."

Just then Ted's round face appeared in the doorway, with the traces of tears still on the rosy cheeks. "My foot's better, some," he said, "but I'm awful thirsty, and I can't reach the bucket."

"Bless his heart, I expect he is," and away bustled grandma, leaving her little sermon only half finished.—The King's Builders.

LETTERS THEN AND NOW.

The postman brought Alice a letter from her cousin, who lived so far away that she had visited Alice but once.

"How did people get letters before there were railroads?" Alice asked when she had read every word over twice.

"Sometimes they were carried by men on foot or on horseback," said mother. "In an old, old country, far across the ocean, men were always waiting at certain places to carry messages for the king. The first carrier would ride his horse to the second 'post,' as it was called. Then he would give the message to the man waiting there, who would dash away to the next post. That is the way we get the name 'post office.'"

"Didn't they carry letters for any one but the king?" asked Alice.

"Only for the king and for the people who helped him to rule," said mother. "If you or I had lived then and had wanted to send word to any of our friends, we should have had to hunt up some one to carry the letter."

"I'm glad I'm living now," said Alice. "Were there other ways of sending mail?"

"Sometimes a note was tied under the wing of a carrier pigeon," mother told her. "The bird would fly home with it very quickly. Many letters have been carried by men mounted on camels. In the far North mail is yet taken down to the boats or railroads on a sledge drawn by strong dogs. In our own country letters were once carried by stagecoach. At first they were taken only once a month."

"What a long time to wait!" sighed Alice. "I shall answer Emily's letter right away."

"In those days," mother went on, "there were no pretty envelopes. The sheet of paper was folded with the writing inside and sealed with wax. There were no stamps, either. The one to whom the letter was sent had to pay for it before the postman would let him have it to read."

"I'm glad that Emily won't have to pay to get my letter," said Alice as she opened her box of pretty paper, a birthday present. "Will you help me to spell the hard words, mother?"—Martina Gardner Owen.

THE MINISTER'S WIFE.

The minister's wife ought to be selected by a committee of the Church. She should be warranted never to have the headache or neuralgia; should have nerves of wire and sinews of iron. She should never be tired. She should be cheerful and intellectual, pious and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner and copy his sermons. She should keep up the style of a lady on the wages of a day laborer, and be always at leisure for "good works" and ready to receive morning calls. She should be secretary of the Band of Hope and president of the Missionary Society; she should conduct the Bible classes and mothers' meetings; she should make clothing for the poor and gruel for the sick, and, finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty—and other people's, too.—Conservator.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in the Advocate office (512 Camp Street), in New Orleans on Thursday, October 29, 1914, at 11 o'clock a. m.

J. M. HENRY, Chairman.

THE LOUISIANA EDUCATIONAL CAMPAIGN.

Rev. Paul M. Brown, Secretary of Education of the Louisiana Conference, writes as follows: "We are planning to begin next Sunday, October 11, a campaign in the city of New Orleans in the interest of our educational work in Louisiana. The great theme of Christian Education will be discussed in all our pulpits in the city at the 11 o'clock hour, and at night there will be a great educational rally at the First Methodist Church. Among the speakers from a distance who are expected to be heard on this occasion are Dr. Plato T. Durham, Dean of the new Atlanta School of Theology, and others connected with that institution."

This is the movement of vast importance, and it is certainly to be hoped that all our pastors and people will give it their hearty and enthusiastic support. Our two schools in Louisiana must be strengthened if they are to meet the needs of Southern Methodism in this fast developing State, and it is our conviction that this is at present our most urgent and imperative duty. And much depends upon the outcome of this effort in New Orleans. It is true that there are few Methodists in this city who possess large means and that most of our churches here are more or less burdened with debt, but we cannot afford to disregard this appeal. On the contrary, we should, if necessary, make great sacrifices to place Centenary and Mansfield Colleges upon a better and more secure basis. The welfare of the Methodism of the entire commonwealth is largely dependent upon these institutions, and not to go to their rescue in this time of need would be a well-nigh fatal mistake. Let every one give and work to the full measure of his ability, and our educational situation will soon wear a different aspect. We cannot afford to think of failure in this crucial hour.

THE CHRISTIAN'S FUTURE ALWAYS BRIGHT.

Are you discouraged? If you are a Christian, you need not be. God is your Father, and his power is unlimited, the resources of the universe are at his command, and never was an earthly parent so tender and loving as is he. The way that lies before you may seem dark, but you will not have to walk it alone, and at its end is the heavenly home where all strugglings and sorrows will cease. Let nothing tempt you into doubting whether God watches over you, or cares as to what befalls you. We are assured in the Divine Word that "the steps of a good man are ordered by the Lord"—that the very hairs of his head are numbered.' Nothing but his own infidelity to the Master can really harm him. Even death, which most men count the greatest calamity, only calls him to his triumphant coronation and reward. The truth is, we do not see what we call the sorrows and joys, the defeats and successes of life, in their true relations and proportions—in their eternal perspective. As one has strikingly said: "Our view is a peep-out from the valley; God's view is a vision from creation's mountain top."

DECLARES SHERMAN NEVER SAID IT.

Falsehood may not be eternal like truth, but it is wonderfully long-lived. Start a lie to going, and it is exceedingly difficult to overtake and destroy it; indeed, in many cases it seems to be utterly impossible to do so. We have been hearing all our life that General Sherman said, "War is hell," and have believed that he made the utterance and have sometimes so represented him. But we note that in a recent issue of the New York World Mr. H. I. Hoffman, on what appears to be good ground, affirms that the famous Federal commander never used any such expression. He says:

"Who is not tired of hearing that constant reiteration 'As Sherman said, War is hell?' When this inelegant metaphor, then already centuries old, was started anew on its travels, it was, 'As Sherman said to the women of Atlanta, War is hell.' It was based on Sherman's official reply to a protest sent to him by the mayor of Atlanta (not the women of Atlanta) against his (Sherman's) order, for the permanent removal of all the inhabitants of Atlanta. Here are his words, with his partly disclosed purpose:

"'I cannot discuss this subject with you fairly, because I cannot impart to you what I propose to do, but I assert that my military plans make it necessary for the inhabitants to go away, and I can only renew the offer of my services to make their exodus in any direction as easy and comfortable as possible. You cannot qualify war in harsher terms than I will. War is cruelty, and you cannot refine it. * * * You might as well appeal against the thunder-storm as against these terrible hardships of war. They are inevitable.'

"The writer well remembers hearing the whole of this order read officially at the time, on parade before Atlanta, but, not trusting to a memory of fifty years, has had recourse to the official record."

May we not learn from this incident the important lesson of being accurate in our statements and careful as to the reports that we put in circulation? Especially do we need to guard against exaggeration and the giving out of half-truths. The latter possess more vital tenacity than complete falsehoods and are often more damaging in their effects. Much to be commended is the man who, whether he talks in public or in private or writes for the press, is careful to keep his utterances in harmony with the facts.

CHRISTIANS ONLY IN NAME.

One of the most striking things in the present European war is the extent to which some of the noted leaders in the conflict have affected to be religious and have claimed for their plans the Divine sanction. It is bad enough to inaugurate a reign of wholesale murder under any circumstances, but it is nothing short of blasphemy for one to presume to assert that in doing so he has the approval of the Heavenly Father. God may overrule this awful conflict and make it contribute to the ultimate good of humanity—he does undoubtedly sometimes make the wrath of men to praise him—but that he approved of the starting of this fearful struggle, or that he will hold those responsible for it guiltless, the revelations given of the Divine Nature will not allow us to believe. No, no; Satan is for the time being in the ascendency on the continent of Europe; and this is an hour of darkness similar to that which existed when the sinless Christ, the world's greatest benefactor, was lifted up on the cruel cross. It matters not that the conspicuous actors in the present terrible world tragedy are seeking to pose as Christians (those who are least like Jesus are not infrequently found among his nominal disciples, as in the case of Judas)—they are in reality dominated by the spirit of the Evil One. The brilliant Bard of Avon, whose insight into things seemed at times to be almost inspired, has told us that—

"When devils will their blackest sins put on,
They do suggest at first with heavenly shows."

FUNDAMENTALLY DIFFERENT.

Why some scientifically-inclined people attack religion I never could understand. Suppose every form of religion was blotted out, where would be the gain? Science could not take its place—for it is ever changing.—Prof. Lionel S. Beale.

The above statement is quite true; yet there are many in this day who are given to insisting that religion should be as changeable as science, and who are ever striving to make it so. Herein lies the delusion of the so-called progressive theologians: they fail to note the fact that science is made up of discoveries of the finite mind, and that hence it must forever be imperfect and variable; whereas religion is based upon a revelation from God, and that therefore its great essential truths must always be the same. And in this stability lies the strength of Christianity. The earth and the heavens may pass away, but the Word of the Lord abideth forever.

BISHOP WATERHOUSE COMES EAST.

Bishop R. G. Waterhouse passed through New Orleans last Tuesday, en route to Houston, Miss., where he will preach next Sunday. He was looking well and was in fine spirits. From Houston the Bishop will go to the Holston Conference. He stated that the brethren may know his address on the dates that he is holding Annual Conferences by noting the list of episcopal appointments published in the Church papers, and that between times he may be addressed at Emory, Va. The Conferences that Bishop Waterhouse will hold are as follows: Holston, Bristol, Tenn., October 14; Western North Carolina, Shelby, N. C., Nov. 11; North Carolina, Washington, N. C., Nov. 18; North Mississippi, Starkville, Miss., Dec. 2.

PERSONAL AND OTHER NOTES.

Writing under date of September 28, Rev. E. G. Wood, of Pollock, La., says: "We closed a very successful meeting at Rochelle, La., last night, where Rev. E. G. Cargill is pastor. I am booked to assist Rev. J. J. Kelly in a meeting at Trout, La., beginning on October 2."

Rev. L. M. Lipscomb, of Sardis, Miss., who is one of the ablest preachers in the North Mississippi Conference, has lately assisted Rev. T. M. Brownlee in an interesting and helpful meeting at Indianola, Miss. Brother Lipscomb has been much in demand for evangelistic work during the past few months.

Rev. J. D. Wroten, our worthy young pastor at Tunica, Miss., sounds an optimistic note concerning the outlook in his charge. He says: "All things are moving on well with us here, and we feel that a good winding up of the year's work is in sight." We acknowledge our indebtedness to Brother Wroten for looking after the interests of the Advocate in his field.

Rev. T. L. Oakes, of Poplar Creek, Miss., says: "In the recent report of my meetings appearing in the Advocate mention was not made of the valuable assistance given me by Rev. J. G. Johnson, of the Black Hawk charge. This oversight, of course, was wholly unintentional. Brother Johnson made a fine impression upon the people in the community where he aided me."

In a communication bearing date of Sept. 29, Rev. R. F. Harrell, of Centreville, Miss., says: "I am glad to state that after a spell of fever lasting three weeks, I am able to be up and about again. I hope to be in a condition to fill my pulpit next Sunday morning." We are pleased to know that Brother Harrell is convalescent, and we trust that he will soon fully regain his former strength and vigor.

In a business letter to our office, which brought us several subscriptions, Rev. W. W. Graves, of Homewood, Miss., added the following note: "The work is moving along reasonably well in this charge. We have had some very gracious revivals in which a number of souls were saved in the old-time way. Our meeting at Lake will begin on October 15 and continue for ten days. We will have with us Rev. L. J. Miller, of Nashville, Tenn.

Rev. J. W. Chisholm, of Jackson, Miss., who had the honor to be the first student enrolled at our new Atlanta School of Theology, wrote us on Sept. 26 as follows: Everything is encouraging at our new theological seminary. The building is comfortable, and the faculty is quite unique in its combination of intellect, Christian experience, and brotherly interest in the student body. Forty-one have registered up to date and more than 20 others are expected."

In a recent issue The Grenada (Miss.) Sentinel, in a somewhat extended reference to the work of Grenada College, among other things, said: "The enrollment the first day was the largest in the history of the college—an institution which has grown in the confidence of the public, a growth thoroughly justified by the improvement and general work of the college in every department. * * * Grenada and the general public may feel absolutely assured that they are getting at Grenada College the benefit of talent that is hardly excelled in any school for women in the South. Mr. Countiss will move his family into the Ray residence in a few days and some of the faculty will take up quarters in the Kimbrough residence, both properties having been recently purchased by the college in order to accomodate the boarders in the college proper."

From a recent issue of the Texas Christian Advocate, we take the following: "Presiding elders, pastors and other workers who heard Miss Kilpatrick at Epworth invited her to visit their districts, charges, or Sunday schools for special institute work. Before leaving the State, Miss Kilpatrick referred all such requests to the editor of the Sunday School Department. She will probably be in Texas either in October or December. Miss Kilpatrick is one of the Field Secretaries of the North Mississippi Conference and a worker of nation-wide reputation. She is conversant with all phases of Sunday school work, but her specialty is the organized class.

Many schools need her and would do well to secure her services."

Rev. M. H. Honeycutt filled the pulpit at Girard, La., for Rev. A. D. George, on Sunday, Oct. 4.

Rev. V. D. Skipper will assist Rev. H. W. Ledbetter of West Monroe, La., in a meeting beginning Sunday, Oct. 11.

Rev. Paul M. Brown, of Shreveport, recently held a very successful revival for Rev. A. D. George, at Charlieville, La.

Rev. H. W. Lee, the popular pastor of Lake Providence, is being assisted in a protracted meeting this week by Rev. A. Inman Townsley of Rayville, La.

Mr. Frank S. Williams, a son of Rev. W. M. Williams, of Jackson, Miss., who has been teaching in Canton, China, for the past three years, is now connected with the faculty of Soochow University.

Rev. A. A. Bernard, of Eunice, La., has our thanks for a club of 8 subscriptions from his developing charge. Of his work he says: "I am having a good year and hope to make a creditable report at Conference."

Remember that Saturday, October 17, is "Work Day" for our Louisiana and Mississippi Orphanages. Let every Methodist in the two States give his earnings for that day to one or the other of these noble institutions.

The new Methodist Episcopal Church, South, at Talisheek, La., will be dedicated on the first Sunday in November. The pastor of that Congregation is Rev. T. V. Peters, who is one of the growing young ministers of the Louisiana Conference.

Dear brother pastor, have you taken advantage of the liberal proposition of our Publishing House and ordered those Disciplines—1914 Edition? You could do nothing better for your people. Our Book of Discipline ought to be in every home in the Church.

The many friends of Dr. A. F. Smith in Mississippi, where he filled the Galloway Memorial Church of Jackson for four years with great acceptability, will be delighted to know that he has re-entered the traveling connection and has been stationed at St. Paul's Church in St. Louis.

We are indebted to Brother J. A. Clardy, one of Maben's (Miss.) substantial merchants, for a club of 10 subscribers from his community. We scarcely need to say that we appreciate the good work of this worthy layman in behalf of the Advocate. We shall not soon forget his kindness.

Rev. R. A. Bozeman writes as follows from Atlanta: "I am in the School of Theology here and find everything that could be asked for in the way of a great institution. We had two great sermons last Sunday (Sept. 27): one by Bishop Hoss, and the other by Bishop Denny."

We are indebted to the following friends, to whom acknowledgement has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. H. E. Carter, Leakesville, Miss., 3; Rev. J. W. Thompson, Meadville, Miss., 5; Rev. T. D. Lipscomb, Donaldsonville, La., 2; Rev. W. W. Hopper, Satartia, Miss., 5.

The meeting at the First Methodist Church at Beaumont, Texas, in which the pastor, Rev. W. J. Johnson, was assisted by Dr. H. G. Henderson of Lexington, Miss., closed last Monday evening. The Beaumont Enterprise of October 5 stated that Dr. Henderson had won a host of friends in that city by his strong preaching and genial and charming personality. At the service last Sunday morning about 50 persons were received into the Church.

The Rayville Sunday school held its annual rally and promotion day on Sunday, October 4, with great success. The church was decorated with autumn fruits and flowers. The school was re-graded and 26 pupils were promoted, some infants were baptized, and a large catechism class was organized. Pastor Townsley believes in using our Church catechism. This school raised $100 on Rally Day for a native Chinese pastor.

Mr. James Hand, of Purvis, Miss., sends us the money for his own and another subscription and adds $3.50 to send the Advocate to persons who are financially unable to take it. And he, furthermore, says: "Every Methodist home should have it; it is the best paper that I know of." We are grateful to Brother Hand for his generous contribution to our "Helping Fund." He is given to using his money in a way to make it a blessing to others. May the Heavenly Father prosper and reward him for his many worthy and charitable deeds!

Through the courtesy of the author, Rev. J. A. Parker, D.D., of Lafayette, La., we have received a copy of a song, entitled "Starry Crown (The Pilgrim's Hope)" which has been issued in an attractive form, with the music, composed by Milton Parker, accompanying it. The words of this stirring hymn were printed in the Advocate several months ago. The sentiment which it voices is wholesome and inspiring and the music fits it most admirably. The price of a single copy is 20 cents; per dozen $2. All orders should be sent to Dr. Parker.

Rev. C. M. Chapman, our pastor at Rolling Fork, Miss., writes as follows: "Rev. and Mrs. E. L. Alford, of the Anguilla charge, are in sorrow over the death of a babe born to live but a few hours in their home. The mother has been critically ill, but has improved. Let the Church remember these stricken servants of God in their grief." It will be remembered that Brother and Sister Alford lost their twin babes last year. We deeply sympathize with them in their sorrow, and pray that the Heavenly Father may graciously bless and comfort them, as only he can do.

Under date of October 4, Rev. W. W. Drake, of Baton Rouge, La., writes: "We close here tonight one of the greatest meetings that I have ever been in. Sixty persons came forward this evening on a definite proposition to surrender to Christ, or to renew the Christian life. Our Church will receive 60 or 70 members by profession of faith and a number by certificate, and probably 25 will join other Churches. Evangelists Price and Smith were the leaders in the services and they did fine work. I will send you later a fuller statement concerning this remarkable revival."

We were pleased to receive a few days since the following message from Rev. L. A. McKeown, of Byhalia, Miss., which was written on Sept. 30: "My wife was operated on in Memphis on the 26th of September, as I wrote you that she would be, and the physician states that she is doing exceptionally well, for which we are thankful." Brother and Sister McKeown's many friends throughout North Mississippi will be happy to hear this good news. We sincerely hope that this faithful Christian worker will have a speedy and complete recovery and soon be at home and busy in the Master's service again.

Rev. J. A. Bowen, of Birmingham, Ala., writing to the Alabama Christian Advocate from Magnolia, Miss., on Sept. 23, said: "I am just from a great meeting at Philadelphia, Miss. There were more than 50 accessions to our Church, 26 to the Presbyterian Church (U. S. A.), and some to the Baptist Church. On account of the loss of our church by fire last winter, the meeting was held in the Presbyterian Church. Rev. W. J. Ferguson is our pastor there. I am here at Magnolia in a meeting that promises success. * * * Philadelphia and Magnolia are two nice, strong towns, both county sites, one of Neshoba and the other of Pike County."

Rev. John A. Randolph, of the United States Army, writes as follows from El Paso, Texas: "After a most delightful visit to Mississippi, I am now back with my regiment at this place. Mrs. Randolph and Mrs. McDonald returned with me. We are indulging the fond hope that conditions across the border will permit us to return to our station at San Francisco before Christmas. I was in Nashville while on my leave of absence and was delighted to see our good friend, Dr. J. W. Boswell, looking better than I ever saw him. He seems truly to be renewing his youth. I am sorry that I shall not be able to meet the brethren at Starkville in December."

We are indebted to Rev. Paul M. Brown, of Shreveport, La., for the following note: "I had the pleasure of worshiping with the First Church congregation of this city last Sunday (Sept. 27). Dr. G. S. Sexton was rallying his flock for the fall campaign. He has won his way into the hearts of all classes in Shreveport. His mixing qualities are really marvelous. He stresses the evangelistic note in all his work and preaching. On Sunday evening Judge Kittrell, of Houston, Texas, was the speaker and he gave us a splendid address dealing with the evidences of Christianity from a legal standpoint. This is the first of a series of addresses by prominent laymen which the pastor has planned."

A Shreveport correspondent says: "The enrollment at both of our colleges—Centenary and Mansfield—is increasing and very satisfactory work is being done. If only we can get our people to swing into line and raise money to further equip and endow these institutions, there are bright days ahead for them and for Louisiana Methodism." Surely the urgent appeal that is being made in behalf of these deserving schools will not fall upon deaf ears. We believe that our pastors and people are going to rally to their support and strengthen their resources without further delay. Let our leaders go forward and let the 35,000 Methodists of Louisiana give them their united co-operation. If all will help, we shall soon achieve substantial results.

Rev. C. A. Battle, the pastor of the Felicity Street Church of New Orleans, having been suddenly called out of the city, requested Dr. J. T. Sawyer to preach for him at 11 a. m. last Sunday, that being American "Peace Sunday" at the suggestion of President Wilson. Dr. Sawyer reports the presence of a very large congregation who paid close attention to his discourse from John xiii, 34. The excellent choir rendered appropriate music, and all present joined in prayer to God for the stoppage of the dreadful European war and the coming of a lasting peace. In the afternoon Dr. Sawyer crossed the river and preached at 3:30 p. m. in the Presbyterian Church at Westwego.

Rev. Olin Ray, of Jonestown, Miss., brings us under obligations to him for several subscriptions from his field of work, and adds the following statement: "Rev. H. S. Spragins, our efficient presiding elder, was with us on Saturday and Sunday, Sept. 26 and 27, and delivered four excellent sermons, which were an inspiration to all who heard them. He was in fine spirits and left our people greatly encouraged in the work of the Church. We are closing our first year, which has been a very pleasant one, on this charge. As a result of the successful meetings, in which we were assisted by Rev. W. S. Lagrone, Rev. J. D. Wroten, and Rev. J. A. Goad, the spiritual state of the charge has been much improved, and we have had an increase of 20 in church membership."

We have on our table an interesting pamphlet giving "Facts About the Public Schools of New Orleans in Relation to Vocation," which was prepared by David Spence Hill, Ph.D., who is the Director of the Department of Research of the Public Schools of this city. Dr. Hill has been engaged for several months in making this vocational survey, and this report, which is Number One, and which is to be followed by several other supplementary to it, contains much suggestive information. The principal object of Dr. Hill's investigation is to open the way for the establishment of the Isaac Delgado Central Trades School upon the plan that will make it most serviceable to the youth of the Crescent City. Such a preliminary study of the field and how best to organize the proposed institution to meet its needs, is undoubtedly an eminently wise course of procedure.

Miss Rona Gay, whose post-office is Meridian, Miss., in renewing her subscription, says: "I cannot afford to do without my church paper. I think that it grows better each year. I wish our ministers would emphasize its worth and advocate its claims more than they do." We heartily appreciate this kindly message. We receive many like it and also some very dissimilar to it. Few have the bitter and the sweet more generally mixed than the editor of a church organ. Often the very thing that one correspondent commends brings the stinging fire of another. The only sensible course for the occupant of a tripod is to move serenely on doing his duty, as he sees it, come what may. But we do wish that our pastors would heed Miss Gay's exhortation to talk up the Advocate more. If all would do as well as some, the Conference organ would have a much larger circulation.

AT THE OPENING OF WHITWORTH COLLEGE.

Whitworth College is an institution of which the Methodists in Mississippi should be proud, for which they should be grateful, and which they should support with a whole heart. The situation is healthful and beautiful, the buildings comfortable and attractive, the management wise and careful. The women who have graduated from Whitworth are among the noblest and worthiest of the land, and those who now constitute its student body cannot be surpassed by any like number in any institution. If parents wish their daughters to have the best care as to health, culture, manners, morals, and religion, they cannot do better than to send them to Whitworth. The rates are as reasonable as can be expected for the advantages given.

Dr. Cooper, who has for thirty-five years been a trusted and honored member of our Conference, and for more than a decade has been president of Whitworth, has always and everywhere justified the confidence that the Church has reposed in him. His culture and character not only qualify him for presiding over this institution, but make him competent to select the best helpers, of which he has an excellent corps.

The Mary Jane Lampton Auditorium would be a credit to any college. The new dormitory, not yet named, now nearing completion, is a beautiful and substantial structure. The older dormitories have been renovated throughout and are in excellent condition. Notwithstanding the stringency of the times, the attendance is better than it was last year. Its buildings should be crowded and others added to meet the growing needs.

As I stood within its lovely grounds and looked upon its worthy buildings and thought of its inspiring history and its splendid management, my heart was thrilled, and I wished myself rich enough to endow it so as to make it unnecessary to charge tuition and to put it upon an equal footing with our State institutions.

May the Methodists of Mississippi whom God has blessed with this world's goods see this need and meet it! M. B. SHARBROUGH.

Columbia, Miss., Oct. 3, 1914.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

WILLIAM THOMAS ROBERTSON died on June 2, 1914. Brother Robertson was born in Georgia on Sept. 10, 1836. On October 10, 1860 he was married to Miss J. Moore who preceded him to the heavenly home just 12 years to the day. He united with the Methodist Church when young, and until sickness prevented, was active in the performance of his church duties. He loved his Church and pastor and was loyal in their support, acting as steward for forty years. The writer was his pastor for four years. He was well known in his County, and dearly loved by many people whom he had served both as a public and private citizen. His good name is the richest legacy he could have left to his children whom he tenderly loved. One afternoon, after prayer in the home with his sainted daughter and godly daughter-in-law, on being asked about his soul, he replied, "All is well with my soul; but I am anxious about my boys." As he spoke he looked a meaning into the pastor's heart, and I believe, his desire will find an answer through faith's prayer in a mighty Savior's love and saving power. May God save and comfort all the bereaved.

A. M. BROADFOOT.

We were grieved to receive the message from our dear friend, Mr. R. B. Neal, of Starkville, Miss., stating that his wife, MRS. R. B. NEAL, had passed away to the home beyond the skies. The writer was at her bedside for a little while, a few weeks ago and saw then, that it was only a short time before she would be relieved of her sufferings, close her eyes in peace and enter the haven of rest. Having known her since my childhood, my close association with the family has been such, that I can say, she was one of the truest and best women I have ever known. She was unpretentious, unassuming and the vanities of life never affected her and she truly fulfilled an exalted mission in this world. While her precious children have sustained a great loss, grief will fall heaviest upon the dear father and husband. So, my dear friends, when you miss a mother's wise counsel, and sigh for the touch of a vanished hand, and for the voice that is still, turn your thoughts and your hearts to Jesus, for he alone can give you strength in this sad hour. A devoted friend,

J. H. BELL.

Brother THOS. L. TUNNELL, an honored member of the M. E. Church, South, on the Columbus circuit, fell on sleep at his home near Steens, Miss., on August 15, 1914. He was born in Lowndes County on Nov. 13, 1836. He professed religion in the Confederate Army under the ministry of Rev. J. B. Stone in 1863, and joined the Baptist Church with his wife at the close of the war. Brother Tunnell was made superintendent of our Methodist Sunday school which office he held until his death. In 1888 he joined the Methodist Church and was always true and loyal. As husband, father, grandfather, neighbor, friend, citizen, church-member and Sunday school superintendent, he was true and faithful—a man after God's own heart. And when the end came he was ready to go. He felt no fear. He left to his mourning loved ones the rich legacy of a noble life, and the testimony of a triumphant death. I, as his pastor, share the sorrow of his loved ones in his going away. And, thank God, I share with them the joyful hope of meeting him again in the Father's mansion house above.

R. E. EVANS.

IN MEMORY OF MR. F. H. HOLDEN

(Resolutions passed by the M. E. Sunday school, at Wilson, La., September 23, 1914.)

Whereas, "The pendulum of unfolding destiny has described another arc," and the implacable decree of fate has terminated the useful career of our beloved Superintendent—Mr. F. H. Holden; be it resolved.

That in his untimely death the Sunday school has not only lost its superintendent, but a friend and father, whose devotion and loyalty to the upbuilding of Christ's cause was an example worthy of imitation. As a man, he was upright, just, sincere, true to his convictions, and brave in the advocacy of what he considered to be right. As a Christian, he served God humbly, with no display of hollow show, but with a contrition inspired by "a heavenly spirit of all grace, vouchsafed to man, through the sacrifice of the son of God."

Words are inadequate to express the sadness of the officers and teachers as they walked into the Sabbath school on Sunday morning, and saw the vacant chair which had for many years been filled by our faithful Superintendent. His work is finished and he has gone to his reward. We miss him—yes—but weep not, loved ones, he will still be your guardian angel, to watch over your pathway, and when you, too, cross over the "river of death," you will all clasp hands on the golden shore of eternity. "He serves now, in God's army of the redeemed, from which there is no retirement. And, after all, such lives live on here. Love and memory embalm them, and their gracious influence still abides as a benediction and help toward the world's uplifting." The subject of our present sorrowful and respectful consideration, was born in East Baton Rouge Parish, on the 15th day of September, in the year 1863. It is a pleasure to pay a just tribute of praise to the splendid qualities that adorned the character of this worthy man. First, it could be truthfully said of him, that he was a Christian. His life was useful, while it was quiet and unobtrusive. While he did not busy himself in searching out new friends, he was always ready to recognize the obligations the relation of friendship imposes, and was glad to assume them, when the object was worthy. On the 19th day of September, 1914, while surrounded by the watchful care of a devoted wife and daughter, he "launched his bark upon the unknown sea dividing the life here and hereafter and sailed away." To him, it was neither an uncertain nor an unexpected voyage, for his faith had crossed that unknown space in advance, and was safely anchored, in the "Haven of Rest."

"I need not be missed, if another succeed me,
To reap down thine fields which in spring I have sown.
He who plowed and who sowed is not missed by the reaper.
He is only remembered by what he has done.
Needs there be praise of the love-written record,
The name and the epitaph graved on the stone?
The things we have lived for, let them be our story,
We, ourselves, but remembered by what we have done."

Resolved, That we extend to the family of the deceased our heartfelt sympathy in this sad hour, and pray that the Holy Comforter may pour the balm of consolation into their wounded hearts and assuage all grief.

Resolved, That this community has lost a useful and honored citizen; the Church and Sunday school a stanch and loyal supporter; his wife and daughter, a loving husband and a kind indulgent father.

It is hard to understand the inexorable laws of nature, and we can only bow our hearts in humble submissiveness, and say, as said the philosopher of old, "What is, is best!"

Resolved, That this tribute of affection be published in The Christian Advocate, and a copy sent to the family of the deceased.

Signed: Miss Mattye Hooper, Chairman; Mrs. Nannie Terry, Mrs. W. O. Blair, Mrs. J. L. Singletary, Mrs. W. B. Singletary, Mrs. J. E. Walter, Miss Addie Dreher, Mrs. W. L. Carruth, Mrs. Sam Cooper, Committee.

Tidings From the Field

Moscow Charge, Miss. Conf.

The Moscow charge is making some advance. The Shiloh Church is being completed and is to be dedicated by our presiding elder, Rev. J. T. Leggett, on the first Sunday in November. A new church building at, or near, Rodol is being undertaken and promises to be an accomplished fact in the near future. We need special prayer, and will be glad to know of any who will share with us our great burden. The meetings thus far held have all been profitable. We are now holding special revival services with encouraging prospects at Hopewell. The Lord of Hosts is with us; the God of Jacob is our refuge.—C. H. Ellis.

Sharon, Miss.

We have had some good meetings in the Sharon charge this year. We have just closed a meeting at Thornton's Chapel, the visible results of which were 10 additions to the Church on profession of faith, some family altars erected and the entire membership revived sipiritually. We were assisted by Rev. J. B. King, our pastor at Vaughn, a young man thoroughly consecrated to God, and whose preaching was accompanied by the power of the Holy Spirit. We have an excellent Woman's Home Mission Society at Sharon, the membership of which has been nearly doubled during the year, and from which the parsonage has received some substantial furnishings, and the pastor and his family many tokens of appreciation. Our third quarterly conference for this year has been held. Our presiding elder, Brother Hardin, was with us and gave us an excellent sermon. He looks after all the interests of the Church. We all love Brother Hardin, and of course we expect him to be returned to us next year.—R. A. Sibley, Jr.

Derby Circuit, Miss.

After an absence of nine weeks, six of which were spent in the Bogalusa Hospital, I have returned to the pleasant duties of my charge. God only knows the suffering I endured while at the hospital. You will remember I was thrown from a buggy and that my leg was broken. I wish to thank our many friends who contributed to our needs during those dark days. We received many kind letters and some money from people whom we had never known. I want to specially mention our dear presiding elder, Brother Huntley, who so graciously ministered to me with his sympathy and means. I am glad to say that I found my circuit moving on well under the supervision of Brother R. A. Breland. This has been a good year with us. Brother H. P. Lewis, Jr., assisted me in two meetings and my brother, J. H. Grice, helped me in a meeting at Derby. The churches were greatly revived and some new members added (some praying members), and we established family altars in several homes. My people have been faithful to me and we have had a good living all the year. God be praised forever!—Paul H. Grice, P. C.

Waynesboro, Miss.

As far as I am able to judge, our work is in a fairly good condition. We have just closed the last of the revival meetings on this charge and our pastor thinks there is an upward spiritual trend among the people. Our pastor has also done considerable repair work in and around the parsonage this year. The people at Pleasant Grove Church have at last ceiled the church, and expect to paint it before Conference. This is quite an old church, having been erected in 1886. The good people at that place will have a cozy little house of worship when the repairs are completed. In the revival meeting just closed at Pleasant Grove, Rev. W. W. Murray, of Eucutta, assisted our pastor with good results. Brother Westbrook has been doing some good earnest work this year both from a spiritual and a financial standpoint, and I, for one, am well pleased with his labors among us. His sermon on last Sunday at old Big Rock Church was clear, forceful and orthodox. We need more such sermons. Brother Westbrook has been with us for three years, and I feel safe in saying that our work is in a far better condition than it was when he came to us. We hope to see him go to the Annual Conference in December with a bright face and good collections. The pastors friend, AUBREY T. RICHEY.

Queensborough, Shreveport.

At our last Conference Queensborough was made a station, with Cedar Grove, the factory division of the City of Shreveport, as an afternoon appointment. There was no organization at the latter place. We organized a church there in March with 30 members and have since recetived 5. The church which was spoken of in a former letter is finished, and will probably be dedicated on the second Sunday in October by Dr. G. S. Sexton. The Church is well seated. We have nice opera chairs as a donation from the First Church. The presiding elder expects to have a man for his full time at this point next year.....At Queensborough we have seated the church with splendid new pews and the Woman's Missionary Society has put a nice carpet on the floor. The pastor put in three large ceiling fans, which has completed the furnishings of this Church. Our Sunday school is doing splendidly under Brother McKennon as superintendent. We have in it a large organized Bible class (mixed) that is doing excellent work. They meet each Monday night at different homes for study and other work. The president of the class is Mr. Percy Hoffpauir, an able layman. The teacher of the class is Mrs. Martha Watts, who was a member of the first Sunday school organized in Shreveport. The class is rendering fine service. They have a charity hospital committee, which holds services in the State hospital twice a month, where there have been several conversions. Positions have also been secured for people when they were ready to leave the hospital.....Our revival closed on last Sunday night. We were assisted by Rev. Arch C. Holder, who lives here. There were between 60 and 80 conversions. We have received 22 members so far, with others to follow. There were several who pledged to tithe henceforth. We have received this year 83 members and expect to make the number 100 by Conference. I believe the Shreveport District will have a considerable net increase this year.—F. J. McCoy.

Perseverance is a great element of success. If you only knock long enough and loud enough at the gate, you are sure to wake up somebody.—Longfellow.

Sunday School

LOUISIANA NOTES.

By W. W. Williams.

Bro. W. A. McKennon was in Alexandria a few days ago and states that his Sunday school at Shreveport is improving rapidly now.

A number of the Sunday schools in Rapides Parish are intending to hold institutes similar to the one held by Brother Lowrey at Kentwood, as soon as a little time has elapsed after the revivals held recently in this section.

The writer attended a Sunday School Convention eighteen miles out from Winnfield in the country last Sunday, Sept. 27. This lasted two days, Saturday and Sunday. Most all the participants were young people, young school teachers and parish officers.

Brother Bogan, the pastor at Winnfield, states that he has an average attendance of about 108 through the summer, but expects a large increase now that the vacation days are over. He has a nice little church and some improvements are to be made shortly. They use the graded literature in some of the departments. Several special days have been observed with success.

It is stated that another Indian Sunday school will shortly be organized in LaSalle Parish, near Trout, La. in the lower part of Rapides Parish. All the writer's expenses are being paid by those requesting his services and the most of the work is being carried on by the younger generation which shows up well for the future.

The Epworth League of Alexandria is now getting well along with its Mission Study class. The class is not large but the attendants are regular and in earnest. They have ordered, as a first year conrse, "Training the Teacher," by Shauffler, Brumbaugh, Lamoreau and Lawrence. Quite a number of the books have been ordered and the class will start at once. This book was carefully selected by those intending to take the course after examining a number of others. They claim that while other books have just as much information, yet the manner in which they are gotten up makes them far too dry and prosaic for young people, and several of the members having been through the other books spoke from experience.

NORTH MISSISSIPPI NOTES.

By Rev. V. C. Curtis.

We spent Sept. 5 and 6 at Friendship on the Fulton charge. Rev. J. R. Murph is there having his first experience as a pastor, and is endeavoring to look after all the interests of the Church. The Sunday schools on this charge are not as active as they should be, but it is a field of great opportunities. Several other schools were represented, and we hope that the plans and suggestions offered will be carried out and that the Sunday school interests in that part of the field may develop as never before. Some of the things accomplished were: Getting a new superintendent, arranging for the Home Department and Cradle Roll, and receiving one person into the Church on profession of faith.

On Wednesday evening, Sept. 16, by previous arrangement with the preacher in charge and the superintendent, we were joined at Mantachie by Miss Willingham of the Durant District. Brother Clark is much interested in the Sunday school work, but by an oversight on his part, had arranged for two meetings at the same time and we were left in charge of the field. They have a wide-awake superintendent in the person of Mr. J. E. Simms. The people were exceedingly busy gathering their crops, but representatives from other churches were present and we had a Sunday school census of the town taken, the different departments were organized, and we hope a better day will dawn for the Sunday schools of that charge. I have not visited a charge this year where there were greater opportunities than here.

Sunday, Sept. 20, was spent with Rev. W. A. Bowlin on the Booneville Circuit. Brother Bowlin is enthusiastic about his Sunday school work and had arranged to have the service at Blackland near the center of the charge. The people seem to be much interested in the work and are doing good service with the Teacher-training advanced course. Their report on attendance and the work as a whole was far above the average.

The afternoon was given to Carolina, at one time one of the strongest churches in that section, but which seems to be rapidly going down. The community is thickly settled but they have no Sunday school. There were but few present and nearly half the number of those that came on the ground, did not come into the house. This condition is due to a great extent to the fact that many of the leaders have moved into town and carried their membership with them. Others are rapidly following. In many sections of our Conference this exodus from the country to the towns presents the gravest problem that the country church has to solve.

Sunday evening was spent with Brother S. A. Brown, of Booneville where the service had been well advertised. The other Churches had no services and we had a good hearing. Here I found another pastor that did not know where he was going to "drop" another year, as his people there insist that he cannot stay longer than four years. However they much regret that the time limit makes it necessary for him to go.

We spent Sunday evening, Sept. 6, with Brother J. C. Park and his choice congregation of Tupelo. His school is in charge of Mr. J. H. Ledyard, one of the most efficient and aggressive superintendents to be found in the connection. His worth has been recognized by the Church at large and he has been honored with a place on the General Sunday School Board. With such a pair as these for leaders, we expect great things of Tupelo, and in this they are not disappointing us. They gave an attentive hearing to the needs of the Sunday school field of the North Mississippi Conference as presented by the Secretary.

SARAH, MISS.

Dear Dr. Meek: Being often reminded that other preachers report their charges to the Advocate and that I never do, I shall now endeavor to clear my skirts of that charge. The Longtown charge has 363 members on its rolls and has 5 churches, 6 congregations, and 7 appointments. There are 5 active prayer meetings, 7 Sunday schools, and 55 subscribers to the Advocate. It has required only 7 weeks to go the "revival round" this year, giving one week to each place, we report but 23 conversions, all told. The last of our services was held at Beech Springs last Sunday night. Rev. H. G. Roberts did the preaching both there and at McGehee's Chapel. At each place he gave us deep spiritual sermons on which to feed.....Rev. J. B. Randolph did the preaching at Sea's Chapel and helped us much on the business view of religious life, some 10 or 15 of our people obligating themselves to give a tithe of their incomes to the Lord. We know the people, and know that this means something at that place. We had several conversions and three accessions here.....At Cypress Corner a good Presbyterian brother, Rev. M. E. Gabard, thundered the law into the ears of his hearers for six days and nights; plainly and without compromise, he dealt with both sin and sinners, and God graciously rewarded his labors with 16 conversions and 18 additions to our Church.....Other brethren who did us good service were Revs. J. B. Connor and S. B. Smith, the latter of the North Alabama Conference. One of the peculiar things about this Longtown Charge is the way it retains the tracks of former workmen: W. V. Shearer boosted the people into church-going some 5 years ago and they still keep the churches well attended; J. A. Biffle laid a pattern in that steady ox-cart movement which questions no mudhole, halts at no hill, nor frights at any man's automobile; and some of these people believe that he had the only safe plan of achievement. If this pastor can but do a lasting service, however humble, he will be therewith content.—A. M. Bennett, P. C.

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.—Carlyle.

MARRIED.

At the parsonage at Waynesboro, Miss., on Sept. 23, 1914, by Rev. J. Loyd Decell, Mr. JOHN J. VICK and Miss LILLIAN K. NORSWORTHY.

At Shreveport, La., on Sept. 12, 1914, by Rev. Lastie N. Hoffpauir, Mr. MARSHALL BAKER and Miss LILLIE GOODWIN.

At the residence of the bride's father, in Macon, Miss., on Sept. 26, 1914, by Rev. O. P. Armour, Mr. S. T. PENNINGTON and Miss LIDA E. LEE.

It takes so little to make a child happy, it is a pity grown people do not oftener remember it, and scatter little bits of pleasure before the small people, as they throw crumbs to the hungary sparrows.—Louisa M. Alcott.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

South McComb, at LaBranch Station .....Oct. 3, 4
Fernwood, at Fernwood....Oct. 10, 11
Gallman, at Gallman.....Oct. 14,
Summit and E. McComb, at Summit.....Oct. 17, 18
Magnolia .....Oct. 18, 19
Bogue Chitto and Norfield, at Norfield .....Oct. 24, 25
Buford, at Foxworth..Oct. 31,-Nov. 1
Bayou Pierre, at Pleasant Valley Nov. 7, 8
Crystal Springs .....Nov. 5,
Wesson, at Wesson.....Nov. 8, 9
Meadville, at Meadville....Nov. 11,
Monticello, at M.....Nov. 15, 16
Hazlehurst .....Nov. 18,
Topisaw, at Topisaw.....Nov. 21, 22
McComb, at Centenary....Nov. 22, 23
Pleasant Grove, at Pearlhaven.....Nov. 24,
Barlow, at Brandywine....Nov. 26,
Tylertown, at China Grove.Nov. 29, 30
Adams, at Adams.....Dec. 1,
Scotland, at Bethel.....Dec. 4,
Brookhaven.....Dec. 6, 7

ROBT. SELBY, P. E.

Meridian District—Fourth Round.

Waynesboro Circuit, at Hebron Oct. 17, 18
Waynesboro.....Oct. 18, 19
De Soto, at De Soto.....Oct. 24, 25
Shubuta.....Oct. 25, 26
Moscow, at Shiloh.....Oct. 31,-Nov. 1
De Kalb, at De Kalb.....Nov. 1, 2
Martherville, at Winifred..Nov. 7, 8
Buckatunna, at Buckatunna.Nov. 8, 9
Porterville, at Porterville..Nov. 14, 15
Scooba, at Scooba.....Nov. 15, 16
Daleville, at Daleville.....Nov. 18,
Pachuta and Quitman, at Quitman.....Nov. 21, 22
Enterprise and Stonewall, at Enterprise.....Nov. 22,
Meridian, East End.....Nov. 24,
Meridian, Poplar Springs..Nov. 25,
Lauderdale, at Lauderdale.Nov. 29, 30
Meridian, 5th Street.....Dec. 1,
Meridian, South Side.....Dec. 2,
Meridian, 7th Ave.....Dec. 3,
Vimville, at Cokers Chapel.Dec. 5, 6
Meridian, Central.....Dec. 7,

J. T. LEGGETT, P. E.

Jackson Dist.—Fourth Round.

Brandon, at Thomasville...Oct. 10, 11
Flora .....Oct. 18, 19
Lake City, at Lintonia.....Oct. 24,
Yazoo City .....Oct. 25, 26
Bolton .....Oct. 29,
Fannin, at Holly Bush.Oct. 31, Nov. 1
Madison .....Nov. 4,
Galloway Memorial, Jackson .....Nov. 8,
Rankin St., Jackson, p.m...Nov. 8,
Vaughan, at Fletcher's Chapel .....Nov. 14, 15
Benton .....Nov. 18,
Canton .....Nov. 19,
Sharon, at ——— .....Nov. 20,
Camden, at Soule's Chapel.Nov. 21, 22
Edwards, at Clinton .....Nov. 25,
Eden, at Lamkin .....Nov. 28, 29
Terry, at ——— .....Dec. 2,
Florence, at ——— .....Dec. 4.
Capitol St., Jackson .....Dec. 6,
Millsaps Memorial, Jackson, p.m. .....Dec. 6,

PAUL D. HARDIN, P. E.

Port Gibson Dist.—Fourth Round.

Utica, at Utica .....Oct. 11, 12
Hermanville, at H., Wed...Oct. 14,
Harriston, at Cane Ridge..Oct. 17, 18
Rocky Springs, at H. R., Wednesday .....Oct. 21,
Crawford St., Vicksburg...Oct. 25,
Gibson Memorial, Vicksb'g.Oct. 25,
Liberty, at Liberty ...Oct. 31, Nov. 1
Gloster, Thurs.....Nov. 5,
Centerville, at C., Friday..Nov. 6,
Woodville.....Nov. 8, 9
Woodville Ct., at W., 11 a.m.Nov. 9,
Nebo, at Nebo, Friday.....Nov. 13,
Port Gibson.....Nov. 14, 15
Fayette, Monday.....Nov. 16,
Rolling Fork.....Nov. 22, 23
Mayersville, Wed.....Nov. 25,
Anguilla.....Nov. 28, 29
Oak Ridge, Wed.....Dec. 2,
Jefferson St., Natchez, Fri.Dec. 4,
Washington, at K.....Dec. 6,
Pearl St., Natchez.....Dec. 6,

T. W. ADAMS, P. E.

Newton Dist.—Fourth Round.

Morton & Pelahatchie, at P.Oct. 9,
Philadelphia.....Oct. 11,
Philadelphia Cir., at Mars Hill .....Oct. 12,
McDonald, at M.....Oct. 13,
Walnut Grove, at Zion....Oct. 14,
Pearl, at High Hill.....Oct. 15,
Carthage, at Bethel .....Oct. 16,
Lake, at ——— .....Oct. 18, 19
Choctaw Miss., at Jackson..Oct. 20,
Bay Springs, at Trinity...Oct. 23,
Trenton, at Boykin .....Oct. 24, 25
Rose Hill, at ——— ..Oct. 31, Nov. 1
Homewood, at ——— .....Nov. 5,
Laurel, 1st Church.....Nov. 7, 8
Laurel, 2nd Avenue .....Nov. 7, 8
Laurel, 14th Avenue .....Nov. 7, 8
Hickory & Meehan, at ——— Nov. 14, 15
Decatur & Union, at U....Nov. 17,
Forest, at ——— .....Nov. 19,
Chunky, at ——— .....Nov. 21, 22
Louin, at ——— .....Nov. 24,
Forkville, at ——— .....Nov. 26,
Suqualena, at S.....Nov. 28, 29
Shiloh, at ——— .....Dec. 2,
Newton & Montrose, at N..Dec. 5, 6

H. WALTER FEATHERSTUN, P. E.

Hattiesburg Dist.—Fourth Round.

Green Co. Mission, at Winborn Church .....Oct. 10,
Leakesville .....Oct. 11, 13
Seminary, at Eminence ...Oct. 14,
McLain, at Pine Grove....Oct. 17, 18
Lucedale .....Oct. 18, 19
New Augusta .....Oct. 24, 25
Richton .....Oct. 25, 26
Ovett, at Blodgett .....Oct. 26,
Williamsburg, at Oakvale, Oct. 31, Nov. 1
Silver Creek, at Oakvale..Nov. 7, 8
Prentiss, at Carson .....Nov. 8, 9
Magee .....Nov. 14, 15
Oloh .....Nov. 21, 22
Sumrall .....Nov. 22, 23
Eucutta, at Goodwater ...Nov. 28, 29
Heidelberg .....Nov. 29, 30
Court St. Church, Hattiesburg .....Dec. 2, 6
Broad St., Hattiesburg.....Dec. 3, 6
Main St., Hattiesburg ....Dec. 4,

GEO. H. THOMPSON, P. E.

Seashore Dist.—Fourth Round.

Columbia.....Oct. 10, 11
Hub, at Hub .....Oct. 12,
Brooklyn and Bond .....Oct. 17, 18
Carriere and Picayune, at C.Oct. 21,
Bay St. Louis .....Oct. 24, 25
Saucier and Howison, at S..Oct. 28,
Logtown .....Oct. 31, Nov. 1
Lumberton .....Nov. 7, 8
Poplarville .....Nov. 9,
Derby and Millard .....Nov. 10,
Moss Point .....Nov. 14, 15
Mentorum, a. m. Thursday.Nov. 19,
Wiggins .....Nov. 20,
Coalville, at C. .....Nov. 21, 22
Vancleave, at V. .....Nov. 24,
Gulfport, First Church ...Nov. 29, 30
Long Beach .....Dec. 1,
Pascagoula.....Dec. 2,
Biloxi .....Dec. 5, 6
Miss. City and Handsboro, at M. .....Dec. 7,

W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONF.

Durant Dist.—Fourth Round.

Chester, at Pisgah.....Oct. 11, 12
Ackerman C., at Salem....Oct. 17, 18
Sallis, at Schrock.....Oct. 19,
Pickens, at Pickens.....Oct. 20,
Lexington station, 7 p. m...Oct. 21,
Durant .....Oct. 22,
Louisville, at Rocky Hill..Oct. 24, 25
Popular Creek, at Bethel Oct. 31,-Nov. 1
Kosciusko Cir., at Salem..Nov. 5,
Noxapater, at Noxapater...Nov. 7, 8
McCool, at McCool .....Nov. 11,
Kosciusko Sta. .....Nov. 12,
Hesterville, at Bethel ....Nov. 13,
Lexington Cir., at Liberty.Nov. 14, 15
Black Hawk-Acona, at Acona .....Nov. 16,
Sidon, at Tchula .....Nov. 17,
Slate Springs, at Slate S..Nov. 20, 21
Bellefontaine, at Lebanon.Nov. 21, 23
Eupora and Maben, at Maben .....Nov. 24,
Kilmichael, at Kilmichael.Nov. 25,
Vaiden, at Columbianna....Nov. 26,
West, at Bowling Green..Nov. 28,

W. S. SHIPMAN, P. E.

Greenville Dist.—Fourth Round.

Glen Allan .....Oct. 11, 12
Shaw and Merigold, at Merigold .....Oct. 17, 18
Shelby, at Duncan .....Oct. 18, 19
Gunnison .....Oct. 24, 25
Benoit and Bulah, at Bulah.Oct. 25, 26
Clarksdale .....Nov. 1, 2
Rosedale and Hillhouse, at Hillhouse .....Nov. 7, 8
Boyle .....Nov. 8, 9
Tunica and Robinsonville, at Robinsonville .....Nov. 14, 15
Friar's Point .....Nov. 21, 22
Lula and Dubbs, at Dubbs.Nov. 22, 23

H. S. SPRAGINS, P. E.

Columbia Dist.—Fourth Round.

Columbus, First Church, a.m. .....Oct. 10, 11
Columbus, Central, p.m....Oct. 11, 12
Shuqualak .....Oct. 15,
Sturgis, at Bethel, a.m.....Oct. 17, 18
Starkville, p.m. .....Oct. 18, 19
Crawford, at Schafer, a.m...Oct. 24, 25
Brookville, p.m. .....Oct. 25, 26
Columbus Circuit, at Mt. Pleasant, a.m. ....Oct. 31, Nov. 1
Macon, p.m. .....Nov. 1, 2
Mashulaville, at Hashuqua.Nov. 7, 8
Cochrane, at Panola .....Nov. 14, 15
Longview, at ——— .....Nov. 21, 22
Macon Circuit, at Salem..Nov. 28, 29

W. W. WOOLLARD, P. E.

Sardis District—Fourth Round.

Wall Hill, at———.....Oct. 9,
Tyro, at Free Springs.....Oct. 10, 11
Pleasant Hill, at Pleasant Hill Oct. 16,
Olive Branch, at Mineral Wells Oct. 17, 18
Arkabutla, at Brooks Chapel Oct. 24, 25
Senatobia .....Oct. 25, 26
Cockrum, at Greenleaf ....Nov. 1, 2
Coldwater, at Love .....Nov. 7, 8
Longtown, at Longtown...Nov. 14, 15
Crenshaw, at Crenshaw...Nov. 15, 16
Lake Cormorant, at Eudora.Nov. 16,
Eureka, at Pisgah.....Nov. 21, 22
Courtland, at Pope.....Nov. 24,
Charleston.....Nov. 27,
Oakland, at Oakland.....Nov. 28, 29

J. W. DORMAN, P. E.

Corinth District—Fourth Round.

Kirkville, at Palestine ....Oct. 9,
Mantachie, at Mantachie....Oct. 10, 11
Sherman, at Bethel .....Oct. 16,
Mooreville, at Mooreville..Oct. 17, 18
Wheeler, at Ashbury .....Oct. 24,
Guntown and Baldwyn, at Guntown .....Oct. 25, 26
New Albany Station....Oct. 30, Nov. 1
New Albany Circuit, at Union Hill .....Oct. 31, Nov. 1
Myrtle, at Myrtle .....Nov. 7, 8
Hickory Flat, at Hickory Flat .....Nov. 8, 9
Chalybeate, at Ebenezer...Nov. 13,
Ripley Circuit, at Brownfield .....Nov. 14, 15
Dumas, at Weir's Chapel..Nov. 21,
Ripley and Blue Mountain, at Ripley .....Nov. 22, 23
Tishomingo Circuit, at Tishomingo .....Nov. 27,
Belmont, at Belmont.....Nov. 28, 29

J. H. MITCHELL, P. E.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

JOHN R. MOTT'S PLANS FOR A WORLD TOUR ABANDONED.

John R. Mott, the Young Men's Christian Association leader and head of the Continuation Committee of World Foreign Missions, announces that plans made by him for a world tour have been abandoned. It is also announced that the World's Christian Student Federation, with headquarters at Geneva, and part of the Y. M. C. A. work, is thoroughly demoralized by the war. The sad outcome for the Federation is that its three General Secretaries are called into war to fight each other. Secretary Fetmaud, the Senior Secretary, has been called to command a Swiss regiment, the Swiss republic's forces being mobolized; Secretary Sauttern has entered the French army, and Secretary Childress, the German.—Nashville Christian Advocate.

GIRLS' CONFERENCE.

During the summer two girls' conferences have been held, one at Vaiden for the Durant and Winona Districts, and the other at Coffeeville for the Holly Springs District. A three days' session was held for each conference. On Saturday the girls arrived and on Saturday afternoon addresses of welcome were given.

On Sunday the conference sermon was preached; at Vaiden, Rev. E. Nash Broyles, of Durant, and at Coffeeville Rev. J. R. Countiss of Grenada College, delivered impressive and helpful sermons to the young people.

In Valden, on Sunday afternoon, Mrs. J. W. Conger gave a talk on "The Girl with a Vision," on Sunday night Miss Lillie Hartwell gave a talk on the "Need of Young People in the Master's Vineyard" and Monday was "Girls' Day." Papers were read by the girls on subjects interesting to themselves. It was indeed an inspiration to see the girls for the first time read these helpful papers, bringing out, in every instance, what it means to be prepared for life in the broadest sense.

On Monday night the conference closed, after a testimony service, all the young people making a large circle and singing "Blest be the Tie That Binds."

Whatever is done for the young people in training them for better work, the fact of the responsibility of such meetings being put on them will mean much to them. Special mention should be made of the young people of both towns, for their interest and help made the conference possible.

LILLIE LOUISE HARTWELL.

MISS WILLIA FRANCIS PROMOTED.

Among the deaconesses consecrated at the last session of the Womans' Missionary Council, perhaps the happiest was Miss Francis. She had been called to deaconess work during the Council meeting at Washington in 1912. God used one of the deaconesses to let her see the need. The Baltimore Conference provided a scholarship, and at last she was ready to come forth prepared for the work, full of joy in being ready for service. The Board appointed her to Clifton, S. C., and all of her plans were made with a view to helping the cotton mill people at this beautiful little city. On August 29, after a protracted illness from typhoid fever, she died at Versailles, Ky., while she was visiting her sister, Miss R. J. Bamber. They took her to Branchville, Southampton County, for burial.

During the Deaconess Conference and the Missionary Conference at Junaluska fervent prayers for her recovery were offered, but God had need of her elsewhere, and so her work was finished here. Who can take her place at Clifton?

A LETTER TO MISSION STUDY ORGANIZERS IN LOUISIANA.

My Dear Co-Workers:

As we are to begin our Mission Study in October I would suggest a tentative program for a missionary rally to open our campaign, such as the one following:

Goal of Missionary Activity—Peace and Good-will Among Men.

Program: Hymn 654 or 349; Devotional—Isaiah 6:1-8; Mission Study: Value and Importance; Symposium—Review of Mission Study Books (September Voice); Hymn 402 or 343; Address: "Missionary Women and the Social Question," "Christ in Every Life," "Christ for all Life." Arrange it for a Sunday night so as to reach the greater number of the women of your church.

We urge the organization of a Mission Study Class in every auxiliary; and during the year the study of at least two books. While all the books are interesting, and will be helpful, we suggest "The Child in the Midst," "Missionary Women and the Social Question," "In Red Man's Land" and "In Black and White."

Use many of the striking sentences of these books as mottoes on post cards to announce meetings, put them also in conspicuous places in your meeting room, and Sunday school, and change them at each meeting. Use such sentences as, "The Home is the Center of a Nation's Life," "Child Welfare is the Foundation of World Welfare," "Play is an Irresistable Method of Self Expression," and statistics on pages 72 and 165. Many of the pictures of advertisements can be used effectively in making charts.

Through Mission Study and Bible Study we can arouse our churches and make them evangels for establishing and perfecting the kingdom of God on earth.

We have the Money, People, Organization, every thing except LOVE. Pray that God may work through you.

With cordial good wishes,
Yours sincerely,
MRS. H. R. STEELE,
Educational Secy.
MRS. A. F. GODAT,
Conf. 3rd V. P.

CENTRAL INSTITUTE, RIO.

Miss Andrew writes: We had such an interesting service on last Sunday afternoon for the deaf mutes; three were baptized and taken into the Church. The director of their department, Dr. Silvado, has studied in both the United States and Europe. They have night classes here and services on Sunday afternoons."

OUTGOING MISSIONARIES.

Many changes had to be made in the dates of departure for outgoing missionaries. They were scheduled to sail on English and Japanese vessels that were taken for war purposes. The greatest delay has been in those going to Brazil; for the only steamship line between New York and Rio is English, and the vessels have been harassed by German ships. Three of our missionaries—Misses Owings, Buie, and Edwards—who came from Korea via Europe and were there when the war broke out, reached home without serious inconvenience. Misses Rankin and Bomar, from Huchow; Miss Lester, from Soochow; Miss Holman, a music teacher for the Laura Haygood School; and Miss Elizabeth Love, sister of Dr. Harriet Love, left for China on the Siberia, September 7.

SUGGESTIONS ABOUT MISSION STUDY.

Send a mission study book to a friend. Missionary literature is a means of propaganda.

When you have finished "The Child in the Midst" separate into chapters, bind in a pretty color, stitch with silk, ornament the cover with a picture, and send it to a "shut-in."

Send ten cents to the Home Base Secretary for a package of leaflets that will be helpful in the study of "The Child in the Midst."

Send ten cents to the Home Base Secretary for a package of leaflets on mission study.

SOMETHING NEW.

At least it is to me. There lies on my desk a program for a Sunday School Revival at Kentwood, where Brother P. O. Lowrey is pastor. This "revival" began on Sunday, Sept. 27, and ran through the week closing on Sunday, Oct. 4. Services were held each night at 7:30 o'clock in the interest of the several departments of the Sunday school, closing with a Rally Day service on Oct. 4, with installation of the officers and teachers, and a consecration service led by Mr. Van Carter, all under the supervision of the pastor. This is something well worth the study of our Sunday school force. I most heartily commend the plan to our Mississippi Conference pastors. B. F. LEWIS.

Crystal Springs, Miss.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

JOHN R. MOTT'S PLANS FOR A WORLD TOUR ABANDONED.

John R. Mott, the Young Men's Christian Association leader and head of the Continuation Committee of World Foreign Missions, announces that plans made by him for a world tour have been abandoned. It is also announced that the World's Christian Student Federation, with headquarters at Geneva, and part of the Y. M. C. A. work, is thoroughly demoralized by the war. The sad outcome for the Federation is that its three General Secretaries are called into war to fight each other. Secretary Fetmaud, the Senior Secretary, has been called to command a Swiss regiment, the Swiss republic's forces being mobolized; Secretary Sauttern has entered the French army, and Secretary Childress, the German.—Nashville Christian Advocate.

GIRLS' CONFERENCE.

During the summer two girls' conferences have been held, one at Valden for the Durant and Winona Districts, and the other at Coffeeville for the Holly Springs District. A three days' session was held for each conference. On Saturday the girls arrived and on Saturday afternoon addresses of welcome were given.

On Sunday the conference sermon was preached; at Valden, Rev. E. Nash Broyles, of Durant, and at Coffeeville Rev. J. R. Countiss of Grenada College, delivered impressive and helpful sermons to the young people.

In Valden, on Sunday afternoon, Mrs. J. W. Conger gave a talk on "The Girl with a Vision," on Sunday night Miss Lillie Hartwell gave a talk on the "Need of Young People in the Master's Vineyard" and Monday was "Girls' Day." Papers were read by the girls on subjects interesting to themselves. It was indeed an inspiration to see the girls for the first time read these helpful papers, bringing out, in every instance, what it means to be prepared for life in the broadest sense.

On Monday night the conference closed, after a testimony service, all the young people making a large circle and singing "Blest be the Tie That Binds."

Whatever is done for the young people in training them for better work, the fact of the responsibility of such meetings being put on them will mean much to them. Special mention should be made of the young people of both towns, for their interest and help made the conference possible.

LILLIE LOUISE HARTWELL.

MISS WILLIA FRANCIS PROMOTED.

Among the deaconesses consecrated at the last session of the Womans' Missionary Council, perhaps the happiest was Miss Francis. She had been called to deaconess work during the Council meeting at Washington in 1912. God used one of the deaconesses to let her see the need. The Baltimore Conference provided a scholarship, and at last she was ready to come forth prepared for the work, full of joy in being ready for service. The Board appointed her to Clifton, S. C., and all of her plans were made with a view to helping the cotton mill people at this beautiful little city. On August 29, after a protracted illness from typhoid fever, she died at Versailles, Ky., while she was visiting her sister, Miss R. J. Bamber. They took her to Branchville, Southampton County, for burial.

During the Deaconess Conference and the Missionary Conference at Junaluska fervent prayers for her recovery were offered, but God had need of her elsewhere, and so her work was finished here. Who can take her place at Clifton?

A LETTER TO MISSION STUDY ORGANIZERS IN LOUISIANA.

My Dear Co-Workers:

As we are to begin our Mission Study in October I would suggest a tentative program for a missionary rally to open our campaign, such as the one following:

Goal of Missionary Activity—Peace and Good-will Among Men.

Program: Hymn 654 or 349; Devotional—Isaiah 6:1-8; Mission Study: Value and Importance; Symposium—Review of Mission Study Books (September Voice); Hymn 402 or 343; Address: "Missionary Women and the Social Question," "Christ in Every Life," "Christ for all Life." Arrange it for a Sunday night so as to reach the greater number of the women of your church.

We urge the organization of a Mission Study Class in every auxiliary; and during the year the study of at least two books. While all the books are interesting, and will be helpful, we suggest "The Child in the Midst," "Missionary Women and the Social Question," "In Red Man's Land" and "In Black and White."

Use many of the striking sentences of these books as mottoes on post cards to announce meetings, put them also in conspicuous places in your meeting room, and Sunday school, and change them at each meeting. Use such sentences as, "The Home is the Center of a Nation's Life," "Child Welfare is the Foundation of World Welfare," "Play is an Irresistable Method of Self Expression," and statistics on pages 72 and 165. Many of the pictures of advertisements can be used effectively in making charts.

Through Mission Study and Bible Study we can arouse our churches and make them evangels for establishing and perfecting the kingdom of God on earth.

We have the Money, People, Organization, every thing except LOVE.

Pray that God may work through you.

With cordial good wishes,

Yours sincerely,
MRS. H. R. STEELE,
Educational Secy.
MRS. A. F. GODAT,
Conf. 3rd V. P.

CENTRAL INSTITUTE, RIO.

Miss Andrew writes: We had such an interesting service on last Sunday afternoon for the deaf mutes; three were baptized and taken into the Church. The director of their department, Dr. Silvado, has studied in both the United States and Europe. They have night classes here and services on Sunday afternoons."

OUTGOING MISSIONARIES.

Many changes had to be made in the dates of departure for outgoing missionaries. They were scheduled to sail on English and Japanese vessels that were taken for war purposes. The greatest delay has been in those going to Brazil; for the only steamship line between New York and Rio is English, and the vessels have been harassed by German ships. Three of our missionaries—Misses Owings, Bule, and Edwards—who came from Korea via Europe and were there when the war broke out, reached home without serious inconvenience. Misses Rankin and Bomar, from Huchow; Miss Lester, from Soochow; Miss Holman, a music teacher for the Laura Haygood School; and Miss Elizabeth Love, sister of Dr. Harriet Love, left for China on the Siberia, September 7.

SUGGESTIONS ABOUT MISSION STUDY.

Send a mission study book to a friend. Missionary literature is a means of propaganda.

When you have finished "The Child in the Midst" separate into chapters, bind in a pretty color, stitch with silk, ornament the cover with a picture, and send it to a "shut-in."

Send ten cents to the Home Base Secretary for a package of leaflets that will be helpful in the study of "The Child in the Midst."

Send ten cents to the Home Base Secretary for a package of leaflets on mission study.

SOMETHING NEW.

At least it is to me. There lies on my desk a program for a Sunday School Revival at Kentwood, where Brother P. O. Lowrey is pastor. This "revival" began on Sunday, Sept. 27, and ran through the week closing on Sunday, Oct. 4. Services were held each night at 7:30 o'clock in the interest of the several departments of the Sunday school, closing with a Rally Day service on Oct. 4, with installation of the officers and teachers, and a consecration service led by Mr. Van Carter, all under the supervision of the pastor. This is something well worth the study of our Sunday school force. I most heartily commend the plan to our Mississippi Conference pastors. B. F. LEWIS.

Crystal Springs, Miss.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

MEETING OF CONFERENCE MISSIONARY SECRETARIES.

An important meeting of Conference missionary secretaries was held at Junaluska, N. C., on Aug. 8-9, 1914, at which representatives from a goodly number of Conferences were present, together with our General Secretaries, Doctors W. W. Pinson, E. H. Rawlings, J. M. Moore, and C. F. Reid, who presided over the meeting. The missionary secretaries who were not present have been furnished with a pretty full report of this Conference, and as some of the matters discussed are of considerable interest to pastors and presiding elders and members of our Conference Board of Missions, I take the liberty of publishing the most important items included in the report sent me by Dr. Pinson. It is stated that the whole meeting was pervaded with a contagious earnestness and determination that grew as the hours went by. There seemed to be present a spirit of hopefulness, a sense of the greatness of the hour, and the dawning of a yet greater day.

Mid-Year Meeting.

It was agreed that the mid-year meeting of each Conference board should be held as early after the session of the Annual Conference as possible, and before the presiding elders begin to hold their institutes. It should be held in connection with and the day preceding the meeting of the presiding elders with the Bishop, as provided in the new Discipline. Institutes for the several districts should be then planned, and programs outlined, so that the work may be definite and effective all the way down to the pastoral charge and the local church.

District Institutes.

Institutes should be held in the several districts as early as possible after the mid-year meeting. All the leaders of the district, including the pastors, charge and church leaders, district leader, Sunday school superintendents, presidents of Epworth Leagues, and presidents of women's missionary societies, should be present. Plans should here be laid for charge rallies, missions in the Sunday school, study classes, the distribution of literature, the practical working of "A Financial Method for Methodists," early collections, and such other work as will enable the district to carry out proportionately the plan made by the Annual Conference.

On the subject of "Intensive Cultivation," it was agreed that our methods have been too much in patches and on the surface. The kind of cultivation now demanded is that which will go to the heart of the Church and enlist all of its forces. Better have one district in a Conference thoroughly organized and enlisted than a whole Conference merely touched on the surface, or one charge brought up to a high standard than many merely slightly stirred. The example of a thorough plan and real success is of great value.

The Every-Member Canvass.

The real problem is that of reaching the rank and file. Nothing will do this effectively except the "Every-Member Canvass," which is already proving its efficiency in many places. In the discussion of this topic it was decided that each Annual Conference should select some certain month early in the Conference year, and after thorough preparation, make the "every-member canvass" during some stated week. The simultaneous canvass has the advantage of concentration and of the creation of a common, widespread interest in that one thing. It should be taken early, apart from the budget for local support. The canvass for local expenses should either precede the every-member canvass or follow later. It is deemed inexpedient to combine the two.

As to a financial aim, the first and most important is full collections, not because it is a high aim, or an eminently worthy one, but because it is the only one that appeals to about nine-tenths of our people. But for real inspiration and large effort a higher aim set by a Conference, or, a district, or a whole Church, is essential. Big things are done only where they are attempted. This is far better than isolated "specials." Furthermore, it is important to secure the co-operation of all leaders. It was agreed that in order to achieve the best results we must begin early, plan clearly, work earnestly, co-operate cheerfully, and keep everlastingly at it.

Yours fraternally,
M. M. BLACK,
Conf. Missionary Secretary.

BAKER, LA.

Dear Dr. Meek: I beg leave to make the following report of my work, since last writing the Advocate. Rev. W. E. Thomas of New Orleans, assisted me in my revival meeting in Baker, and did good preaching, which resulted in much good to the Church. .....Rev. A. J. Gearheard, of McDonoghville, assisted me in my revival at Blackwater Church, and it goes without saying that he did fine preaching and won the hearts of the people to such a degree that they want him to be their pastor next year. Brother Gearheard enjoys a cup of coffee and plenty of fried chicken just about as much as any Methodist preacher, not excepting the writer; for with the fresh taste of coffee in his mouth, and a big sermon in his heart, he would enter the pulpit and hold his hearers spellbound for a period of from 35 to 50 minutes. The meeting resulted in several conversions, 17 additions to the Church; and the Church was revived.....I left on September for Angie, La., where I assisted Rev. H. C. Murphy in a revival meeting. All things considered, we had a good meeting. There were only a few additions to the Church, but the congregations where large day and night, and I believe much good was accomplished. .....I am planning to begin my meeting at Bethel this week. My fourth quarterly conference meets at Deerford on Saturday, Oct. 10, at 11 a.m. This is my fourth year on the Baker charge, and hence I shall have to take my departure after the meeting of the Annual Conference in December. Well, I have spent four years of constant labor in this field and they have been pleasant years because I have had an intelligent and appreciative people to serve. That God may bless them all, is now, and shall be my prayer.—S. D. Howard.

WOLF RIVER MISSION, MISS. CONF.

The Wolf River Mission embraces part of Hancock and Harrison Counties and is principally a hotbed of Catholicism. This is a very large territory with hundreds of people in it. And scores and scores of old gray-headed people who never heard a Protestant preacher. There are many who cannot read or write, and are rearing families which know nothing of the Sunday School or the prayer meeting, who have not a Bible in the home and do not know anything about the blessed Christ.

If you ask them about salvation they know not about what you speak. Some years ago when we were first among this people they were very superstitious and would not listen to us because they could not understand the great mysteries of a loving Savior. But we did not give up, but kept on. When they would not come out to hear us, we went to them. We went and talked to them and now we can preach in some of their homes. We can pray in their homes and now they come out to preaching and listen with rapt attention. We may not live to see the majority of this people enjoying the religion of our Lord and Savior Jesus Christ, but the time will come if this people is properly taken care of when not only a majority will accept the religion of Christ, but a majority will be members of the Methodist Church. We have held all our meetings. On the third Sunday in June we began our meetings at Beulah. We had in this meeting one of the war horses of the Mississippi Conference to do the preaching, G. W. Huff by name. Brother Huff is a great man and a very fine preacher. Under his genuine gospel preaching, 20 were received as members into the Church. On the fourth Sunday in July we began our meeting at Whittington, Brother E. G. Gunn of Long Beach, Miss., doing the preaching for us. We had 7 additions to the Church and had some fine sermons.

On the first Sunday in August we began our meeting at Durham. Rev. R. A. Breland did all the preaching and he is certainly fine help in a revival. In this meeting 3 members were added to the Church.

On the second Sunday in September our meeting at London started, with Brother L. E. Alford of Saucier, Miss., doing the preaching. Brother Alford proved himself to be a deep student and he preached some very strong sermons. We are very thankful to other brethren for valued assistance, especially to our presiding elder, Dr. W. H. Huntley. We have up to the present had 30 additions to the Church and have baptized 48 children and 10 adults. Our collections are about half up. Brethren, pray for us and let us praise God from whom all blessings flow. L. FAYARD, P. C.

A LETTER FROM VIRGINIA.

Dear Dr. Meek: Having been in Mississippi for a long time, I am familiar with your paper and love it. We have just closed at Sperryville, Va., the greatest meeting I ever saw. Rev. Dan E. Kelly, Conference Evangelist of the Mississippi Conference, was with me and was at his best. The meeting was continued for two weeks and closed in a wave of revival glory. The whole town and community were stirred to the core. There were more reclamations and conversions than could be estimated. There were 59 additions to the Methodist Church and 13 to the Baptist Church. By the time the meeting closed, people from one end of town to the other were loving each other better and in every store and home the good work of the meeting was being discussed. The Church was stirred to new life.

One wonderful result of the meeting was that the town was wet before the revival and voted dry by a big majority in the election that took place shortly after the meeting closed. It was a grand sight to see more than fifty grown-ups coming into the Church at once. One woman was about 70 years of age.

It was a great pleasure to have Brother Kelly to conduct this great meeting for us. The Lord's hand was in it. Brother Kelly's style of evangelism is sane and safe. While absolutely loyal to his Church and true to all its doctrines, he yet is broad enough for Christians of all denominations to join with him in his efforts to spread the Master's kingdom without doing violence to the sacred mandates of conscience and without impairing their sense of church loyalty. He encourages church loyalty, but is unsparing on narrow sectarianism. He employs none of the clap-trap methods of the modern, independent and professional evangelist. With him evangelism is not a method, but a spirit. He has no prepared program but throws himself utterly upon the Holy Spirit for guidance. He believes God will come if our motives are right, and this proved true in our work here. Brother Kelly's work here has been epochal on this charge. I believe it will be easier to work now since the Lord has so graciously visited us under Brother Kelly's leadership.

A. P. WILLIAMS, Pastor.
Rappahannock Charge, Va.

EUNICE, LA.

Dear Dr. Meek: I would like very much to submit a word concerning our work. The general condition of the Eunice Circuit is good. We have had meetings at all the regular appointments. At Iota we were assisted by Rev. M. Hebert, who did good service, preaching in French for a while every night of the meeting. There is much interest shown by these people, who have been deprived of the pure gospel so long. Seven of these natives joined our Church, 5 on profession of faith and 2 by letter..... At Estherwood we were assisted by Rev. F. J. McCoy. We had a good meeting there. The church was much revived; many were reclaimed and several were converted. Ten united with the Church, 5 on profession of faith and 5 by letter.....Considering all things, we have made good headway with our new church project. The lumber is being brought on the ground about as fast as it is prepared. We hope to have this building ready by the time Conference comes around.....We have added 54 members to the church roll this year so far and the prospect for more is bright.....Later on I hope to send you as many more subscribers as I have herein enclosed. I have been reading the Advocate for nearly twenty years and at no time has it been better edited and published.—A. A. Bernard.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 42. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3060.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 15, 1914. CHAS. O. CHALMERS, Publisher

Editorial

"How can I sink with such a prop
As my Eternal God,
Who bears the earth's huge pillars up
And spreads the heavens abroad?"

* * *

The best way to teach Christianity is to live it. Nothing is so impressive as an object lesson.

* * *

The first word in the Great Commission given by the Master to his disciples, just before his ascension, is "GO." If Christians are not active and aggressive, they are not what our Lord desires them to be.

* * *

It is the first departure from one's highest conception of right that most needs to be guarded against. An eminent writer has well said: "The spirit of a man is a very delicate instrument, which, if it be distorted out of its proper course, this way or that, by prejudice or interest or double dealing on the one hand, or foolhardiness or self-confidence on the other, may never perhaps in life recover its equilibrium."

* * *

President Hadley of Yale University is quoted as having said that prayer for peace in Europe is "apt to be only the indulgence of the luxury of expressing one's emotions in public." Of course, we do not at all agree with this sweeping declaration of Dr. Hadley; but if he had limited his statement to the prayers that are being paraded in the newspapers, we should have had less fault to find with his utterance.

* * *

We notice that some editors of church papers are given to depreciating physical courage. In this they are wrong. Physical courage is a noble quality, and it need not necessarily make one pugnacious. One does not have to be a coward in order to be peaceable. We do not believe that a person afflicted with physical cowardice ever possesses a high order of moral courage. One needs both of these forms of courage to measure up to the noblest standard of manhood, and the higher may be trusted to regulate the lower. Never during his earthly career did our Lord show the slightest indication of physical fear.

* * *

A friend told us some days since of hearing a conversation among some young ladies at the dinner table. One of them remarked that a minister had preached that a person must exercise faith in Christ and be "born anew" of the Holy Spirit, or be eternally lost. Another exclaimed in superciliious tones, "Oh, what a narrow view!" She was right—it is "narrow:" but it is the view that our Lord set forth. There is little comfort for the latitudinarianism of this day in the following utterance of the God-man, made in his Sermon on the Mount: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow the way that leadeth unto life, and few there be that find it."

WORTH MORE THAN CATHEDRALS.

The press generally is weeping over the injury done the cathedral at Rheims by the German artillery. We, too, regret that the war has wrought injury to that famous edifice, but far more do we deplore the fact that human beings, made in the image of God, are being ruthlessly shot to death. The truth is, there is nothing great on earth but man, and material things have value only in relation to him. The common, ordinary people that are so much neglected and sneered at constitute the real treasures of our planet, and it is only when Governments and Churches are busy promoting their welfare that they measure up to the highest and noblest form of service. This is one of the great outstanding lessons of the incarnation and crucifixion, but alas! how difficult it is for humanity to learn it. What a tremendous significance there is in those memorable words spoken by the Master in his vivid picture of the general judgment: "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me." Upon the soul of the suffering beggar by the wayside we may accomplish a work that will endure when the proudest monuments of earth shall have crumbled into dust.

A GREAT SERMON.

The sermon preached by Bishop E. E. Hoss at the opening of our Atlanta Theological Seminary on Sunday, September 27, was a majectic and inspiring utterance. We are fond of sermonic literature and scarcely a week passes that we do not read in The Brooklyn Eagle and other papers a number of discourses by distinguished preachers; but it has been a long while since we have read a pulpit message of the beauty, strength, and sweep of this one. Bishop Hoss is not only Southern Methodism's foremost leader and most accomplished writer, but he is a pulpit star of the first magnitude, having no superior as an expositor of the Divine Word in the entire connection. We hope to be able next week to give our readers extracts of considerable length from this masterful discourse, but at present we can only reproduce a single brief quotation from it, which shows how radiantly optimistic this really great minister of Jesus Christ is, notwithstanding the storm and stress of the fierce battle through which he has recently passed. The quotation is as follows:

"The opportunities for service belong to every age and every station in life. No time is so poor or so unheroic as to be without them. In this first quarter of the twentieth century they abound more than ever before. It is grander to be living in the America of to-day than in the Athens of Pericles, or in the Rome of Caesar Augustus, or in the England of Queen Elizabeth. The ends of the world upon which we are come are not stale or commonplace. Chivalry is not dead, saintsbip is not a mere memory of bygone ages. There are men and women around us through whose lives there gleam and glow, like lines of light and fire, the energy of Christ's self-sacrificing love. The honest laborer that goes forth to his daily tasks, taking his cold dinner in a tin pail and thinking gently of the wife and children behind him, is more of a true knight than any mail-clad freebooter that ever rode a foray or set his lance in rest against an enemy; and the sweet and patient mother that carries with unwavering fidelity the incessant burden of her household cares is more of a saint than any dreamy nun that ever sought refuge from the world in the seclusion of convent walls. The great days are not gone; the great days are here; and greater days are coming on."

A SUGGESTIVE STATEMENT.

In his admirable little book, entitled "Culture and Religion," which embraces a series of lectures delivered to the students of the institution with which he was connected, Principal J. E. Shairp, of Scotland, says: "The devout spirit is not fed by purely intellectual processes—sometimes it is even frustrated by them. The hard brain work and the seclusion of the student tend, if uncounteracted, to dry up the springs alike of the human sympathies and the heavenward emotions. It was a saying of Dr. Arnold, certainly no disparager of intellect, that no student could continue long in a healthy religious State unless his heart was kept tender by mingling with children, or by frequent intercourse with the poor and suffering."

This statement is well worth careful consideration by the instructors in our theological seminaries, as well as by pastors engaged in the active work of the ministry. In the training of young ministers, the practical side of their education ought as much as possible to be carried along with the theoretical, as is done in equipping medical students for their life-work. The isolation of culture and the chasm that it so often develops between the polished preacher and the masses of the people whom they are called to serve need to be carefully guarded against.

Ministers in charge of pastorates also should recognize the fact that living in close contact with their parishioners will strengthen them and add largely to their efficiency as spiritual shepherds. To be sure, they should be earnest students of books and mentally alert to keep abreast of current thought, but they should not neglect the living volume of human nature spread out before them. A pastor is expected to be the religious leader of his people, and, as is well known, he who would lead men must understand them and keep in touch with them. "The voice of a stranger they will not follow," no matter how deeply, in the seclusion of his study, he may have quaffed of the "Pierian spring."

The Methodist Episcopal Church, South, is operating in 28 cities, having a population of more than 50,000, and an aggregate population of 5,228,554. In the States known as the South there are 40 cities with more than 25,000 people, which together have a population of 3,570,770. Though ours is chiefly a rural Church, we have work in enough large municipalities to bring us face to face with the city problems of this day.

THE MAN WHO LONGED TO LEAD.

By S. E. Kiser.

There was a man who prayed
For wisdom that he might
Sway men from sinful ways
And lead them into light.
Each night he knelt and asked the Lord
To let him guide the sinful horde.
And every day he rose again
To idly drift along.
One of the many common men
Who form the common throng.

Year after year he prayed
For worldly strength to lead:
Year after year the Lord
He worshiped failed to heed:
His prayer for leadership and light
He rattled off by rote each night.
And in the morning rose again
To merely drift along.
One of the many common men
Who form the common throng.

One day the man who longed
To lead in men's affairs
Resolved that he would add
Hard work unto his prayers:
By day he strove with all his might,
He knelt and prayed for help at night.
And God gave ear and aid, for then
He ceased to drift along
A cipher with his fellow men,
But came to lead the throng.

VIRILE WORKERS NEEDED.

In every age God has worked with men of force. It is true that he may welcome weaklings into his kingdom, but it is only that he may thereafter make them strong to do his will. Christianity spells not effeminacy, but efficiency. When some one expressed surprise at the energy and initiative displayed by a certain servant of God, the latter explained his course by saying: "When I became converted, I put off the old man; but I did not put on the old woman!" To be a Christian is not to be coddled, petted, or exempted, but to be challenged, demanded, mobilized with others for service. Christianity is not a lullaby or a sleeping potion, but a bugle call summoning to attack and advance.—Zion's Herald.

THE GOOD WE DO.

Rev. William Thomas M'Elroy, D.D.

The privilege of doing good to others is one of the highest privileges given to mankind. A man may accumulate a fortune and make himself a power in the world without helping another in the smallest degree. A woman may by dint of her learning or her ability accomplish something great as the world sees greatness, and yet never help one soul towards heaven, or even towards happiness in life. It is not unusual for the world to call such as these successes. But that person who, whether he accomplished anything that the world may hear of or not, is daily sacrificing himself, is daily doing some little thing to help another, is as he goes through life scattering deeds of kindness and words of cheer on those with whom he comes in contact, is a greater success than either of them.

Sometime ago at the funeral of a poor but well-known and widely-beloved woman of a little town in the Middle West a famous financier who had his country home in the town spoke these words: "If I with all my money and power had done one-tenth the good in the world that little woman has done, death would have none of the terrors for me that it now has."

The little woman all her life had had to struggle to "make ends meet." And yet there was hardly a person in the whole town who did not have some reason to be thankful for her life. Wherever there had been sickness her help had been freely and gladly given. Wherever there had been dire poverty she had given sympathy, and oftentimes more of her slender material means than she was able to give. Wherever there had been sorrow she had come to comfort and console. Truly, as nearly as frail humanity can do so, she had followed "in His steps." Such lives are indeed indispensable blessings to the world.

There are so many ways of doing good, and so much of happiness and comfort to be secured from the knowledge that we have helped another, that it is surprising that more of us do not seek to lead lives of helpfulness and encouragement. We may not be able to give money; some of us are not able even to give much of our time and strength; but who is there who can not speak a kindly word to some one who needs just that word, or smile for new encouragement and new inspiration in life's journey?

I suppose no man was ever busier all his life long than was the late Rev. Dr. J. R. Miller, who was beloved by so many thousands in all parts of the world. Besides his arduous labors as an active pastor and as editor-in-chief of the periodical publications of a large publishing house, he produced during his life nearly half a hundred books, many of which must have required much study and toil. But his biographer, Doctor Faris, tells us that in spite of all this great demand upon his time and strength, during the later years of his life no day ever passed during which he did not write a letter to some one whom he thought needed a message—a letter of sympathy, or love, or inspiration, or congratulation, or encouragement, or hope, or concern for the recipient's spiritual welfare.

It is related that during a Torrey-Alexander meeting in Philadelphia in 1906 some one spoke of Doctor Miller's letters. At once Mr. Alexander asked how many in the audience had received letters from Doctor Miller. "One might have expected," says Doctor Faris, "a scattering show of hands here and there * * * but hundreds of hands were raised in silent but eloquent tribute to a man who, although extremely busy, always found time to share the burdens of others."

Doctor Miller's life is an eminent example of what one person can accomplish, not only in the line of letter-writing, but also in many other directions. His motto was "Jesus and I are friends," and his motto was borne out by his life in a most beautiful manner. It is not probable that we all can be so eminently successful in living the helpful life as Doctor Miller was, but if we adopt such a motto as his and endeavor to live in accord with it, most of us will do far more good than we are doing now.

Many of us who call ourselves Christians would do well to review our lives, to find out whether or not we are after all Christians in the true sense of the word. The record of Christ's life is that "he went about doing good." A Christian is essentially a follower of Christ. And if it can not be said of us that we go about doing good, we can well question our devotion to our divine Leader. It has been well written that "they best serve God who serve their fellow man;" for unless the love of God is in our hearts, it is not likely that we will have much love for our fellow man. Certainly in such case we will not love him enough to sacrifice our own interests and our own ambitions for his benefit.—Pittsburgh Christian Advocate.

A FALSE DOCTRINE EXPLODED.

By Bishop E. E. Hoss.

It has been assumed in many quarters, as if it were a thing beyond dispute, that the ideal arrangement for the management of schools and colleges, especially Church schools and colleges, is through a self-perpetuating board of trust. In the early days of the Vanderbilt controversy the constant cry of the trustees and their defenders was: "Of course the university belongs to the Church, but the administration of its affairs is and must be in the hands of a self-perpetuating board in order to secure consistency and continuity of policy." That was considered a sound plea by many good persons who did not know that when the issue should come to actual adjudication the trustees would deny the ownership of the Church, and that the Supreme Court, to use the language of Chancellor Kirkland, would "go out of its way" to sustain the denial.

But I wish to say that the doctrine of self-perpetuation in any form is un-American, undemocratic, and vicious.—It rests upon the false belief that a little knot of people have more sense and more honesty than the whole body of the people. There was a time when such a doctrine could be made to pass muster, but that time has gone. More and more the citizens of this country are going to take their own affairs into their own hands. They will still continue to do this largely through their representatives, but they will determine for themselves who their representatives shall be.

There are scores of great universities in the country. Is there one of them that is under the control of a self-perpetuating board? Is there a single State that would tolerate such an arrangement for a single year? I should say not. And what reason is there why the Churches that own colleges should not also assert and exercise the right to some voice concerning them? The people, of course, will at times say and do foolish things in educational matters, but trustees are simply people. They are not always great people nor even educated people. Once in a while they are selected, as it were by accident. Once in a while they are chosen with the hope that they will open their plethoric pocketbooks—a hope that is occasionally doomed to disappointment. On the whole, they do not average up much higher than the communities from which they are taken. Their claim of exemption from fair criticism and of the right to say who shall be their successors is without warrant of reason.

How would it do to have a self-perpetuating Board of Missions in the Church? or a self-perpetuating Board of Church Extension? or a self-perpetuating Book Committee? or, mirabile dictu, a self-perpetuating College of Bishops? I trust that the ultra-democratic brethren who believe that Bishops are at best a nuisance to be endured will not take a panic at the suggestion which I have just thrown out. The Bishops, as a whole, perhaps know the Church better than anybody else does. They know the young men who seem to be of episcopal dimensions. Why should not they be empowered to use their knowledge? Simply because the proposition carries such silly possibilities in it that, if it were seriously brought forward, it would be laughed down or hooted down.

But a self-perpetuating College of Bishops is at bottom not a whit more unreasonable than a self-perpetuating board of trustees for a Methodist college or university.

N. B.—To commend myself to the good will of the present occupant of the tripod, I append the further suggestion that many reasons might be found for bestowing on him the power to name the man who shall come after him. Why not? Yes, why not?—Nashville Christian Advocate.

LOVE AMONG MINISTERS.

By Rev. C. B. Powell.

Brotherly love is a constant theme of the pulpit, as it is of the Word of God. The hearers are repeatedly admonished concerning the evils of hatred or coldness among church members, and urged to settle all differences for the sake of Christ and his cause. Nor, perhaps, can too much be said in behalf of this chief of Christian graces, for without it all piety is pretense, all religion but a form. Love is the cement that binds together the living stones in the temple of God—the secret grip that proves the believer's admission into the sacred brotherhood, the mark by which the good Shepherd may distinguish his own flock.

It has been well said, that the religion which fancies that it loves God, when it never evinces

love to its brother, is not piety, but a mildewed theology with a worm in the heart. It has been better said: "He that saith he is in the light, and hateth his brother, is in the darkness even until new."

So essential is this grace that we risk nothing in attributing all trouble in Churches to its lack, for, like the personification of love among the ancients, Christian charity is blind. It cannot see a brother's faults, hence has no occasion to quarrel with him.

So great a truth as this, very properly demands a large portion of the minister's preaching, but it is equally important that it should claim his practice. We are ensamples to the flock and should not only point, but lead the way to heaven. No one has a right to expect us to be perfect, for there is as much human nature in the pulpit as in the pew, but every one is justified in expecting us to make most strenuous efforts to bring under our bodies, lest we who have preached to others ourselves be castaways. Indeed, it was without doubt on this account that the Apostle forbids the introduction of a novice into the ministry, rightly judging that a developed Christian character was essential to the exemplariness of this high calling.

We can easily imagine some one reading these lines, and asking with wonder, can it be that Christ's ministering servants are lacking in love for one another? We cannot say that they are, certainly not more so than private Christians. Indeed, the general result of our own experience enables us to say that there is no class of Christians who exhibit a greater sympathy in one another's interest than the ministry.

When afflictions have poured upon us like a flood, they have hastened to our side and strengthened us for the struggle. When prosperity, when other causes of joy have sent new light into our household, none have surpassed our ministerial brethren in warmth and frequency of congratulations. Nevertheless, many ministers are to some extent careless of the duty to manifest this sublime regard for each other. This fault is often manifested when speaking of others' abilities. The preacher's mental habits necessarily make him critical. Accustomed to scan closely his own productions lest he present untempered mortar, he naturally regards with similar scrutiny the productions of others.

In many cases this habit is so strongly fixed that it prevents one minister from enjoying another's sermon. While the uncritical audience is swept along by a torrent of eloquence, the unfortunate clerical hearer is stranded upon some theological or rhetorical flaw, that like a mountain boulder has rolled down into the stream. These criticisms find voice when brethren get together. If it were confined to those present, who could defend themselves, it would not cause so much injury; but too often the victim is absent, and the tongue of criticism glides off insensibly into words of ridicule. Thus, while criticism works itself into unnatural activity, brotherly love grows torpid and benumbed. This should never be the case; on the contrary, brotherly love should continue to grow until it could be said of us that we are one in Christ.

There is perhaps no more common rock on which a preacher's love for his brother is wrecked then that from which he must regard the ability and work of a predecessor or successor in his pastorate. Whether he look forward or backward, he needs great grace to enable him to speak kindly and justly of those who have occupied the same pulpit that he holds, and have been the objects of the affection and admiration which he prizes. Perhaps few of us can speak with the same humility and love that John the Baptist showed toward Christ in the declaration: "He must increase, but I must decrease."

Nothing is more difficult for a retiring pastor, whose affections have been closely intertwined around the members of his flock, to give place gracefully and kindly to another and perhaps a stranger. Nothing but a large supply of fraternal love can dissolve these unlovely elements. Let love then be the ruling principle.

Melville, La.

CONCERNING NATIONAL CONSTITUTIONAL PROHIBITION.

Mr. Editor: We believe that you and the readers of your paper may be desirous of learning the situation to-day regarding the Sheppard-Hobson National Constitutional Prohibition Amendment. This will give you briefly the facts as we are able to learn them.

About three months have elapsed since the effort was made by the liquor representatives to force immediate consideration and vote. The attitude we took at that time, that of readiness for the vote if by extraordinary process its immediate consideration was forced but refraining from ourselves forcing the issue at a time when we believed it unwise to pursue this course, seems to be justified.

We have discussed the matter with many friends in Congress, among them a number of the most influential members in both political parties, and without a single exception the verdict has been that the temperance forces are stronger to-day because of our attitude three months ago. The belief is expressed by all those with whom we have talked, and who have kept in touch with affairs in Congress, that the vote will be very materially increased and that we are in a very much better tactical position because of the course that has been pursued. Several specific instances have been cited us of men who were lukewarm but are now openly advocating this prohibition resolution and who have been won over by what they concede the judicial and fair tactics of the temperance forces.

We have reason to believe that the resolution will be voted on in the early days of the next session and are encouraged to hope for a vote considerably augmented. In a short while we shall suggest to the Churches and moral forces of the country a plan of campaign for advancing the cause which we trust they will be willing to adopt.

Cordially yours,

EDWIN C. DINWIDDIE,
Legislative Superintendent.

FROM WEST END—OKLAHOMA.

I deem that a note to my brethren in the old State will not be amiss. Many things have passed among you of great interest to me. Quite a few of my dear friends have gone to their reward since you saw anything from me. Sister Shipman, that choice spirit from the preacher's home, being one of the saddest bereavements of them all. Words do not seem extravagant or fulsome when portraying the life-work of such souls. God bless the family and make them all the stronger in faith and work! K. M. Harrison, the young preacher's friend, left an aroma as of sweet ointment poured forth. And there are others, too numerous and tender, for a short note.

I rejoice in the occasional note from that old war-horse, the beloved colporter, Brother Bachman. I am persuaded, dear brother, that a rich reward awaits your coming, but pray that you may still live long to cheer the souls of the tried as you often have mine. The young men of the old Conference are now the strong guard: Meek, Countiss, Spragins, Tucker, Jaco, Steve Brown and the rest. God bless you, boys, and keep you faithful "as all our fathers were!" The work is in safe hands and will bide the tests that "wars and rumors of wars" shall provoke.

We, out here, are subject to like trials. West Oklahoma has the stuff for the market this year, and would float on high tide if the depression in price could be avoided. As things are, it will be somewhat problematic. The greater the demand, however, the greater usually the heroic effort. And so we hope to rise with the responsibility and make good at the reckoning in November. We have one of the Old Guard to preside over us here, to our great delight—Bishop Murrah, a name, like that of Galloway, to conjure with in Mississippi. How we all loved him there! And, how we shall all learn to trust him in the episcopacy is patent. He was with us a few hours lately helping to thrash out our educational problems. Great patience and sanity characterized his deliberations among us then, which augurs success for all our affairs through his presidency. We are gathering a band of "stickers" in this Conference, a thing much needed for the profitable working out of the issues before us. Hitherto, we have had many "claim jumpers" in our ministerial force, who came to try us and see if the ground was softer here than elsewhere. Most of these have found that a fall here felt about the same as where they haled from and have flown. This policy can never accomplish much for the Kingdom. Every year we were blessed with a new lot. Next year some other new field would be similiarly blessed with them. Many of these have to my knowing found bottom and stopped.

The new ratings and rulings of the Commission on Education will enable us to operate and grade our Methodist schools in Oklahoma and give them a real and proper standing in the educational world. Have you read it? That was great work they did at Junaluska.

The Advocate comes as a most welcome guest to our table every week. The editorial work is superb. The standard of excellence compares favorably with our other church periodicals. Come to Oklahoma again, Mr. Editor.

Sayre, Oklahoma. W. L. ANDERSON.

TO THE SUNDAY SCHOOLS OF MISSISSIPPI.

Sunday, Novemher 8, 1914, has been designated by the Sunday School leaders of the world as Sunday School Temperance Day. It ought to be made to count for much in every Sunday school in Mississippi. Surely all Christian people can unite heartily on the temperance and prohibition movement against this common enemy of humanity. If this day should be heartily and intelligently observed by our Sunday schools generally throughout the State, the results would show large gains for righteousness.

1. The day could be made in a real sense educative and inspirational to our Sunday schools.

2. The aggregate of money raised would be a great help in driving "blind tigers" from the State, and thus opening the way for the maintenance of better order generally and for a larger attendance and better work in our Sunday schools.

3. Many young persons would be impressed in a way that might fix their feet in the path of soberness and usefulness.

The Anti-Saloon League earnestly begs the cooperation of every pastor and Sunday school superintendent and all the members of the Sunday schools in this necessary work.

The League would suggest that all pastors and Sunday school superintendents who see this article, read it to their Sunday schools and urge the observance of temperance day and the taking of a collection for the League. There is much work the League could do in the way of driving out "blind tigers" and in general law enforcement, if it only had the funds.

The League has accomplished a great work in Mississippi. Even during my administration, since May 1, it has been instrumental in the conviction of 97 "blind tiger keepers," all of whom were fined and many of whom were sent to jail. The substance of this article in the form of a letter will be mailed to every pastor of all denominations in the State, with the request that temperance day be utilized to the best advantage possible in the interest of the League.

Let all remittances be made to the Anti-Saloon League, Jackson, Miss. Fraternally,

T. J. BAILEY,
Supt. of the Miss. Anti-Saloon League.

The Louisiana Educational Campaign

LOUISIANA CONFERENCE EDUCATIONAL MEETING.

An educational conference consisting of presiding elders, members of the Conference Board of Education, college trustees, and other friends of education in the Louisiana Conference, met in Alexandria, La., on Tuesday evening, Oct 6, in response to a call made by Rev. Paul M. Brown, chairman of the Board of Education.

The object of the meeting was to consider in advance of the Annual Conference, in December, our educational outlook, the difficulties to be met, and our program of action for the future.

The meeting was characterized by a spirit of determination to press to a successful conclusion the campaign which has been begun.

After an earnest discussion of various points involved, the conference voted the following recommendations:

First—It shall be the settled policy of the Annual Conference to maintain Centenary College as an institution of full college grade, with authority to confer degrees in accordance with our past history, our contract with Shreveport, and the terms of our deed, and that the Conference, as early as possible, shall raise the money necessary to comply with the conditions prescribed by our Commission on Education as necessary to classification as such.

Second—We indorse the plan of our Conference Secretary to raise the sum of $150,000 within a period of five years; and recommend that the Board plan to give fresh impetus to the movement, by having a great rally in behalf of the cause during the approaching Conference in Shreveport, at which time a five-year campaign shall be launched having right of way in the Conference.

Third—In furtherance of this movement, we recommend that if possible a man shall be continued in the field to direct the plan of this campaign.

That the Bishop be requested to appoint district secretaries of education on nomination of the Conference Board, whose duty shall be to collcit funds in such territory as may be assigned them.

That it shall be the duty of the presiding elders to co-operate in this movement in every possible way, and in particular by furnishing the secretary as early after Conference as possible, and from time to time thereafter, names of persons who may be canvassed for contributions.

Fourth—For the vital interests of our educational institutions, we recommend that the nomination committee give special consideration to the selection of the new Conference Board of Education.

Fifth—Resolved, That we express our appreciation of the appropriation made by the General Board for Mansfield College, and at the same time recommend that said General Board be urged to acquaint themselves with the difficult educational prohlems in Louisiana, and co-operate in every way possible.

Sixth—Whereas an offer of $30,000 on the annuity plan has been offered to Centenary College by a citizen of Shreveport for the erection of a building, we recommend that the Trustees give careful consideration to the terms of said offer, and provide, if possible, for its acceptance.

Seventh—We urge the presiding elders and preachers in charge, in view of most urgent necessity, to make special efforts to secure the educational collections in full the present Conference year.

Eight—We recommend that the Conference instruct the Editor of the Minutes to provide a column in the Annual Minutes for an Education Special and also instruct the preachers to make separate reports of same.

Ninth—Resolved, That a copy of the above action be furnished to the New Orleans Christian Advocate and the General Secretary of the Board of Education.

R. H. WYNN.
W. H. COLEMAN.
JOHN F. FOSTER.

The following ministers and laymen were in attendance upon the meeting referred to above: Revs. J. M. Henry and H. W. Jamison of New Orleans; Revs. Paul M. Brown, R. H. Wynn, W. H. Coleman, of Shreveport; Revs. W. W. Drake and H. W. Bowman, Baton Rouge; Revs. C. C. Miller, Wm. Schuhle, Monroe; Rev. W. D. Kleinschmidt, Jena; Rev. John F. Foster, Amite; Rev. Briscoe Carter, Ruston; Rev. A. S. J. Neill, Lecompte; Revs. H. W. May, G. E. Cameron, Alexandria; Rev. B. H. Sheppard, Oakdale; Rev. H. N. Brown, Lake Arthur; Rev. J. [illegible] Hoifpauir, Rayne; H. H. White, C. W. Ward, T. W. Hollomon, Alexandria; W. S. Holmes, Baton Rouge; R. E. Bobbitt, Mansfield.

THE CAMPAIGN BEGUN.

By the Editor.

In accordance with the announcement made in the Advocate last week, the Louisiana educational campaign was begun in New Orleans last Sunday. The theme of Christian education was discussed in all our pulpits in the city both at the morning and evening hours, and an effort was made to interest the people in this important movement. The speakers from a distance who took part in the exercises of the occasion were Dr. R. H. Wynn, President of Centenary College; Rev. Paul M. Brown, the Secretary of Education of the Louisiana Conference; Dr. A. F. Watkins, President of Millsaps College; and Rev. W. A. Smart and Dr. Shelton, of the Atlanta Theological School. There was also a general exchange of pulpits among the resident pastors, so that practically every congregation had a new preacher for the day. In the afternoon an informal conference concerning the educational campaign, to which all our pastors and church officials in the city were invited, was held at the First Methodist Church. It was fairly well attended and was presided over by Rev. Paul M. Brown. Brief talks were made by Dr. R. H. Wynn, Dr. A. F. Watkins, Rev. W. A. Smart, Dr. Shelton, Dr. J. M. Henry, and the Editor of the Advocate.

It is impossible at present to state definitely what were the results of the services held last Sunday. The day was exceedingly inclement and the rain was pouring down at the hour for the morning worship, and on this account the congregations who heard the speakers were very small. In other words, the great body of the Methodist people of New Orleans were not reached with the stirring messages that were presented. Those who heard them, however, were impressd and interested, and we feel that much good was accomplished for this great cause. We take it that the efforts of last Sunday will be followed up with further work, and that all our people in the city will be given an opportunity to lend a helping hand to Centenary and Mansfield Colleges.

Our educational leaders in Louisiana have announced that this is but the beginning of a campaign to strengthen our institutions of learning that will be carried to every part of the State. We are publishing on this page a series of resolutions adopted at the meeting of the Conference Board of Education, the presiding elders, and other persons interested which was held in Alexandria last week, and we hope that they will be given a careful reading by every Louisiana Methodist. The truth is, we are face to face with a grave crisis in our educational work, and something must be done to retrieve the situation, and that speedily. To stand still under existing conditions means disaster. No severer blow could be struck our Church in this State than the closing of the doors of Centenary College; every phase of our work would thereby be appreciably weakened. Such a calamity must be averted, as it certainly can be, if all our pastors and people will lend to this campaign the full measure of assistance of which they are capable. Do not wait to be approached and asked for a subscription to this cause; but sit down at once and write Dr. Wynn or Brother Brown what you will give. You can arrange your pledge so as to pay so much a year for five years, but you should contribute all that you can in cash this fall.

Here is an opportunity for some large-hearted man of means to immortalize himself by placing Centenary College on a sure footing, and take his place in Methodist history, along with the Dukes, and Major Millsaps, and Mr. Asa Candler, as one of the Church's great educational benefactors. Is there not such an one somewhere in Louisiana? May the Holy Spirit lay this urgent call of the Church upon the hearts of our people who have money and move them to come to the rescue in this critical hour. How funds thus invested would bless the coming generations, and what a far-reaching influence in strengthening the Master's cause they would exert in the unfolding future! But let small givers also do their part; not less welcome will be their offerings, which should come re-enforced by their prayers. The appeal is to every man, every woman, and every child to do the utmost possible in this time of critical need. To give relief to Centenary College is at present our most imperative duty, and to fail in this undertaking would be to us a deep and lasting reproach.

"LIVING EPISTLES."

The work of winning men for Christ admits of various methods. The preaching of the Gospel is pre-eminent in its appeal. All the institutional, educational and entertaining features of modern church work have as their ultimate aim the bringing of souls into the kingdom. But the power of consecrated personality figures more largely in converting men than we sometimes are aware. The work of exposition requires intellectual powers and gifts of eloquence. But even this conspicuous form of Christian service receives its quality from the spiritual character of the preacher. The power of love in the work of Christ needs to be continually emphasized. The world needs the instruction and inspiration of genuine Christian example. Teaching by example is a most effective form of Christian witness. Many profit by being told what the Christian life is, and what a mighty Savior we have in Christ; but far larger numbers are influenced by being shown. A radiant life, shining for Christ in the every-day conduct, is a regenerating power of the highest order. Jesus lifted men by the kind of a life he lived. So may we follow in his train, leading men to him by revealing in life and character what he has done for us.—Christian Intelligencer.

AUTOBIOGRAPHY OF REV. H. P. LEWIS, Sr., OF THE MISSISSIPPI CONFERENCE.

Only a few copies left. You have been planning to get one, so you had better hurry before all are gone. There is no certain promise of a second edition. Write to-day to Rev. H. P. Lewis, Jackson, Miss., and secure a copy at 25 cents.

Church News

In 1886 there were 5299 Methodists in Switzerland and 8846 in Germany, a total of 14,155. In 1913 this number had grown to 38,083, a gain of 250 per cent in 27 years.

* * *

Bishop W. B. Murrah laid the corner-stone of our new $35,000 church at Ripley, Tenn., on Sept. 17. The Ripley Enterprise states that the Bishop's address on that interesting occasion was exceptionally fine.

* * *

The Northwestern Christian Advocate says that six branches of the Chicago Young Men's Christian Association have adopted a regulation forbidding the use of tobacco in the rooms of the dormitories maintained by them. The Sears-Roebuck branch of the Association has had such a rule in force for some time.

* * *

Dr. W. N. Ainsworth, of Macon, Ga., the fraternal messenger from the M. E. Church, South, to the General Conference of Canadian Methodism, delivered his message to that body on September 29. It was a comprehensive and able utterance. Dr. Ainsworth also preached before the General Conference on Sunday, October 4.

* * *

After having no intercollegiate football for ten years, Wofford College, of which Dr. H. N. Snyder is president, has fallen from grace and gone back to it. Trinity, the leading college in Southern Methodism, does not allow intercollegiate football games and Dr. Few, its official head, states that its present attendance is the largest in the history of the institution.

* * *

A meeting of the Negroes of the Methodist Episcopal Church will be held in Nashville, Tenn., Oct. 22, 23, for the purpose of discussing the proposed unification of American Methodism. It will be remembered that the plan that the M. E. Church, South, has submitted for consideration provides for four General Conferences, into one of which shall be gathered all the colored Methodists in the Churches uniting, with a sort of Federal Council over these General Conferences.

* * *

While holding the German Mission Conference, which met in San Antonio, Texas, on Oct. 1, Bishop R. G. Waterhouse was the guest of Bishop E. D. Mouzon. Both of these Chief Pastors are greatly interested in our work in the Far West, and we learn from The Pacific Methodist Advocate that Bishop Mouzon has already won the soubriquet of "Western" Mouzon. By the way, we hope that Editor Vaughan will keep the brother who wrote that article writing for his paper, since his style is so unique.

* * *

The following are some of the largest Sunday schools of the Methodist Episcopal Church, with the number of pupils enrolled: Brazil, Indiana, 4206; Bushwick Avenue Church, Brooklyn, 3721; First Church, Los Angeles, 3641; Decatur, Ill., 2200. That denomination has 16 Sunday schools with over 1700 pupils, and 41 with over 1400. From the foregoing it will be seen that the Sunday school of the First M. E. Church, South, of Shreveport, La., which has an enrollment of between 1500 and 2000, is really entitled to a place among the greatest Sunday schools in the United States.

* * *

Dr. S. A. Steel, pastor of the Washington Street M. E. Church, South, of Columbia, S. C., has recently celebrated his 65th birthday. In referring to this interesting event, the Doctor says: "I am sixty-five, and sound as a dollar and feeling like a Kentucky thoroughbred; but with lots more sense than I had thirty years ago." There are many who would like to see Dr. Steel, who is easily Southern Methodism's most brilliant orator, commissioned to range through the eastern part of the connection in the interest of the endowment fund of our new Atlanta University. One could well afford to go many miles to hear him on the great theme of "Christian Education."

* * *

Dr. T. C. Schuler has resigned as Editor of the Midland Methodist, giving as his reason that the editor of a religious journal of such importance ought to be in the office in order to do justice to the Church and himself. He does not think that a pastor-editor can rightly meet the responsibilities of such a position. We fully agree with Dr. Schuler. Brother Patton, the Publisher of the Midland Methodist, is far away from the facts when he states that there is no Conference organ in Southern Methodism that has all the time of its editor and supports him, except the Texas Advocate.

* * *

The New York Christian Advocate of October 1 contained an interesting article from the pen of Dr. H. M. DuBose, of Atlanta, Ga., entitled "Methodist Restoration." In his discussion of the proposed unification of American Methodism, Dr. DuBose, among other things, says: "To cast all American Methodism into one body, and then sub-divide it into four jurisdictional quadrennial Conferences is only to multiply the difficulties which now exist. Frankly, I cannot see why if union be possible on any basis, it is not possible on the basis of the old Methodist Episcopal Church in America, with one General Conference and a connection of Annual Conferences standing upon an equal footing."

Secular News and Comment

The estate of the famous editor, Joseph Pulitzer, who owned The New York World and The St. Louis Post Dispatch, has been estimated to be worth approximately $20,000,000.

* * *

At Pine Bluff, Ark., a Southern Women's Cotton Club has been organized, the members pledging themselves to wear and use cotton goods as far as possible. Our Southern women are always ready to help in the time of need.

* * *

Dr. Richard Derby and his wife, who was Miss Ethel Roosevelt, have gone to Paris to aid in caring for the war's victims. During their absence their 6-months old baby, Richard, Jr., will be left with the family of the ex-President.

* * *

Through the influence of Correction Commissioner Katherine B. Davis, the prisoners on Blackwell's Island, New York, have discarded striped uniforms, which for years have been the prison badge. Mrs. Davis believes the prisoners will be better men if not branded with stripes.

* * *

The Outlook says: "Studies made at the Royal Observatory at Greenwich, England, as to the number of stars indicate that they aggregate some 1,600,000,000, though of these only 3000 or 4000 are visible to the average eye. The total number is greatly in excess of former estimates."

* * *

Postmaster-General Burleson has announced that he will reduce letter postage to the countries of South America from five to two cents, the same that it is to Great Britain, Canada, Cuba, and Mexico. The mail rate on packages will also be made much lower than that which is now in force.

* * *

There are now ten prohibition States, as follows: Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, Virginia, and West Virginia. Kentucky is about to join this splendid group, 107 out 120 counties in that commonwealth having outlawed the saloon.

* * *

The New York World says: "Next Christmas, it is estimated, there will be 1,000,000 orphans in Europe because of the war, and European militarism would hold that the best use for them would be to rear them and train them for more human slaughter when they are old enough to do their glorious part."

* * *

In an abandoned school yard in the West Side ghetto of Chicago a municipal market has just been opened and is being well patronized. Cabbage sold at 2 cents, loose grapes at 5 cents, tomatoes at 2 cents, and noodles at 6 cents a pound; radishes sold at 3 cents and lettuce at 5 cents a bunch. Clothing is also being sold at the municipal market.

* * *

Is is stated that the British and French Governments have ordered the purchase of 60,000 horses, which are being bought in Missouri, Kansas, Oklahoma, Kentucky, and Texas. It is expected that the shipment of these animals will be principally made from New Orleans, Mobile, and Galveston. These purchases will likely advance considerably the prices of horses and mules in the United States.

* * *

The Hon. W. J. Bryan is leading in a movement to have the United States Government to acquire the ownership of Monticello (in Albermarle County, Virginia), the estate of Thomas Jefferson, which for forty-six years was his home, and where he and his wife and two daughters are buried. This property, which overlooks the University of Virginia, has been kept practically as the great statesman left it, and is valued at $1,000,000; but Congressman Jefferson Levy, the present owner, has offered it to the Government for half that sum. He once refused an offer of $750,000 for it, which was made by the State of Virginia.

* * *

Prominent London women under the leadership of the Countess of Shaftesbury; Lady Scott, widow of the late Captain R. F. Scott, the British Antartic explorer; Lady Jellicoe, wife of the commander of the home fleet; Lady Byron, and Mrs. Reginald McKenna, wife of the home secretary, have organized the "War Babies' and Mothers' League." The new organization will aid not only the wives of soldiers, but women whose immediate future may have been dependent upon some man called to the colors. A day nursery will be provided and assistance will be rendered, regardless of class and creed, to the wife, baby or dependent of any man serving in the army or navy.

TREASURER'S STATEMENT.

The following is the Report of the Treasurer of the Mississippi Conference Board of Missions for the quarter ending October 5, 1914:

	For. Mis.	Home Mis.
Brookhaven District—		
Topisaw	$15.00	$10.00
Magnolia	15.00	.....
Centenary, McComb	60.00	42.25
Adams	5.00	.....
Wesson	18.00	18.00
Brookhaven	75.00	75.00
Buford	10.00	10.00
Scotland	8.00	8.00
Crystal Springs	....	50.00
Meadville	....	10.00
Bayou Pierre	....	6.00
Fernwood	....	10.00
Monticello	....	17.00
Total	$206.00	$256.25
Hattiesburg District—		
Broad Street	$16.22	$13.65
Main Street	35.00	.....
Collins	22.48	3.12
Seminary	10.00	10.00
Leaksville	19.00	20.93
Purvis	30.50	65.00
Williamsburg	6.05	13.95
Heidelberg	10.00	10.00
New Augusta	5.00	5.75
Oloh	2.50	2.50
Lucedale	20.00	25.00
Richton	7.50	7.50
Eucutta	....	5.00
Green County Mission	....	6.50
Estabutchie	....	4.10
Magee	....	5.00
Total	$184.25	$198.00
Jackson District—		
Edwards	$ 3.00	$ 3.00
Fannin	5.00	10.00
Rankin Street	8.50	.....
Flora	10.00	5.00
Millsaps Memorial	....	15.00
Lintonia	....	5.00
Eden	....	5.00
Total	$ 26.50	$ 43.00
Meridian District—		
South Side	$20.00	$20.00
Bucatunna	20.00	20.00
Waynesboro Circuit	....	9.00
Total	$ 40.00	$ 49.00
Newton District—		
Morton & Pelt	$ 40.00	$ 35.00
Fourteenth Avenue	10.00	10.00
Philadelphia	12.85	12.90
Shiloh	....	5.00
Total	$ 62.85	$ 62.90
Port Gibson District—		
Port Gibson	$ 20.00	.....
Crawford Street	40.00	.....
Liberty	10.00	$ 15.00
Woodville	13.00	.....
Pearl Street	2.00	2.00
Nebo	5.00	5.00
Gibson Memorial	....	25.00
Centerville	....	21.42
Total	$ 90.00	$ 68.42
Seashore District—		
Howison & Saucier	$ 7.50	.....
Wiggins	22.00	$ 22.00
Brooklyn & Bond	5.00	.....
Bay St. Louis	43.00	56.00
Poplarville	14.41	.....
Biloxi	58.55	.....
Columbia	60.00	65.00
Logtown	11.00	.....
Carriere & Picayune	10.00	5.00
Pascagoula	10.00	5.00
Coleville	....	5.00
Lumberton	....	69.00
Longbeach	....	10.00
Total	$241.46	$237.00

The Seashore District leads in the total amount paid during the quarter while the Hattiesburg District is ahead in the number of pastoral charges contributing, having sixteen out of a total of twenty-five.

CHAS. W. CRISLER,
Treas. Miss. Con. Board of Missions.

Hattiesburg, Miss., Oct. 5, 1914.

"SHALL WE APPOINT PROFESSORS TO VANDERBILT?"

Dear Dr. Meek: Your editorial on the above subject in a recent issue of the Advocate was to my mind a timely statement and I heartily endorse every word of it. This question is of the greatest importance to the whole Church and especially to our educational interests at this particular time. To make such appointments would be virtually endorsing the institution and an invitation to our people to patronize it. How can we afford to appoint professors to Vanderbilt since we have been driven out and have been notified that they did not want or need us; that they could do better without us; and that any real connection with us would be a hindrance to the University?

It would be a disgrace for us to allow ourselves to be so misrepresented as to lend our influence to Vanderbilt. Surely there is not an Annual Conference or a Bishop in Southern Methodism who would humiliate and embarrass the Church by making such an appointment. If we have preachers who are willing to serve the University, under the conditions now existing, give them an honorable location and then we will not be responsible for the results.

What! Appoint a professor to Vanderbilt after they have robbed us of millions of money and property, and have taken from us the only University that was under the control of the Church, and have flung their insults one after another into the face of the Church and her constituted authorities for four years, and when the faculty and stewards, immediately after the decision of the Supreme Tennessee Court was made, under the cover of night, with brass band and torch-light parade, marched on the streets of Nashville singing:

"Hail, hail, the gang's all here;
What the hell do we care?"

Furthermore, is it not a well known fact that for a number of years the Vanderbilt Biblical Department has been out of harmony with our Methodist standards and rankly heretical concerning many of the important doctrines of Christianity?

No, no; we cannot afford to place the Church in partnership with Vanderbilt University in the work of teaching. It would be the greatest mistake we could make at this time. We have before us the most inspiring opportunity the Church has ever had to lift up the standard of Christian education, and the eye of the Christian world is upon us anxiously praying for our success.

Should we not draw the line clearly against those who have sought so persistently to protect themselves against a "contumacious" (ill-behaved, rude, and insolent) Church? All this and more is covered up in that word "contumacious," and it just keeps grinding into me deeper and deeper as I meditate upon its true significance. This is a critical time for us and the world, and to yield to such an influence will do more to ruin our educational policy and the new enterprises of which we have said so much, than all other things combined.

I do not wish to be understood as being opposed to education—far be this from me; but as sure as you live we are going wrong somehow or somewhere on this question, and if we do not shift our sails we will soon be headed for the rocks.

The Church has suffered more from its leadership in all ages than anything else. Who but the prophets of old led Israel astray? Who were the greatest enemies to our blessed Lord and his ministry but the Scribes and Pharisees? Who started this horrible war in Europe? Is not the nation which has the largest standing army, and next to the greatest navy, in the world, the nation which has the most reputation for learning—so much so, that it has been held that no one is much until he has been there to school? Who robbed the Southern Methodist Church of millions of money and property, but men of learning? Nobody else was competent to do it. If this is education, from such good Lord, deliver us.

If the Church does not take a bold stand for truth and righteousness and exercise a strict censorship over her institutions and the men and women who lead our young life, the worst is not yet. There was published, some two years ago, in one of our leading American Magazines, a series of articles from a leading so-called educator, endorsed by the editor, in which the Bible and the Church and the Christian religion were ridiculed and scarcely a single word of protest was heard from our prominent educators. We were told that 14 of the leading female colleges in America, with 70,000 young women students, were having taught in them that the Bible is a myth, a legend, and that to ask humanity to stake its salvation upon such a book was preposterous. That these 70,000 young women were using the fragments of an ancient but dying faith to build up a new gospel. That new gospel declares for the emancipation of woman from being the wife of one man, emancipation from motherhood, from the inherited prejudices of individual home-life. My brother, if we were to listen to these advanced thinkers and the output of so-called modern scholarship, they would make us believe that the eternal city of the skies, fabled in Christian legend, theology, and creeds, is in ruins at the feet of modern learning.

Thank God, there are yet millions of faithful souls who have not bowed the knee to this modern Baal, and out of the agitation of this question, if we keep "the faith once delivered to the saints," there will come a victory for God and righteousness that will sweep this old world into the kingdom of an eternal peace at last. Amen.

W. S. LAGRONE.

Clarksdale, Miss.

THE LOUISIANA ORPHANAGE AND WORK DAY.

In these stringent times we must not forget those who are wholly dependent upon us—our children at the Louisiana Methodist Orphanage. As a Church we can better afford to have some other form of church work crippled than for our orphans to lack the **necessities** of life. They just must have food to eat and clothes to wear. A little piece of money will not go far with a family of ninety-four. It costs less to provide a child with the necessities of life in the Orphanage than in an ordinary home. The running expenses of the Orphanage at this time are greater than the income. There is a deficit, and it is increasing. To offset this deficit and come to the end of the year with all obligations met, "Work Day" must be observed and emphasized throughout the State. Every church ought to observe it, even if the offering is small. The pastor can not be at every church, or in every community on October 17. Some one must assume the responsibility of making the day a success in **your** community. **Why Not You?**

I, as pastor of the Ruston Methodist Church, am in position to know the need of the Orphanage, and also of the splendid work being done there. I know the boys and girls in school, where they make the highest records and capture medals and take off high honors. I know them in the church and Sunday school, where they are well behaved, studious and reverent. I know them at the Orphanage where they make a model home. If the Louisiana Methodists could peep in on the orphans in their home—at work, at play—there would be no further need, for liberality would abound. Brother Vaughan is "the right man in the right place," but he can't run an Orphanage without the help of the people. If **your Church**, and all our churches will observe "Work Day" on October 17 and make an offering in keeping with the ability of the people and the now pressing need of the Orphange, this good work we are doing will not be crippled, nor will we be any the poorer.

What do we mean by "Work Day?" We mean this: We give our wages for one day to the Orphanage. It is easy to figure this out when one is working for a salary, but what about the farmer, the house-wife and the children? Let the farmer estimate the value of his day's labor; let the house-wife make and sell a garment or sell eggs and chickens; let the children receive a remuneration for some service rendered. The old rule, "Where there is a will there is a way," will work on "Work Day." Everybody can make a gift, even though, with some, it be small. Have some one in your community to act as treasurer, preferably your pastor; make the collections at once and send immediately to Brother Vaughan. "Do unto others as you would have others do unto you." Suppose your children were orphans?

Ruston, La. W. W. HOLMES.

MRS. LILY SMYLIE SHIPMAN.

Lily Smylie, daughter of Rev. J. J. and Sarah Smylie, was born in Hinds County, Miss., on February 28, 1867. She was called away with startling suddenness by a stroke of apoplexy at the district parsonage at Durant, Miss., on August 11, 1914. This attack came while she sat at the piano surrounded by her husband and children. In a moment her happy home was changed from peace and happiness to the darkness of bitter grief and sorrow.

On January 3, 1894, she was married to Rev. W. S. Shipman of the North Mississippi Conference, and for over 20 years shared with him the cares of an itinerant's life. The Church loses a faithful co-pastor, the husband has lost a devoted helper and loving companion, and the children have lost a true mother.

There is no sadder spectacle among the varied sorrows of earth than a home desolated by a mother's death. The dissolution of this unique and tender tie at a time when the wife and mother's presence seem most sorely needed has ever seemed to me to be one of the most inscrutable mysteries of Providence. Children can have only one mother; and this relation once broken can have no renewal.

Mrs. Shipman was born in the itinerancy and lived practically all her life in the Church. She was not only a church member, but a devoted Christian whose life adorned the faith she professed. She was interested and active in the work of the Church from her childhood. She grew up a Christian and lived and died one. She had no wayward childhood or youth, but was planted and grew in the "courts of our God." She was affectionate and kindly in her nature and made and retained many friendships. She was cheerful, bright and sunny in her temperament, and people loved the sunshine of her presence. But the glory of her life was her home work. She was a wife and mother in the highest sense of these noble and sacred words. She was cheerful, bright and brave in the performance of her home duties. She was diligent and faithful in every duty, because duty was reenforced by tender affection.

To an affliction such as this humanity can offer no adequate consolation. We can only weep with them that weep and sorrow with the sorrowing. So the writer writes out a loving and tender friendship for a truly pure, devoted Christian wife and mother, and only says: "I love, you and sorrow with you."

Such a life, no matter how quiet and obscure, no matter how far removed from the light of publicity, cannot be lost. Its fruits abide in the hearts of friends touched and uplifted. Her life will go on in the heart-life of husband and children to the end of time. May God bless and comfort them always!

N. G. AUGUSTUS.

Macon, Miss.

The Home Circle

YOUR NICHE.

There's a niche for you in the world, my boy,
A corner for you to fill;
And it waits to-day along life's way,
For the boy with a frank "I will!"
So, lad, be true; the world wants you,
In the corner that you may fill.

There's a niche for you in the world, my girl,
A corner for you to fill;
For the girl who's kind and pure in mind,
A place that is waiting still.
So, lass, be true; the world wants you,
In the corner that you may fill.

There's a niche for both in the world, my dears,
A corner for you to fill;
And work to do that no one but you
In God's great plan can fill.
So, both, be true; the world wants you,
And your place is waiting still.

—Band of Hope.

MOTHERS WHO ARE MEN-MAKERS.

Dr. Lorimer, of Tremont Temple, Boston, tells this story of one of our distinguished men who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at this tribute, it seemed to throw him for a few moments into a "brown study." Afterward they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I was not really a self-made man."

"Why?" they replied; "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought to early have the educating touch of business."

"But, then," they urged, "you were always such a great reader, devouring books when a boy."

"Yes," he replied, "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don't know about being a 'self-made man.' I think my mother had a great deal to do with it."

"But, then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and after the manner of some storekeepers, I put the speckled ones at the bottom and the best ones on top. My mother called me and asked me what I was doing. I told her, and she said: 'Tom, if you do that you will be a cheat'—and I did not do it. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am in the way of character or usefulness."

"Happy," said Dr. Lorimer, "the boy who had such a mother! Happy the mother who has a boy so appreciative of his mother's formative influence!"—Baptist Outlook.

THE JOY OF THE GIVER.

"I'm just disgusted with Mrs. Grant, mother; she's the richest woman in our church, and won't even give us a cake for our missionary supper."

"Why, daughter! I never heard of Mrs. Grant being selfish. I think she's considered a very liberal woman."

"Well, she's not. All the girls say the same thing. She never yet has given to us for a supper or fair, and now we do so want to raise the money for our co-worker in India. Don't you think she might have helped, mother?"

"What reason did she give for not helping?"

"O, she does not believe in raising money for church work in that way. She believes in tithing. Tithing! What would I give if I tithed?" replied Ella, as she drew off her gloves and removed her hat.

"Let us see," suggested her mother. "You are included in the family for church giving, and father pays that. He also furnishes you with everything you need and allows you ten dollars a month for pin money. Did you ever think of tithing that amount?"

Ella flushed scarlet. "No, mother, I never did. Sometimes I've given a quarter and sometimes a dime; but more often nothing. There are always girls to treat, and some little extras to buy, and the money slips out of my hands."

"Well, that is one dollar you could give each month. Then there was the twenty-five dollars your Aunt Amy sent for a birthday gift. I suppose you did not think of tithing that, either."

Ella's face was redder than ever, as she again answered, "No."

"That brings the amount up to three dollars and a half that might be credited to you. And about the five dollars that the boys gave you? That makes four dollars you might have given. Perhaps, daughter, it will be well for the young people to take up the subject of tithing and study it. I'm sure you can learn a beautiful lesson."

A few days later, Ella and a young friend were calling at the Old Ladies' Home, where they often carried flowers, fruit and magazines to the inmates. They were chatting brightly when they heard the noise of several automobiles, and looking from the window, they saw a line of them drawn up in front.

"Oh!" chirped an old lady, "the cars have come. Mrs. Grant has sent her cars again."

"Mrs. Grant!" gasped Ella.

"Yes. She sends 'em every week. She don't know we know who sends 'em though. She don't want us to know, but ain't she grand?"

Ella and her friend walked thoughtfully away, and presently stopped at the home of a young girl who did beautiful embroidery for sale.

"O, girls!" she exclaimed, enthusiastically, "do come in. I've some money for the Missionary Circle. I've been tithing. Mrs. Grant, she's my best customer, you know, told me about it. Of course, I knew they did in Bible times; but I never thought I had anything to tithe. Now, whenever I make a sale, I put down in a little book what the tenth of it is, and I have a little jar that I slip it into, and the very thought of trying to fill that jar makes me happy. I can't keep any in it, though, for I hear so many calls for help from different places."

Her laugh tinkled out musically.

The two girls thanked her for her generous donation, and again started on their way.

"Suppose we try tithing, too, Ella," suggested Edith. "We both spend lots of money on little, foolish things. My allowance comes tonight. I'm going to put by a tenth the balance of the year. Won't you, too?"

Six months later the girls of the Mission Circle were gathered in their room at the church. On the table before them lay an amount of money.

"Who'd ever dreamed such a pile of money could come from a few tithes?" laughed Ella. "And here's an envelope with something in it. O girls, it's a check for one hundred dollars from Mrs. Grant, and this one line: 'Don't you like the new way better than the old?'"

"Well, I should say we do," chirped another girl. "It's really pinched me, often, to do it; but after I began I never failed to put aside one-tenth of everything that came my way. And I never was so happy in my life."

The next Lord's Day the minister preached from the text Isaiah 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Then he told the story of the Circle girls, and urged his people to begin the system of tithing, as only such giving can bring the greatest joy to the giver, being most acceptable to the Lord.—Agnes M. Morton, in Missionary Tidings.

HOW PRISONERS ARE TREATED.

Prisoners of war captured by the Germans are being put to work on the roads of the Empire. This is objected to by Socialists, who claim that idle workingmen should have the opportunity to make wages at that work. It is doubtful, as far as one's information goes, if there are many able-bodied men in Germany, who are not already in the army, or held liable to instant call. Also these persons have to be fed, and the Government will have to pay for this food out of the public treasury. It seems a good deal like a wise German thrift to repay the populace for the use of the populace's money. In France, prisoners are placed in tents in open fields, that are surrounded by a network of wire fences, heavily charged with electricity. Under these circumstances, it is not likely that many will attempt to escape. Both of these plans keep men in the open air, which is far preferable to shutting them up in insanitary buildings.—The Presbyterian.

OUR ONLY OPPORTUNITY.

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time.

This we know—it is a part of action, not of whining; it is a part of love, not of cynicism; it is for us to express love in terms of human helpfulness.—David Starr Jordan.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-Class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in the Advocate office (512 Camp Street) in New Orleans on Thursday, October 29, 1914, at 11 o'clock a. m.

J. M. HENRY, Chairman.

THE SINGLE EYE NEEDED.

F. W. Robertson, the great Brighton preacher, in referring to John the Baptist's rebuke of Herod for living in adultery, states that he was wholly unconscious of the fact that he was doing a fine thing. Therein lay the splendor of the rugged Forerunner's course. He simply did what he would invariably have done under like circumstances, and what he would have expected any other true man to do. He did not have his eye on the galleries and his ears open for applause. The trouble with much of the denunciation of sin in this day is that it is too "stagy"—that those hurling anathemas against it seem to be chiefly seeking to gain for themselves the reputation of being courageous reformers. The self-forgetfulness and the eye single to the glory of God that characterized the Baptist are obviously lacking.

A HURTFUL FORM OF TOADYISM.

Are we not too much given to holding up high public officials as exemplary Christians, when their private conduct does not warrant it? We certainly think so. Men who do not hesitate to take long railroad trips on the Sabbath and who are constant patrons of the theater may be patriotic and honest and efficient in the public service, but they are not model disciples of the great Galilean. There is scarcely a church in existence anywhere in the land that does not contain members who measure up to a loftier standard of piety than any ruler on earth. We ought to quit this miserable form of toadyism. It is unworthy of us and is hurtful to the cause of Christ. Christianity does not need the prestige of great names to make it a conquering force. In the days of its mightiest power it had only the advocacy of humble peasants.

THE AFFINITY OF WORLDLINESS.

A correspondent writing us concerning a minister who had lately gone astray, stated that when he was pastor in his city he was exceedingly popular with the worldly part of his membership. This information did not surprise us. The world will love its own, whether in the pulpit or in the pew. There is a certain incompatibility between spirituality and carnality, between holiness and impurity. The very presence of Jesus was a rebuke to persons who were base and low and mean, and his sinlessness had much to do with developing the hatred that finally nailed him to the cross. The preacher who constantly is applauded by the irreligious would do well to examine critically both his life and the substance of his sermons. A pastor whose chief aspiration is to be generally popular, though he may still be moral and decent, is already spiritually fallen and groveling in the dust. For an ambassador of Christ, a low and selfish aim is one of the worst of apostasies.

"SACRELIGIOUS."

The following from the Wesleyan Christian Advocate of October 9, so exactly expresses our sentiments that we reproduce it with our hearty commendation:

"It is said that Mr. Andrew Carnegie is standing sponsor for an effort to put on the dramatic boards in the United States a symbolical spectacle, to be called 'The Prince of Peace.' This dramatic production is to be in the interest of peace among the nations. It represents Jesus Christ as the Apostle of Peace and consists of a series of realistic pictures showing the ravages of war drawn from history and the legends of the world. * * * People seeing what war is as shown in a picture might be stirred to opposition to war as they would not in any other way. But when Jesus Christ, the world's Redeemer, is used for theatrical purposes it is sacrilege and the Christian people of this country should frown it down and out. Already there has been entirely too much of the effort to make money out of the teachings of Jesus Christ—to turn Him and His truth into secular lines. It is time to stop it."

This is merely another case of doing evil with the hope that good may come of it—a course of procedure that is never wise. Not infrequently well-meaning persons seek to secure some desired benefit by methods that entail losses that far outweigh the gains accruing. The churchmen who are Mr. Carnegie's peace counselors ought to endeavor to wean him away from this hurtful project. Here is an opportunity for them to render Christianity a real service.

CHRISTIANITY IN JAPAN.

Ever and anon some uninformed person breaks out with the allegation that the work of Christian missionaries in pagan lands is a failure; but happily such charges are becoming far less frequent as the years pass, due doubtless to the fact that the success of the representatives of Christianity abroad has become so much more outstanding and undeniable than it was a few decades ago. Mr. Sherwood Eddy, in his interesting volume, "The New Era in Asia," which has been wisely placed in the course of study arranged for our workers in the homeland, thus describes the present status of Christianity in the Mikado's Empire:

"The growth of the Christian Church has been marked. Think of the growth of the last fifty years. The number of missionaries has increased during this period from 10 to 900; the Christians from none to 189,000, including 66,689 Roman Catholic and 32,246 Greek Catholic Christians, while the Christian community of adherents is two or three times as large as this. The Sunday schools grew from none to 1600, with 100,000 children under instruction. A leading Japanese estimates 'that there are in Japan 1,000,000 persons who are fashioning their conduct according the principles of Jesus Christ.' Fifty years ago there was no Bible in public circulation; to-day its circulation is numbered by millions. Then there was then hardly a hospital or asylum in the land. Christianity has been the pioneer in establishing homes, hospitals, and refuges for the poor, the blind, the fatherless, the insane, the leper, the outcast, and the criminal. Such institutions were practically unknown in old Japan. Revenge was one of the cardinal virtues of Bushido, the moral code of the upper classes, but new Japan praises Christianity for its philanthropic fruits, and the adherents of the old faiths pay to it the tribute of imitation."

A BARNYARD CATASTROPHE.

The New York World tells of a lady at Waterloo, Ia., who, having discovered a spoiled jar of brandy peaches, threw them out in the yard to the chickens. Returning later, according to our contemporary, "She found several hens lying on the ground dead drunk and a number of the younger brood trying to investigate and ascertain what was the matter with a decidedly uncertain and unsteady gait. It is stated that several of the young cockerels apparently were trying to stand on their heads and turn somersaults backward for the entertainment of the pullets, which were clustered in a corner of the yard. By the next morning the poultry had recovered, but the inebriated ones clearly showed that they had the headache." We are inclined to think that this sister should have been arrested for cruelty to animals, for even if one does insist upon the privilege of cursing one's self with liquor, one has no right to afflict similarly the poor dumb creatures of earth.

PERSONAL AND OTHER NOTES.

Next Saturday, Oct. 17, is Orphanage "Work Day" in both Louisiana and Mississippi. Let everybody observe it.

The New Orleans Methodist Ministers' Wives' Club will meet with Mrs. J. G. Snelling at 1125 Fern Street on Thursday, October 15, at 2:30 o'clock p. m.

Rev. J. B. Williams, our pastor at Ponchatoula, La., is winding up a very successful year's work in that developing charge. We have in hand a brief summary of the results of his labors which will appear in the next issue of the Advocate.

The Sunday school of the Algiers Methodist Church, of this city, had its rally day last Sunday. Attractive cards were sent out with a view to securing a large attendance. Pastor Brown and his worthy flock are keenly alive to all of the interests of the Church.

Mr. Paul Renshaw, who is a son of Rev. J. S. Renshaw of the Memphis Conference, is advertising manager for the D. H. Holmes Company of this city, which is one of the largest mercantile houses in the South. Mr. Renshaw and his family are members of Epworth Church.

Rev. W. L. Doss, Jr., pastor of the Epworth M. E. Church, South., of New Orleans, reports as follows concerning his charge: "My work is moving along nicely. We had the usual summer let-down, but things have begun to pick up again. There are possibilities here, but our growth is not rapid."

The Wesley Bible Class of the First Methodist Church, of Tupelo, Miss., held its annual reunion in the Sunday school rooms of that congregation on Friday evening, October 9. The popular teacher of this class is Mrs. Vic T. Hoyle, who kindly favored us with an invitation to this interesting gathering.

After residing in Houston, Texas, for a little over a year, Rev. R. A. Davis, an esteemed superannuate of the Louisiana Conference has come to New Orleans to live and is making his home with his son-in-law, Dr. R. S. Crichlow, at 924 Lowerline Street, which henceforth will be his address. Dr. Crichlow is taking a medical course in Tulane University.

Our Centenary Church at McComb, Miss., will be served until Conference by Dr. I. W. Cooper, President of Whitworth College, and Rev. L. E. Alford, who is connected with the same institution. The McComb Methodists are fortunate indeed in having this brace of pastors assigned to them, each of whom is a workman that needeth not to be ashamed.

Rev. W. E. Thomas requests us to announce that the Methodist Quarterly Sunday School Union, of New Orleans, will be held at the Carrollton Avenue Church on October 20 at 8 p. m. Among those announced to take part in the exercises are Mr. I. N. Niebergal, Rev. R. M. Brown, Rev. W. L. Doss, Mrs. Cohen, Mrs. R. H. Harper, and Mrs. C. F. Niebergal.

In a brief business note to our office, Mrs. Guy Langston, of Byhalia, Miss., adds the following postscript: "Sister McKeown, the wife of our pastor, Rev. L. A. McKeown, who underwent an operation in Memphis some two weeks ago, continues to improve, and we are so thankful." We are very glad indeed to receive this good news and pass it on to the many friends of Brother and Sister McKeown.

Work has been resumed on the new parsonage at Okolona, Miss., and Brother Holder, the pastor there, who is finishing his quadrennium, states that he hopes to have it in readiness for his successor. Referring to a visit from the presiding elder of Aberdeen District, Rev. J. W. Bell, on September 27, Brother Holder says: "Brother Bell preached two very fine sermons last Sunday to the delight of our congregation. He always brings with him sunshine and good cheer."

Rev. W. S. Lagrone, of Clarksdale, Miss., states that the business depression produced by the European war has stopped his new church enterprise in that city, but that the plans are in hand and the project will be carried forward as soon as circumstances will permit. That this proposed

handsome house of worship will be constructed in the near future we have no doubt. We make this prediction, having a personal acquaintance with both the people of Clarksdale and their most excellent pastor.

Mr. D. R. Barbee and wife and child, of Mobile, Ala., are visiting Mr. and Mrs. J. D. Barbee, Jr., of Greenville, Miss. Mr. D. R. Barbee is the brilliant editor of the Mobile Register.

Rev. T. H. Dorsey, of Water Valley, Miss., is assisting Rev. W. H. Lewis in a revival meeting at Brookhaven, Miss. Brother Dorsey is in much demand for evangelistic work.

Rev. C. H. Herring states that the work is progressing fairly well on the Woodville Circuit, of which he is pastor. He hopes to make a creditable report to the Annual Conference in Columbia next December.

Writing from Vancleave, Miss., on October 5, Rev. W. L. Blackwell says: "We had a fine day here yesterday." Brother Blackwell's letter brought us several subscriptions, for which he has our hearty thanks.

From the Magnolia (Miss.) Gazette of October 7, we take the following: "Rev. N. E. Alford left Magnolia Saturday to go to Barlow, in Copiah County, where, during the absence of the pastor, Rev. S. C. Schultz, he will fill the pulpits of the churches of that charge. Mr. Schultz will spend several weeks in revival work in East Mississippi."

Rev. A. R. Hoffpauir, of Jennings, La., says: "The work here is moving along nicely. Rev. A. W. Turner, of Shreveport, was here recently and made a forceful and convincing address on the prohibition question, being heard attentively by an audience of several hundred. We are in the midst of a fight to keep saloons out of Jeff Davis Parish, and we need the prayers of all, that we may defeat the enemy."

Rev. E. L. Cargill, of Standard, La., under date of October 10, writes as follows: "Last Wednesday evening, about 6 o'clock, the saw mill here was destroyed by fire and Mr. W. M. Hazen and Mr. Lorean Dodson perished in the flames, their bodies being burnt to ashes. Brother Hazen was a steward in our Church at this place." We greatly regret to chronicle this sad occurrence, and we extend sympathy to the bereaved.

Rev. James Porter, of Oakland, Miss., writes: "This charge is in a good condition in every respect. The people are kind and religious. We had Dr. J. L. Weber, of Memphis, Tenn., with us in a series of meetings in the first part of the year. He is a devout man and a great preacher. Twelve were added to the Church. We are so pleased with the situation here that we should like to remain indefinitely. The next time you go to the General Conference, please have the time limit removed."

Rev. C. V. Breithaupt, our pastor on the Houma Mission, held a meeting at Raceland, La., last week in which there were 24 accessions to the Church, and $800 was raised for a church building. The week preceding a series of services was conducted at Bourg, a community in which the Roman Catholics are very strong, and the attendance was surprisingly good, ranging from 100 to 250. Two deaconesses—Miss Iles and Miss Walker—are employed in work connected with this mission.

Mr. and Mrs. Edmund Taylor of Greenville, Miss., have announced the marriage of their daughter, Miss Eloise, to Mr. Charles Wesley Kittleman, of Chicago, on Saturday, October 10. The bride, who is a granddaughter of Rev. R. W. Taylor and of the late Dr. W. C. Johnson, of the Memphis Conference, and a young lady of many graces and accomplishments, has for the past three or four years been attending college in the North and Northwest, and the groom is a young man of sterling character and worth. The Advocate extends felicitations and best wishes.

Mrs. J. L. Miller, of Cruger, Miss., writes: "I wish to say that I, for one, have responded to Rev. J. W. Ramsey's appeal to Methodist ladies to write The Ladies' Home Journal a note of protest against the series of dancing lessons which is now being conducted in that periodical. I asked the editor to give us elevating stories instead of the instruction in dancing, and I hope that others who read Brother Ramsey's appeal will do likewise." Mrs. Miller has certainly set a good example, which our Methodist ladies generally would do well to follow.

On August 2, 1914, at the home of Mr. Maddox, the bride's father, near McCarley, Miss., Rev. G. A. Clark and Miss Minnie Maddox were united in marriage. Rev. W. W. Jones of Carrollton, Miss., officiating. Brother Clark is our pastor at Bellefontaine, Miss., and is a young man of fine character and promise. Mrs. Clark is an accomplished and capable young woman, and has given a good account of herself as a teacher in the public schools in different parts of Mississippi. Though a little belated in doing so, we extend to this worthy young couple our hearty congratulations.

Dr. R. H. Wynn, the accomplished President of Centenary College, spent last Saturday and Sunday in New Orleans, having come to the city to lend a helping hand in the educational campaign in Louisiana. While here he favored our office with an appreciated call and we greatly enjoyed our brief season of fellowship with him. He spoke encouragingly of the work at the College and stated that the attendance is about the same that it was last year. Dr. Wynn is the right man in the right place and he should have the hearty and enthusiastic support of all our preachers and people in taking care of the important interests committed to his hands.

Sunday, October 4, was a great day at the First M. E. Church, South, of Lake Charles, La. There was a fine attendance at the Sunday school, which is thoroughly graded and organized, and is doing an exceptionally fine work. In accordance with the recommendation of President Wilson, the 11 o'clock service was held in the interest of the cause of peace. A magnificent congregation greeted the pastor, Rev. K. W. Dodson, who preached an able and eloquent sermon from Psalm 29:10-14. The music and hymns were excellent and appropriate to the occasion, and the prayers for the cessation of the awful war raging in Europe were fervent and impressive.

Dr. A. F. Watkins, of Jackson, Miss., spent last Sunday in New Orleans in the interest of the Louisiana educational campaign. He remained over Monday and we had the pleasure of having him as our guest at luncheon at the noon hour. Dr. Watkins gave an encouraging report of the work at Millsaps College, stating that there are 25 more students in the college classes than there were last year and that the law class also is considerably larger than that of the last session. There has, however, been some decrease in the attendance upon the Preparatory School. The new main building is nearing completion and will be ready for occupancy in a few days.

Rev. G. W. McLain, of the North Mississippi Conference, and Mrs. Florence G. Martin were married in the Methodist parsonage at Carrollton, Miss., on Oct. 8, 1914, the ceremony being performed by Rev. W. W. Jones, our pastor at that place. Brother McLain has been in the itinerancy in North Mississippi since 1908, but instead of serving a pastoral charge this year, has been engaged in evangelistic work in which he has had considerable success. Mrs. Martin is active in church work and also takes considerable interest in the Woman's Christian Temperance Union. Brother and Sister McLain will reside at Carrollton until the meeting of the Annual Conference in Starkville, when they will accept an appointment at the hands of Bishop Waterhouse. We wish them a long, happy, and useful life together.

Rev. L. M. Lipscomb, of Sardis, Miss., recently preached for Rev. T. M. Brownlee, our pastor at Indianola, Miss., for ten days, and the congregations frequently overflowed the house. The entire community was impressed and the Church was greatly helped spiritually. To Brother Lipscomb's pulpit work, the Sunflower Tocsin made the following reference: "Mr. Lipscomb is a powerful preacher. He is earnest, conscientious, and brilliant. His logic is convincing and his illustrations are homely and effective. There is nothing of the shopworn, professional evangelist about him, and the old stock anecdotes are conspicuous by their absence." Brother Brownlee states that the business depression in the Mississippi Delta is very marked, but that he hopes notwithstanding this to wind up the year in good shape.

Randolph-Macon Woman's College opened its twenty-second session on September 17, with an enrollment of 560. Students are still matriculating and it seems likely that the attendance will reach 600. Statistics compiled by the register show that Virginia with 168 students contributes the largest number. Tennessee furnishes 45, Texas 36, North Carolina 35, Kentucky 28, Alabama 23, Georgia 22, Mississippi 19, Louisiana 18, Missouri 17, Pennsylvania 14, West Virginia 12, South Carolina 11, Ohio 10, New York 8, New Jersey 7, Indiana and Florida 6 each, Arkansas and Maryland 5 each, Oklahoma, Illinois, Connecticut, and District of Columbia 3 each; Kansas, Michigan and Delaware are represented by 2 each, and the following States and countries by 1 each: Iowa, Maine, Massachusetts, Minnesota, Nebraska, Brazil, China, and Porto Rico.

At the recent session of the Tennessee Conference in Pulaski, Tenn., the educational policy formulated by the last General Conference was heartily endorsed, and Rev. W. B. Taylor was named as commissioner to assist in effecting the transfer of the rights of the Church in Vanderbilt University back to the former patronizing Conferences, and he was instructed to accept no relation to any department of the University different from that which the Church sustains to the whole institution. The new university in Atlanta was endorsed and the support of the Conference pledged to it. This means, of course, that the Old Jerusalem Conference wants no Methodist Theological Seminary maintained in connection with Vanderbilt University while it is under the control of a Board of Trust that claims to be independent of the Church.

BUY A BALE AND HELP PAINE COLLEGE.

The movement which seeks to relieve the distress of our agricultural population by the purchase of cotton on the "buy-a-bale" plan will give temporary relief to the farmers and may be made a means of permanent advantage to them and to all other members of the community as well.

Our colored fellow-citizens from their long training are, as a race, especially adapted to farm life. They have done well in this sphere. This would suggest to us that the way to build up the agricultural interests of the country permanently is to build up the man on whom these interests are so largely to rest in the future.

The industrial development of the Negro is being well looked after by such institutions as Hampton and Tuskegee and also by many State institutions which are being multiplied in his behalf. But unless along with all this training in industry there be a corresponding development of the Negro's church life, we cannot hope for the future stability and progress of the race and for the mutual good-will, and co-operation of the contiguous races. Conscience is the one indispensable element of success in the man who does well his part of the world's work. This cannot be developed in the Negro, any more than it can in the white man, without his church.

Such institutions as Paine College are for the purpose of helping the Negro in his church life. It seeks to give him an educated ministry and leadership. It trains preachers and teachers under Church influence and is maintained and managed by the white and colored churches jointly. It seeks to accomplish two things: (1) To build the Negro's character on a Christian foundation; (2) To bring the two races into better Christian relations and thus fit them for co-operation in working out a common destiny.

Our appeal is to those who are buying a bale to help relieve the present distress of the farmer, to extend their philanthropy to Paine College.

Let the man who buys a bale turn his warehouse certificate over to this institution for building and endowment. Thousands of people will no doubt be drawn into this "buy-a-bale" movement by their sympathy for their suffering fellow countrymen in the rural districts. In the way we suggest they may extend and enlarge their gifts to the permanent uplift of a whole race of farm workers. He who feeds the poor feeds three: himself, his blessed Lord and his neighbor.

During the present financial stress Paine College is finding it hard to collect funds sufficient for its pressing needs; but if our people will take the broader view of the situation which we suggest our present distress may be turned into a great opportunity. May we be led by the Spirit into this movement which seeks the glory of God and the betterment of our common humanity!

Yours for Christian progress,

J. D. HAMMOND.

Augusta, Ga. President, Paine College.

LOUISIANA ANTI-SALOON MEETING.

The Annual Conference of the Louisiana Anti-Saloon League will convene in Shreveport on Nov. 10, at 7:30 p. m., in the Sunday school rooms of the First Methodist Church. On account of the reduced rates to the State Fair our friends will be able to attend the convention at a small expense and see the fair. Let every pastor attend and bring at least one layman with him. On account of the unusual conditions prevailing, the session will not be prolonged, but will be devoted exclusively to business which is of interest to the League. The Superintendent's report will show what has been done and suggest some plans for the future.

E. O. WARE, President.
A. W. TURNER, State Supt.

PEWS FOR SALE.

The officers of the Carrollton Avenue Methodist Church, this city, are anxious to sell the pews which are in the old church building to make room for chairs. The building is now being used for a Sunday school and pews are unsuited for the purpose. The pews are made of oak, and are in good condition. Any one interested will please communicate with Rev. J. G. Snelling, the pastor, or Mr. A. H. Ahten, Station B, New Orleans, La.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. This will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. NETTIE ALTHEA DAVIS was born on June 27, 1894, and died on Sept. 26, 1914. She joined the Methodist Church in September, 1906, and remained a consistent member till she fell asleep in Jesus. She left a dying testimony that all was well with her soul. She was the daughter of a local preacher, Rev. J. N. Broadway. Her mother was a very fine woman. She married H. R. Davis on June 13, 1912. With him she leaves a sweet little girl baby, several sisters and two brothers to mourn their loss; yet they rejoice in the hope of meeting her again. Thank God for a Christ that can sustain us in such an hour. Her Bible was her constant companion. Loved ones, grieve not, but so live in this life that you may be reunited in the world to come. Her pastor,
ALGIE OLIVER.

NANCY (BARRON) TAYLOR was born on May 11, 1856. She was married to Brother W. M. Taylor on Nov. 26, 1872. There were born to them 12 children—6 boys and 6 girls—two of each preceding her to the other world. She was the eighth or ninth person in her home to be stricken with typhoid fever—the disease that took her away. She died on September 24, 1914, at the age of 58 years. She was for many years a faithful member of the Methodist Church. Sister Taylor's home was always the preacher's home. It was said that no preacher needed to be invited to go there, as there was always a standing invitation for ministers. The righteous shall be in everlasting remembrance, and an immortal spirit has been lifted up to God who gave it. From the heart of the loved ones there issues the secret cry, "How great the loss when one so loved is taken!" "Be ye also ready, for in such an hour as you think not the Son of man cometh." Let her memory be a guiding star to God; for while there is a vacant chair here, she has gone to fill one up yonder.
Her pastor,
W. B. WALDROP.

Mrs. LETTIE FULLER, daughter of Mr. and Mrs. J. H. Sparks, of Shady Grove, La., was born on October 7, 1896, and died on August 24, 1914, after an illness of about four weeks. Even as a child she was kind and gentle and greatly beloved. She united with the M. E. Church, South, in 1909 and lived a faithful and consistent life until her death, being always active in the work of the Sunday school and Church. She was married to Mr. J. W. Fuller on July 31, 1913. One little girl was given to them, who followed her mother two weeks after her death to that beautiful home where Jesus said: "Their angels do always behold the face of my Father which is in heaven." There are left to mourn her departure the doubly bereaved husband, her father and mother, three brothers and four sisters, besides many other relatives and friends. The funeral services were conducted by her pastor, Rev. W. R. Whatley, and the body was laid to rest in the cemetery at Shady Grove to await the resurrection morning. May the bereaved ones look to Him who doeth all things well, and may they so live that some glad day they shall go to meet the loved ones who await them on yonder shining shore.
A BROTHER.

Hon. JAMES CLIFTON STOWERS was born on May 2, 1846, near Fayette, Miss., and died on August 14, 1914. Brother Stowers joined the Methodist Church when 19 years of age and through the remainder of his life was a faithful and consistent member of that Church. He was married in the year 1865 to Miss Mary Fletcher Johnson. Their home was blessed with peace and reasonable prosperity in things material and was a home where the most wholesome Christian influences obtained. Of this union there were born six children—four daughters and two sons. One son and one daughter preceded him to the grave, and now there remain four children and the faithful wife to mourn his departure. This writer was Brother Stowers' pastor for almost four years and can truly say that a good man has gone home. I was often in his home and on every occasion was given the warmest welcome a pastor could expect. For nearly a year prior to his death he was sick a great deal, being deprived of the privilege of attending church regularly, for which he would insist on apologizing. I have heard but few preachers and no layman who were as able in prayer as was this good man. The confidence he seemed to have in God was perfectly child-like in its simplicity. Many a time was the preaching service sweetened and made uplifting to the whole congregation by his soul-stirring prayers. Brother Stowers was a man endowed with unusual mentality. He came of a family thus blessed. He was honored by the citizenship of Jefferson County by being elected to represent the county and senatorial district in the State legislature and there acquitted himself most admirably and proved the wisdom of his constituents in placing him there. Had he been a man seeking notoriety, he could have been as favorably and much more widely known. In his last illness he expressed a perfect willingness and readiness to answer the last summons, and often prayed for grace to enable him to await with patience the call of God to "come home." He knew whom he trusted. Those who are faithful until death will see him in the glorious hereafter.
J. EARLY GRAY.

ORDER YOUR PIANO THROUGH THE CLUB

And thereby save enough money to pay for four years of instruction under a competent music teacher. Write for your copy of the catalogue of The New Orleans Christian Advocate Piano Club, study the economies which result from clubbing your order with those of ninety-nine other subscribers, and you will see that the Club saves you enough on the price of your Piano to pay for a thorough musical education.

But the Club doesn't stop there, for it makes Piano-buying convenient as well as easy and gives you permanent protection as to the Quality and Durability of your instrument. Old Club Members unanimously pronounce the Club the greatest opportunity ever offered to Piano-buyers. Write for copies of their letters and for the Club's handsomely illustrated catalogue. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club, Dept., Atlanta, Ga.—Adv.

MARRIED.

At the home of the bride's parents, at Wilkinson, Miss., on Sept. 10, 1914, by Rev. C. H. Herring, Mr. SIDNEY BRISCOE McCALEB and Miss ANNE FARRAR.

Tidings From the Field

Bay Springs, Miss.

Our revival work on the Bay Springs charge closed yesterday at Raleigh, Miss. We have had good meetings all over the work. Brother W. J. Dawson did some old-time Methodist preaching at Raleigh. I am sure that his work will be felt for many days in that community.....Brother Crosby held a revival at the Jasper-Smith Fair Grounds that resulted in much good to the cause of God and the Church.....Brother Lambuth Evans helped me at Stringer, Miss. He is a promising young preacher. Brother J. Loyd Decell did the preaching at Bay Springs, and the people say that they have never had better preaching by any one. We have had 23 additions to the Church and have baptized 12 infants.—J. H. Moore.

Paris, Miss.

Dear Dr. Meek: I suppose a short report from this work will be of interest to some. I have had a very good year on this charge. On the fourth Sunday in July I began my first meeting at Markette, where the pastor did the preaching with fairly good results. We had 12 accessions at that place, 4 on profession of faith, 1 by restoration, and 7 by letter..... Our next meeting was held at Paris, where we had the efficient help of Rev. W. N. Duncan, who gave us a series of very fine sermons. Brother Duncan certainly knows how to fight sin. We did not have any accessions there, but much good was done..... On the third Sunday in August we began a meeting at Sarepta, where we did not have any visible results..... On the fourth Sunday in August our meeting began at Pine Flat, where we had the help of Rev. R. G. A. Carlisle, a local preacher of Central Academy, Miss., who did very good work. We had 6 accessions on profession of faith and 1 by letter at that place.....During the week following the fifth Sunday in August we were in a meeting at Shady Grove, where we had Brother Carlisle again. Here we had a really good meeting with 3 accessions on profession of faith..... Our last meeting was held at Palestine during the second week in September. Rev. W. R. Williams was with us at that time and rendered us faithful service. We received 8 there on profession of faith; and on the third Sunday in September I received 2 more on profession at Shady Grove. I have received, in all, 34 members into the Church during the year—11 by letter and 23 on profession of faith.—C. Wesley Bailey, P. C.

Pineville and Tioga Charge, La.

Dear Dr. Meek: I was thinking this morning of the year that is almost gone and of what had taken place since I came to this charge. I wish to say this much for the people of the Pineville and Tioga charge: they are a very generous people and want to see things come to pass, though I know it is true of this charge as well as others that there are people who had rather see things come to pass than to help bring them to pass. It takes much prayer and agonizing before God for a church to prosper, not only on the part of the pastor, but his people must help him. Since we arrived here, just before the first of the year, we have been continually trying to help the people we came to serve. We have held five revivals on the work and we believe all of them were a spiritual uplift to the Church. We have received 27 members into the Church—12 of this number upon a profession of faith. We have also baptized 5 infants. To God we give all the glory for this. Rev. J. L. Lay, of the Simmsboro charge, assisted me in the first revival at Pineville, which was a great one. Rev. J. R. Roy, of Buckner, La., assisted me in the second revival at this point, in which he did a great work for God. I sincerely believe the work of these two brethren will be long remembered in this little town. At Pleasant Grove we had Rev. A. A. Phillips, who led the song service and did some of the preaching. This church was built up to some extent by our work..... Rev. W. D. Kleinschmidt assisted me at Tioga and did some very instructive work there. This brother understands the Word and can make others understand it if they will listen to him. While in this meeting his wife was taken sick and he was forced to leave us. It is impossible to say just what the result of this meeting would have been, but we are sure there was some good accomplished.....This is a great field and it is one which requires a man of experience and a lot of executive ability. For a man to come on this work with no experience is like letting land out to a man to make a crop who does not know how to plow. This, if I understand it, is a mission field, and one that is like unto a farm that has lain idle for two or three years. All the fences, all the barns, all the ditches have gone to rack. You see, there is a lot of work for a man to do, and unless he has had some experience and a lot of what Rev. Sam P. Jones terms "grit, grace and greenbacks," he most likely will find himself in the condition the missionary Baptist preacher found the wagon—all bogged down and his whole congregation sitting in the wagon telling him to come up. What this work needs is a man who is not broken down with old age or overwork, one that has had an experience of a few years and has a mind to do that which his Master has sent him to do. It will be a great uplift to this church and charge if the neighbors who live close by will encourage this work with their presence and their prayers and a small bit of their means, for this is nothing more nor less than a mission field. Come over into Macedonia and help us. Let us not confine ourselves just to a little field, but spread out and assist each other as we promised to do at the Missionary Institute at Jena, La., early in the year. Ye that are strong ought to bear the infirmities of the weak. Come, let us join hands and hearts and work for the good of the Church. Pray for me that God may use me to his glory.—J. F. Dring, P. C.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Fourth Round.

Hermanville, at H., Wed...Oct. 14,
Harriston, at Cane Ridge..Oct. 17, 18
Rocky Springs, at H. R.,
Wednesday .... .Oct. 21,
Crawford St., Vicksburg...Oct. 25,
Gibson Memorial, Vicksb'g.Oct. 25,
Liberty, at Liberty ...Oct. 31, Nov. 1
Gloster, Thurs..... ...Nov. 5,
Centerville, at C., Friday..Nov. 6,
Woodville.... ....Nov. 8, 9
Woodville Ct., at W., 11 a.m.Nov. 9,
Nebo, at Nebo, Friday.....Nov. 13,
Port Gibson..... .....Nov. 14, 15
Fayette, Monday... .....Nov. 16,
Rolling Fork.. .....Nov. 22, 23
Mayersville, Wed. .....Nov. 25,
Anguilla.... ....Nov. 28, 29
Oak Ridge, Wed. .....Dec. 2,
Jefferson St., Natchez, Fri.Dec. 4,
Washington, at K. .....Dec. 6,
Pearl St., Natchez.....Dec. 6.

T. W. ADAMS, P. E.

Sunday School

LOUISIANA NOTES.

By W. W. Williams.

The school at Columbia, La., has grown very much during the past quarter.

Rev. H. B. Perritt, of Selma, and his faithful assistants are having fine success in the Sunday school work there.

Rev. E. L. Cargill announces that good work is being done at his school at Standard and also in the one at Urania.

Rev. W. D. Kleinschmidt writes that his school at Jena has recently made a 25 per cent increase in attendance and that the interest has also grown appreciably.

Rev. H. W. May says that the Sunday school at Good Pine is taking on much new life now. It will be remembered that a convention was held there not long since.

Brother May states that the outlook for the Sunday school work in the Alexandria District is very much brighter than it was a year ago. He says: "We are planning for the rally and work days throughout the district."

Rev. H. N. Brown, our pastor at Lake Arthur, reports that Promotion Day was observed on the first Sunday in October by his Sunday school and that the graded literature was adopted for the Elementary Department. This school is growing in interest and numbers.

Mr. W. S. Holmes, superintendent of the Sunday school of the First M. E. Church, South, of Baton Rouge, informs us that his school is in much better condition than it has been for a long time. Practically all of the modern methods are being operated there.

Brother A. A. Phillips has been put in charge as pastor of the churches at Elizabeth and Oberlin to fill out the unexpired appointment of Brother Glass. He reports a very prosperous Sunday school at Elizabeth, under the leadership of Mr. Wiley Williams as superintendent.

Rev. B. H. Sheppard states that his school at Oakdale was re-organized on the first Sunday in June. He has a membership of 148 in Sunday school and a church membership of 105. There were present last Sunday 102, and the Sunday before 112. All the classes are fairly well organized, and are doing fine work. Next Sunday is Rally Day and the attendance mark has been set at 150. Twenty-five dollars has been raised for missions, which is certainly good for a school so new.

"Rally Day" has been held at Lecompte and several new classes were organized. Promotion Day was held in connection with Rally Day and some separate classes were made for boys and girls. Brother A. S. J. Neill, the pastor at this place, was to-day actually drawing the plans for his additional Sunday school room, which is to be back of the pulpit. It will be 14 feet wide (inside measurement) and runs the entire length of the church. The Elementary Department can be put in this space. Work on this addition will begin as soon as possible.

ADDITIONAL NOTES.

By Rev. P. O. Lowrey.

Mr. C. B. Vetter, church lay leader at Kentwood, has organized a Sunday school and established a preaching place at the Rose Hill school house, two miles east of town, and the outlook is good for a successful work there. This is the third school organized on this charge this year.

For the month of September the Sunday school at Ruston had an average attendance of 423¼ and enjoyed a splendid Promotion Day exercise on October 4. We suspect that this Sunday school ranks as one of the best in the State and that it is second in size only to the First Methodist Sunday school of Shreveport.

On September 27 a Sunday school was organized at Briceland with 37 charter members. Brother W. A. Brown is the superintendent and one of the best Sunday school workers in the State. Our congregation there is now in a pretty, unfinished new church, and the work is moving forward. Brother Brown went from Pollock to Briceland, having built up there one of the best village Sunday schools to be found at the former place.

In the recent Sunday school revival at Kentwood there were enrolled 75 new scholars in the different departments, and the attendance on the closing Sunday was 75 per cent larger than on the beginning Sunday. While this within itself would more than justify the effort, the best part of the work was the increased enthusiasm and efficiently gained by the workers in the house-to-house canvass and as a result of the various programs. Splendid addresses were made by the different speakers, the music was first-class, the Divine Spirit was present, and enthusiasm ran high. Thus, what had been worked out in theory by the pastor for others proved to be in practice a success even beyond what was hoped and expected. The Kentwood Sunday school will never be the same again.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the New Orleans Christian Advocate could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before I was cured by Shivar Mineral Water and purchased this Spring, and before I received all of these letters from sufferers, I didn't take much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced the Shivar Mineral Spring is the greatest curative mineral spring ever discovered, not excepting the famous springs of Europe. I have shipped this water to thousands of sufferers and they almost invariably report either a permanent cure or beneficial results. That is why I make the guarantee contained in the following letter. Sign it now and send it in.

Shivar Spring,
Box 17J, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory to me you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping point .....
(Please write distinctly.)

Note—The Advertising Manager of the New Orleans Christian Advocate is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this Water in a very serious case.—Adv.

SUNDAY SCHOOL DATES.

The following are the appointments of Rev. V. C. Curtis, one of the Sunday School Field Secretaries of the North Mississippi Conference, in the Greenville District:

Greenville, 11 a. m.	Oct. 11
Hollandale, 7:30 p. m.	Oct. 11
Leland	Oct. 12
Arcola	Oct. 13
Boyle	Oct. 14
Cleveland	Oct. 15
Shelby	Oct. 16
Clarksdale, 11 a. m.	Oct. 18
Lyon, 7:30 p. m.	Oct. 18
Coahoma	Oct. 19
Jonestown	Oct. 20
Belen	Oct. 21
Rosedale	Oct. 22
Benoit	Oct. 23
Beulah, 11 a. m.	Oct. 25
Gunnison, 7:30 p. m.	Oct. 25
Merigold	Oct. 26
Shaw	Oct. 27

FROM BROTHER CURRIE.

I came home yesterday, and went to church last night to hear Brother Gearheard preach. He is helping Brother Fontaine in a revival meeting here. His sermon was full of truth and I am sure he will do much good among this people and help Brother Fontaine to realize his desire to build up the church here.....I held two good meetings in Mississippi: souls were blessed and I think great good was done. Two persons united with the Methodist Church on Brother King's charge in George County. I go to Covington next to help Brother Griffin. Pray that God may give us a victory. W. T. CURRIE.

Clinton, La., Oct. 8, 1914.

FROM THE COLPORTER.

"Pastors' Reports to the Annual Conference," the new form to be used this year and during the ensuing quadrennium, are in better style than ever before. Every pastor should have a copy at once to study, so that he can properly prepare his statistical reports before he goes to Conference. Enclose one dime before you forget it, and receive a complete set of these reports by return mail.

I desire to say that the Presiding Elders of the Aberdeen, Durant, Sardis and Greenville Districts have supplies of these for their preachers. It may be well for others likewise to procure them in order to have prompt and correct reports.

Every pastor has received a special notice concerning the Discipline of 1914, and the liberal offers that are being made for its more general circulation, to which it is hoped all will take heed. We are thankful for the many orders already received and are ready for many others.

I have a limited stock of "Methodist Hymnals" (shape notes), "Young People's Hymnal No. 1" (round notes), and "Young People's Hymnal No. 2" (shape notes) which I desire to dispose of at reduced prices. Any one interested will do well to write for special low rates.

G. W. BACHMAN.

Winona, Miss.

COCKRUM CHARGE, NORTH MISS. CONF.

Dear Editor: Perhaps a report from this charge will be of interest to some of the readers of the Advocate. Our protracted meetings have all been held, beginning with the one at Independence, which began on the fourth Sunday in July, the pastor, Rev. R. I. Collins being assisted by Rev. W. V. Shearer, of Coffeeville, Miss. It was our privilege to attend but one service which we enjoyed very much. Brother Shearer did fine preaching with good results. The membership of the church was revived and there were 4 accessions. .....At Cockrum, beginning on the first Sunday in August, Rev. J. B. Randolph, of Como, Miss., did the preaching and did it admirably. There were 8 accessions and the membership was strengthened.....On the second Sunday in August the meeting at Greenleaf began, the pastor delivering the first sermon and most of the preaching afterwards was done by Brother D. M. Miller, a local elder from Drew, Miss. The meeting continued for one week. Brother Miller did some excellent pulpit work and both he and his good wife, whose counsel and prayers contributed much to the success of the meeting, endeared themselves to the people of the community and they would gladly be welcomed among them again. There were 13 additions to the Church on profession of faith and 1 reclamation. Our last meeting was held at Palestine, which continued from Sunday until Friday night of the same week, our pastor doing the preaching on Sunday and Sunday night. On Monday Brother L. P. Wasson, of Shaw, Miss., came to his assistance and did the preaching from that time on, holding the unabated interest of the people from first to last. And by the way, as our pastor is finishing his fourth year with us, we would be glad to have Brother Wasson sent to us as our pastor next year. However, we claim to be a loyal people and will receive whoever may be sent to us, believing that what is best for all will be done. We had 6 accessions on profession of faith and the membership was greatly revived, many pledges being made for more faithful service to our Master's cause. There were many testimonials to that effect on the last night of the meeting.....We wish, in conclusion, to say that our beloved pastor, Brother Collins, has wrought well during the four years that he has been with us, and we look forward with a feeling of regret to the time of his departure from among us. But we believe in the itinerant system of our Church and pray that God's blessings may be upon him in whatever field of labor he may be assigned at Conference. The interest in our Sunday school work has increased since our revival meetings, and our pastor is active in taking up the Conference collections. We hope to have them in full in spite of the depression caused by the disturbed conditions in Europe.

L. P. BAILEY.

A DAY OF PRAYER.

In response to President Wilson's call, the Carolina Church and community met at the house of God today for special prayer. Definite plans were formulated by the Church one week prior to the gathering. The services continued one and a half hours, following the Sunday school hour. The program consisted of earnest prayers, interspersed with sacred songs, and the appropriate discussion of topics pertaining to the alarming conditions, both in Europe and the United States.

The prayers were burdened with petitions to the great loving Father for peace among the warring nations of the Old World. These prayers were mixed with expressions of gratitude that the United States of America is at peace with the world, and that we have at the head of our great government a man who is a Christian gentleman, peace-loving, and God-fearing.

The United States loomed up before us in its inexpressible bigness and greatness as a Christian nation, when we realized, in a faint way only, that the whole nation was on its knees before the throne of God interceding for the stricken and suffering peoples of other lands. Never before did we feel and realize the power of concentrated and consecrated prayer. Such days furnish spiritual food for our souls as individuals and as a nation.

May the prayers of the people of the United States be answered and peace soon reign in every land, and the peace of God reign in every heart!

A. JOE BEASLEY.

LOUISIANA CONFERENCE.

Lafayette Dist.—Fourth Round

Sulphur and Vinton, at S...	Oct. 17, 18
Lake Charles	Oct. 18, 19
New Iberia	Oct. 24, 25
Lafayette	Oct. 25, 26
Acadia, at Maxie	Oct. 31, Nov. 1
Eunice, at Eunice	Nov. 1, 2
Morgan City	Nov. 7, 8
Franklin	Nov. 8, 9
Evangeline Mission, at Bethel	Nov. 14, 15
Patterson, Wednesday	Nov. 18,
Houma-Lafourche	Nov. 21, 22
Bell City, Wednesday	Nov. 25,
Jennings	Nov. 28, 29
Lake Arthur	Nov. 29, 30
French Mission, at Kaplan	Dec. 5, 6
Indian Bayou, at I. B.	Dec. 6,

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—Fourth Round.

Brooklyn, at Chatham	Oct. 17, 18
Eros	Oct. 18, 19
Calhoun, at Willihte	Oct. 24, 25
Waterproof	Oct. 28,
Oak Grove	Nov. 1,
Lake Providence	Nov. 3,
Mangham, at Union	Nov. 8,
Rayville	Nov. 8, 9
Gilbert	Nov. 14, 15
Winnsboro	Nov. 15, 16
Sicily Island, at Vidalia	Nov. 22,
Tallulah	Nov. 23,
Bastrop, at Collinston	Nov. 29,
West Monroe	Nov. 30,
Monroe	Dec. 2,

WM. SCHULS, P. E.

Ruston Dist.—Fourth Round.

Simsboro, at Antioch	Oct. 17, 18
Ringgold, at Rocky Mt.	Oct. 20,
Elmore, at Wesley Chapel	Oct. 24, 25
Gibsland, at Bethel	Oct. 27,
Dubach, at Harmony	Oct. 29,
Homer	Nov. 1,
Haughton	Nov. 3,
Cotton Valley	Nov. 7, 8
Haynesville,	Nov. 14, 15
Bernice, at Alabama	Nov. 17,
Jonesboro	Nov. 18,
Winnsfield	Nov. 19,
Bienville	Nov. 21, 22
Arcadia	Nov. 22, 23
Ruston	Nov. 25,
Sibley	Nov. 28, 29
Minden	Nov. 29, 30

Preachers will please pay special attention to the questions that are asked at this Conference and at no other. BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Zachary, at Zachary	Oct. 19,
Wilson, at Pine Grove	Oct. 24, 25
Jackson, at Pine Grove	Oct. 24, 25
Port Vincent, at New River,	Oct. 31, Nov. 1
Tickfaw, at James Ch.	Nov. 7, 8
Hammond	Nov. 8, 9
St. Francisville, at St. F.	Nov. 11,
Pine Grove, at Pine Grove	Nov. 14, 15
St. Helena, at Greensburg	Nov. 15, 16
Mt. Hermon, at Mt. Hermon,	Nov. 21, 22
Kentwood	Nov. 22, 23
Franklinton, at Franklinton	Nov. 24, 25
Ponchatoula, at Wesley	Nov. 28, 29
Amite, at ———	Nov. 29,
First Ch., Baton Rouge	Nov. 30,

N. B.—From Dec. 1-7 the presiding elder will be at home, where he can be communicated with.

H. W. BOWMAN, P. E.

Alexandria Dist.—Fourth Round.

Merryville	Oct. 17, 18
DeRidder and Mission	Oct. 19,
Carson	Oct. 20,
Longville	Oct. 21,
Pollock,	Oct. 24, 25
Harrisonburg, at Harrisonburg	Oct. 28, 29
Jena	Nov. 1,
Glenmora, at Glenmora	Nov. 4, 5
Elizabeth and Oberlin, at Elizabeth	Nov. 7, 8
Oakdale, 8 p.m.	Nov. 8, 9
Marksville, at Oak Grove	Nov. 14, 15
Melville, 8 p. m.	Nov. 16,
Provencal	Nov. 22,
Indian Mission, at Indian Creek	Nov. 25,
Alexandria,	Nov. 29, 30
Pineville, 8 p.m.	Nov. 29,

H. W. MAY, P. E.

Shreveport Dist.—Fourth Round.

Pleasant Hill, at P. H.	Oct. 17, 18
Pelican, at Pelican	Oct. 18, 19
Grand Cane, at G. C.	Oct. 25, 26
So. Mansfield, at S. M.	Oct. 31, Nov. 1
Mansfield	Nov. 1, 2
Logansport, at Longstreet	Nov. 7, 8
Queensboro	Nov. 11,
Anacoco, at Holly Grove	Nov. 13,
Many, at Many	Nov. 14, 15
Texas Avenue	Nov. 18,
Wesley, at Davis Spgs.	Nov. 21, 22
Coushatta	Nov. 22, 23
Noel Memorial	Nov. 25,
Zwolle	Nov. 28, 29
Leesville	Nov. 30,
First Church, Shreveport	Dec. 2,
Mooringsport	Dec. 4,
Vivian	Dec. 5, 6

WM. H. COLEMAN, P. E.

It takes so little to make a child happy, it is a pity grown people do not oftener remember it, and scatter little bits of pleasure before the small people, as they throw crumbs to the hungary sparrows.—Louisa M. Alcott.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Missions are buttressing civilization, are Christianizing the nations of the earth."

A DELAYED NOTICE.

Mrs. J. C. Clark, District Secretary of the Newton district, sent us a notice for her district meeting, but it reached us too late to appear in last week's issue of the Advocate, and as the meeting was held on Oct. 13 and 14, it is useless to publish it now. We regret this exceedingly, as Mrs. Clark was quite anxious for all of the auxiliaries to know about the program and other features of the meeting. Miss Hallie Buie, a returned missionary, was to be present, and we hope nothing occurred to prevent her presence at the meeting, for a missionary or deaconess can give an inspiration and impetus to a meeting which we, who are not actively engaged upon the fields, can never hope to do. This district meeting was planned by a consecrated, prayerful woman, and we feel sure that it was a success and that much good was accomplished.

We would say to the district secretaries and others who wish important notices to be published that they must reach us at least nine days previous to the time of their appearance in our columns.

DISTRICT MEETINGS IN LOUISIANA.

Monroe District, Winnsboro, Oct. 19, 20; Ruston District, Arcadia, Oct. 21, 22; Shreveport District (Noel Memorial Church), Shreveport, Oct. 22, 23; Crowley District, Crowley, Saturday and Sunday, Oct. 24, 25; Lafayette District, Rayne, Oct. 26, 27; Alexandria District, Bunkie, Oct. 28, 29; Baton Rouge District, St. Francisville, Oct. 30, 31 and Kentwood, Nov. 4, 5; New Orleans District, New Orleans, Nov. 2, 3.

Mrs. Abel Bliss and Miss Martha Nutt will go to the meetings at Winnsboro, Arcadia, Shreveport, St. Francisville, Kentwood, and Algiers. Mrs. Bliss and Miss Eliza Iles will go to Rayne and Bunkie.

Take note of these dates, and as these women go from place to place do not fail to remember them at the throne of God. They are giving their time and strength with the hope of being an inspiration and help to you. As some vital changes have been made in our work, this is a time for instruction as well as re-construction of many, so then let us

"Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift.
Shun not the struggle, face it, 'tis God's gift."

HERE AND THERE.

Here.

Since 1830 some 334,426 Chinese have been residents of the United States. There are now 70,944 living here, of whom 46,262 are on the Pacific coast. About 10,000 were born in California. The census of 1910 reports 62 Chinese Buddhist temples in this country. It is probable that many of them are joss houses.

There.

Some results of Christian mission work in China:

A new educational system; establishment of railway, telegraph and postal systems; opening of mine and other industries; new government, republican in form; an anti-foot-binding society; abolition of slavery, especially the sale of girls as slaves; abolition of the system of concubinage; new standards of marriage; decrease of opium traffic; new medical system; the growing Church of Christ.

MISSION STUDY.

Why should I study missions? Because the Master commands it. "Lift up your eyes and look upon the fields." Because the inspiration for missions comes only from the knowledge of conditions gained in mission study. Because we derive a new understanding of and attitude toward the Christian religion. Because it widens our sympathies, and enriches our spiritual life. Because it promotes a more generous spirit in giving. Because it furnishes volunteers, also leaders, in all departments of work.

This is the month to organize mission study classes. The time has passed when you can afford to do without one. You cannot do efficient missionary work if you fail to organize a class in your auxiliary. Have you read that helpful little leaflet, "A Successful Mission Study Class?" If not, we urge you to secure a copy without delay. Some one has said that mission study is the most effective agency to-day in giving missionary information. It is the dynamo, the power-house of the Church. It gives a great deal to a few people rather than a smattering to a great many. It deepens impressions and secures conviction because it permits expression. The realization of the needs of humanity brings with it a willingness to meet those needs with money, prayer, love, and service." Can you socially afford to be without a mission study class this next year?

FROM THE CORRESPONDING SECRETARY OF NORTH MISSISSIPPI CONFERENCE.

I would like to call the attention of officers and members of auxiliaries to the report of Miss Ross, General Treasurer, for the second quarter, as published in the Council Bulletin for September. You will see that the total collections for the Foreign Department are $51,602.68. For the same quarter last year the collections were $52,235.63, a decrease of $632.95. In the Home Department the decrease is more appalling. In 1913 the collections for the second quarter were $37,498.82; in 1914 the collections for the second quarter were $31,946.35. The decrease is $5,552.47.

Just where does our own Conference stand in regard to this deficit and for what part are we responsible?

In the Foreign Department the collections for the second quarter of 1913 were $1,038.86; for the second quarter of 1914, $627.14, a decrease of $411.72. In the Home Department the collections for the second quarter of 1913 were $797.55; for the second quarter of 1914 were $672.05, a decrease of $125.50. Our leaders are begging and pleading for us to make a tremendous effort to have the collections for the third quarter increase so as to have three-fourths of the year's collections in hand at the end of the third quarter. The records for several years show that the third quarter is the worst we have financially. This is due to several reasons, chief of which is the fact that so many of our members spend the months of this quarter in some cooler clime, while those who remain at home have hardly enough energy to do more than hold meetings regularly.

Our membership statistics show 2500 women at work. If these women contributed 25 cents each in addition to what they have already paid or pledged, over $600 would be added to the treasury. We could give it easily and I would suggest that auxiliary presidents set aside a Monday in October for the collection of this extra money. Of course, some will not give it. Then let those of us who can double it and give for the women who would like to but cannot.

We cannot say that this general decrease is the result of the present panic, for the collections were all in before war was declared or even thought of by most countries. We have been mercifully spared the horrors of war, and while we are indirectly feeling some of its evil effects, bloodshed and destruction of property are not among them, and for deliverance from these horrors we should make a thank offering worthy of our deliverance. Financial retrenchment will inevitably follow this period of business stagnation; but let's remember that the high cost of living is common to all countries and the missionaries on the field will suffer a great deal more than we will at home. Let us retrench along the line of personal gratification—whether of our appetites or the love of the beautiful in dress—and strive to meet our missionary pledges. For the work we let suffer now when the doors are open to us in all parts of the world, would mean a set-back that years could not overcome. Let us face our obligation and meet it as a people who have been blessed above all other nations.

LOUISE DUNSTAN,
Conference Cor. Secty.

ALEXANDRIA (LA.) DISTRICT MEETING.

The Annual District Meeting of the Woman's Missionary Society of the Alexandria District will be held at Bunkie, La., on Oct. 28, 29. Each auxiliary in the district is urged to send one or more delegates. Visitors are invited from churches where the work is unknown.

We will have with us Mrs. Abel Bliss, President Conference Missionary Society of Shreveport, La., Miss Martha Nutt, missionary of St. Mark's Hall, New Orleans, and Miss Eliza Iles, Deaconess, of Houma, La. Please send names of delegates and visitors to Mrs. W. M. Mantiply at Bunkie, La.

Mrs. M. N. JAMES, Dist. Sec.

CORINTH (MISS.) DISTRICT MEETING.

The Corinth District meeting will be held at Baldwyn, Miss., on Oct. 20, 1914. Mrs. Vic Thompson Hoyle, Mrs. J. M. Clark, Miss Lunnie Barcroft, Miss Mary Daniels, Mrs. S. L. Pope, and others will take part in the program. If you have not done so already, elect delegate at once and send name to Mrs. A. T. Stoeke, Baldwyn, Miss.

CORRINE ROGERS.
Dist. Secty.

A COLORADO LETTER.

Dear Brother Meek: Am sending you $2 for a two-year subscription to The Advocate. Of all the periodicals that visit me none affords me so much pleasure as the New Orleans Advocate. Though I have been away from Mississippi seven years, my interest and love for the old home has never abated. Our Conference has just closed and was one of the best we have had. I am back for the fourth year and our new year begins well. We have a splendid property, with recent improvements to the extent of about $1500. This church has a good record. In twelve years they have had only three pastors, and as far as I can learn have paid all claims in full. This is the county seat of one of the richest counties in the State, and one of the centers of the strike districts. From our door we could see the fifty-two-hour battle waged between the strikers on one side and the militia and mine guards on the other. Glad indeed were we, when the Federals came and took possession of the field. It is to be hoped an agreement will be reached soon. The President is doing what he can and the strikers have agreed to accept the President's proposition. The strike has lasted one year and has been one of the bitterest in the history of the country, although few were killed, considering the battles, burnings, and depredations, only about fifty in all.

One good thing resulted: all the saloons in the districts were closed and with all the pressure that can be brought to bear, our Secretary of War stands firm and will allow no saloons to be opened as long as the Federal soldiers are on the field. We hope to have State-wide prohibition here next November.

We have one of the finest mountain views in the world and it has been my pleasure to spend much time in our great mountain ranges. The highest peak in the State is not far west of us and we spent one vacation in that great garden of nature. I have just returned from a fine trip over northern New Mexico.

Our James Wight is six months old and such a pleasure and delight to our home. We should be glad to have you visit us some time. I love the West. It is in many respects a great country. Galceran, after a successful ministry here, goes back to Mississippi. Jesse Johnson is here doing effective work. Marvin was as true here as there, a noble, pure, true man of God. Our Conference is small but is as fine and loyal a band as can be found anywhere. Ours is the only Methodism in this county.

With best wishes to you and your work. Fraternally,

J. A. McKEE.

Walsenburg, Colo.

THE BRAXTON (MISS.) CHARGE.

Dear Dr. Meek: I have just closed, with the exception of one, all my meetings on the Braxton charge. This is my first year here, and taking everything into consideration, I feel that we have had, so far, a very successful year. At the beginning of the year I thought of having some of my brother preachers to help me, but finally decided (not because I could do the work better), to undertake it myself. I had Brother M. L. White engaged to come to Braxton, but the school opening would have prevented him having a square deal; so I did what I could.....We started our campaign at D'Lo, the home of Brother W. N. Thomas, our pastor at Daleville, whose good wife attended several of the services, and the Lord was with us. We had a number of conversions, family altars were erected, and some of the strongest men were enlisted in the Master's work. Here we had 6 accessions, 3 of them being by baptism, and 3 infants were baptized. Miss Mamie Bell, the daughter of Brother W. G. Bell, one of my stewards at Braxton, took charge of the organ and rendered fine service in furnishing music.....From D'Lo I went to old Rexford. Here we had the old-time Pentecostal showers. There were many conversions and reclamations, family altars were erected, and men took enthusiastically hold of the work. We had at this place 26 accessions to the Church—20 of them by baptism; 5 infants were baptized. The people say that this meeting was a record-breaker. One young man was called to preach.....Next we went to Holly Grove, where we had some of the old-time shouting, where another man was called to preach, and we had 1 accession by baptism.

From this place we went to Bethany, where we had a good meeting. The people said it was really good. Men took a new start for God and young men learned to pray in public. Here we had one accession by baptism.... Jupiter was the place of our next meeting, where the services lasted only three days. (This is a school house). We went from Bethany to Old Harrisville, where we had one of the best revivals, the people say, for fifteen years. It was certainly a most excellent meeting. The people would begin to gather at ten o'clock in the morning, and after Monday, it would be five o'clock in the afternoon before we would have the benediction; in other words, we had a revival every day from 10 a. m. to 5 p. m. There were 7 accessions to the Church at this point—five of them by baptism, and more will likely follow.....I had to help me in these meetings only local preachers whose membership is within the bounds of this work, and they wrought faithfully. One, Brother Burk, stopped his farming and went with me from place to place. And he says he got a blessing out of all the meetings. Be it remembered that these local preachers are in the ministry for the first year, and we are hopeful that they will be largely useful in the coming years. I think that our Annual Conference report will be better than usual, though not as good as it would if the cotton situation and financial conditions were better. We praise God for the co-operation of the good people who helped to hold up the hands of the young preachers..... Our last meeting began at Braxton the first Sunday in this month. We have some as good people at Braxton as the country affords; but the preacher was on the sick list and did not have the necessary vim to put into this meeting. So I feel like the Braxton congregation has not had justice done it in the way of holding a revival, and may give it another chance before the Conference. Out of these meetings have come three preachers for the Methodist Church and one for the Baptist Church. We praise God and press on.—W. B. Waldrop.

REVIVAL AT BATON ROUGE, LA.

Our meeting at First Church, Baton Rouge, of which I have already written you briefly, is worthy of a more extended notice. In several respects it was remarkable. Many people who have been members of this church for a long time emphatically declare it to be the best meeting the church has known, while comments from all sorts of people on the streets are to the same effect.

We had secured the services of Brother Thurston B. Price, formerly of Siloam Springs, Ark., but hereafter of St. Louis, to lead the services. He had held a meeting for us two years ago with excellent results, and at that time, by his freedom from sensationalism and objectionable methods, had won the confidence of the community and given to many of our people a new definition of a revival. From the very beginning of the recent meeting the congregations were notably large and the interest manifest. Brother Price's preaching was forcible and its effectiveness was greatly increased by apt and telling illustrations. His propositions are clear-cut and definite and response to them generally means a thorough-going decision to surrender to Christ or to renew the vows of consecration. On these propositions hundreds of people came forward, fully sixty responding on the closing night.

The singing, led by Rev. L. C. Smith, who is well known to many of your Mississippi readers, was an attractive and helpful feature of the meeting.

As a result of the meeting the spiritual tone of our Church is distinctly raised, many having been led into more earnest service and clearer experiences. Our First Church will receive about 60 members, Keener Memorial will receive about 10 and others will go to other Churches. It was notable that many in all the Churches were deeply interested.

At our first prayer meeting since the meeting, which was held last night, the attendance was very large, and in an interesting testimony meeting about half of those present spoke promptly of the blessings received from the meeting, a number of these being men who had been converted during the meeting. It was frequently noted, in speaking of the meeting, that the men were strongly interested and effectively reached. Among those who will come into the Church are all classes—strong men, mature women, young people and children.

Comparing this meeting with the one held by Brother Price two years ago, I believe that the results of it are just about double those of the previous meeting in every way. I believe the church is in a better position to go forward than ever before. Fraternally.

W. WINANS DRAKE.

ASSESSMENTS FOR THE AMERICAN BIBLE SOCIETY.

By John M. Moore, D.D.

Our Church has no General American Bible Society Board, and so this great organization, through its Secretary, Rev. John Fox, D.D., has asked me to bring to the attention of our Church the action of our General Conference last May in regard to the assessment for the American Bible Society. The following recommendation of the Committee (Journal page 335) was adopted: "We therefore recommend an annual assessment for this cause during the next quadrennium of a sum equal to two cents per capita for our entire membership." I interpret this to mean an assessment of two cents the member in each charge. I am giving notice through the church papers to the various Conference Bible Boards and to the various pastors and churches that hereafter there is to be an assessment on each charge of 2 cents a member. This honorable society is doing a great service throughout the world by the distribution of the Word of God. Never has the call for the Bible been so great as to-day, not only in our own country, but in all the countries of the world. There is no cause that should appeal to us more strongly than that which is represented by The American Bible Society.

HOW TO INDUCE OUR VETERANS TO ATTEND THE ANNUAL CONFERENCE.

One of our veterans, a superannuate of the North Mississippi Conference, wrote me that his pastor said to him: "You must go to the Annual Conference; your railroad fare will be paid, and there will be money to get you a suit of clothes," or words to that effect.

If each pastor who has in his charge one of these veterans could assure him that his fare to and from the seat of the Conference would be paid, to say nothing of the suit of clothes, it would be a strong inducement to the veteran to attend the session of his Conference.

While Secretary of the Veteran Ministers' Association of our Conference, it was my custom to write to these retired brethren, and kindly urge them to meet us at the Annual Conference. In some cases a kindly and brotherly answer would contain a statement like this: "I am not financially able to attend Conference." Now, in such a case, if the pastor would mention the matter to only a few of the brethren there is but little doubt that he would, like the pastor above mentioned, be able to say to his veteran brother, "You must go to Conference; your fare will be paid." And if physically able, the veteran would most likely, by his presence, gladden the annual gathering.

Brother pastor, try this plan to bring your elder brother to Conference. And, brother veteran, come and meet us at our next Ministers' Veteran Association and receive the joyous greeting and glad hands of your brethren.

Another inducement to our retired brethren to attend Conference would be to give them something to do during the session. If able to attend the session, they will be able to sit and serve as members of some of the working committees, and thus be made to feel that they are still a part of the working force of the Conference. More than one of our superannuates were on working committees at the last Annual Conference. We would like to see all of our superannuated and supernumerary preachers at Conference next December in the goodly town of Starkville.

The annual sermon before the Veteran Ministers' Association at Tupelo last year, which was preached by Brother S. M. Thames, was strong, clear, and of touching and tender pathos.

The writer having resigned his position as secretary of the Veteran Ministers' Association, Rev. H. C. Morehead was elected secretary. Rev. S. M. Thames remains president, and Rev. G. W. Bachman vice president of the Association.

Starkville, Miss. T. C. WIER.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 43. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3061.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 22, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"Heavier the cross, the heartler prayer;
The bruised herbs most fragrant are;
If sky and wind were always fair,
The sailor would not watch the star;
And David's Psalms had ne'er been sung
If grief his heart had never wrung."

* * *

England claims to be fighting to destroy "militarism" in Germany. It is a fearful curse and deserves to be wiped out of existence forever. But what about Great Britain's "militarism" on the sea? The money invested in a single battleship would build and endow a great university.

* * *

Aim at the highest in the Christian life. Too many are contented with meager attainments in grace. One must hunger and thirst after righteousness to obtain it. The price that one has to pay for holiness is large, but it is worth all and vastly more than it costs. It blesses one and makes one a blessing as nothing else can.

* * *

The Methodist Recorder (Pittsburgh), the official organ of the Methodist Protestant Church says: "The theology of our Westminster Theological Seminary is founded upon the rock Christ Jesus, and has for its supreme text-book the Holy Bible. A progressive orthodoxy is taught at Westminster, but Westminster always asks for the old paths, and verifies every new departure by the standards of divine truth." This is admirable. We wish that such was the spirit of every Biblical School in Christendom.

* * *

The value of self-discipline in the Christian life needs to be emphasized. One ought to keep himself continually under espionage. He should watch his words, his conduct, his habits, and his spiritual growth. He should frequently observe himself as mirrored in God's looking-glass—the Bible. And he ought earnestly to endeavor, by the help of the Holy Spirit, to correct what is wrong in his life and character. We do not believe that any one has ever developed into a well-rounded and majestic Christian without thus keeping watch upon and disciplining himself. This is an indispensable service that no one else can perform for us.

* * *

The mount of vision is needed, but not as an abiding place. Doing should follow seeing, and serving is better than enjoying. The Master taught Peter this lesson at the time of his transfiguration. The ardent apostle in the rapture of that glorious hour desired to have tabernacles built upon the radiant heights and there remain; but Jesus soon led him down the mountain slope to mingle with the multitude and minister to the needy. Busy workers to rescue the perishing, with enough foregleams and foretastes of what is to come to give them heart and hope, are what are wanted now; the time for rest and the full beatific vision will follow in the not-far future.

THE PEACE OF GOD.

The effort to reduce religious experience to a natural order that pertains to the common existence of the ordinary life is to refer back to the legalism of the Jews that Paul so ardently opposed, and is to lose the ministry of Christ and the noble history of the Christian Church for the past two thousand years. The reign of natural law and legalism are so closely related that they cannot be well separated. The natural order of the material universe would say that when one has sinned there can never be an effacement of that sin. It becomes merely a fact of experience that militates against the sinner. Legalism places the mark of Cain upon his brow and sends him forth to wander disconsolately up and down the earth finding no relief. It demands an eye for an eye and a tooth for a tooth. Of course, so far as the natural order will permit there can be alleviation. If it is within the bounds of power to pay for the crime or misdemeanor or other offense, one might know some ease of heart. But when the fact of sin far surpasses in consequences anything one can do to pay there is left a great debt forever hanging over the head. One's life may be given, but that is all one has; and, further, it might not help at all to cure the wound of wrong-doing. The man, therefore, without a Christ becomes a fatalist. If ever his foot slips upon life's uncertain and shadowy highway he is gone forever. There can be no miracle such as our Master wrought to right the wrong. He has confined himself to the certain and swift laws of the natural order that we know to be so relentless. Paul, however, said: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." The great opponent of legalism lifted up Christ to the world as having power to break the natural law of bondage binding one to sin and through his infinite mercy restoring one to a state of sinlessness and happiness. "The sting of death is sin; and the strength of sin is the law," he said, "but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

It is an everlasting pity that men still endeavor to find peace of heart in the vain pleasures and temporal riches of the moment. The world cries for relief from anguish and suffering, but the antidote, self-prescribed and materially sought, is of the same perishable substance that has ever been the cause of this unenviable effect. In the early part of Christ's ministry when one day he had labored with the multitudes until fatigue had brought about the necessity of rest, he lay asleep in the stern of the boat in which he and his disciples were crossing the Lake of Galilee. The great storm that arose seemed to the disciples to endanger the lives of the Master and themselves. Christ was awakened, and they cried, "Lord, save us: we perish." The Master's answer, "Why are ye fearful, O ye of little faith?" may be surprising to the materialist, for was it not natural that the disciples be afraid when the ship was "covered with the waves?" Then what did Jesus mean by asking them why they were afraid and telling them they were of such little faith? He meant a severe rebuke to them in seeking safety and peace from the material world. Their spiritual vision was still blinded, the time seemed not to have been at hand when they should behold the greater light, and to allay their fears he arose, rebuking the winds and sea, and there was a great calm. The great lesson that Christ would impress upon his followers upon this occasion was that peace was not of the outer man but of the inner. The raging of the sea, the afflictions of the body, the sufferings of death, amount to nothing if there is true peace of heart within. The mistake of the disciples at this time seems to be the error upon which the whole world seems largely bent upon following after. If we are in poverty, if we are sick, if we are at war, then there is no more peace and safety. This distinctly is not the teaching of Christ. Perhaps the most peaceful moments in the life of Christ were when he was hanging on the cross praying for those who had persecuted him. There was infinite love and mercy in his soul. What difference does it make about temporal affairs if the inner man is right with God? Christ never came into the world to bring about a reign of peace for the outer man. There is nothing to indicate such an attitude in his life. He was sent by the Father to restore the peace of mind and heart to the sinner suffering from the consequences of his sinful acts. Certainly when tranquillity of soul has settled upon all the peoples of Christendom it will be evidenced by the outward semblance of peace.

But we place too much emphasis upon the temporal peace and calm. Consequently the seeking is in the wrong direction. There is a peace corporation organized at present with many millions of dollars behind it to work among the nations of the earth for universal peace. The futility of such a material move to adjust the differences of the soul and spirit of humanity is evidenced by the sudden and violent outbreak of hostilities among the leading nations of Europe. We must learn what the atonement of Christ means not only to the individual but to the aggregation of individuals. The civilized nations have made the sad mistake of adopting the secondary institutions of Christianity for the real fact of salvation. Cultivation of mind and body through Christ as a teacher and reformer has given an outward glamour to our pride of civilization that has led the nations astray. Isaiah prophesied that the nations "shall beat their swords into plowshares, and their spears into pruninghooks," but this prophecy cannot be fulfilled till men realize the words of Christ to his disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." C. A. B.

The poverty that hurts worst is spiritual poverty. This is true both as to an individual and a church. There is no destitution like that of a Christless soul. This is not generally realized now, but it will be when our blinded eyes are opened and we see things as they really are.

DO IT TO-DAY.

"When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair.
When I have time.

"When I have time the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time."

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time.

—Author Unknown.

AN INSPIRING MESSAGE.

(The following are some extracts from the sermon delivered by Bishop E. E. Hoss at the opening of the Atlanta School of Theology in the Wesley Memorial Church, on Sept. 27, 1914.)

A truth always becomes more vivid when it is exemplied and illustrated in concrete instances. Let us try that method here, taking two examples from ancient and two from modern times. A greater contrast could not be imagined than that which existed in the first century between the Apostle Paul and the Emperor Nero. The Emperor was dominated by a supreme and cankerous selfishness. In vain might the annals of the human race be searched to find the record of another man more fully absorbed in the attainment of his own gratifications. All the means and facilities for such gratification were at his disposal. From the most eminent senators down to the meanest slaves, everybody in the empire crouched in humble subjection before his throne. The immense revenues of the provinces were poured into his treasury, and no one dared to raise any question as to the character or the amount of his expenditures. In his own imperial person were embodied and consolidated all offices and all authority. Far beyond the sense in which the epithet is applied to the Czar of Russia, he was an absolute despot. Coming into power at seventeen, he reigned for less than fifteen years, but in that brief period he drained and exhausted every form of fleshy indulgence. "The lust of the flesh, the lust of the eyes, and the pride of life" yielded to him whatever good such things can afford. He left nothing untouched that could either stimulate his wants or respond to their demands when they were once aroused. After the great fire in the city of Rome had cleared him a sufficient space, he reared his "golden palace," and, looking upon its ample proportions, said: "Now, at last, I am lodged like a man." But what a penalty he paid for his reckless and wicked dissipations! How the end came to him, you all know. Forced at last to fly before the awakened fury of an outraged people, he found a temporary refuge in a miserable hut. There for the brief space of a few hours he indulged in the mock heroics of a third-rate actor, mimicking the Stoic fortitude that he did not possess, and trembling like the base coward that he was while he talked of suicide as a final resort. In that squalid hovel a friendly slave—it is a tribute to human nature that even Nero could have one faithful friend—finally did him the favor to destroy his contemptible life. Does anybody suppose that those fifteen years of orgiastic revels held one single day of unalloyed peace or one single hour of true joy?

At about this time Saint Paul was making his missionary journeys from Antioch to the West. He had no strong missionary society behind him, but carried with him only the fraternal blessing and the sustaining prayer of the living Church. For the most part he travelled on foot. Such food and raiment as he needed, he won with the labor of his own hands. Oftentimes he suffered from extreme bodily weakness. "A thorn in the flesh, a messenger from Satan," was sent to buffet him. He was persecuted by his enemies, maligned by false brethren, deserted by his closest friends. His "golden palace" was the loathsome dungeon of the Philippian jail, into which, with his back still bleeding from the lictor's lash, he was cruelly thrust, and his feet made fast in the stocks. We should hardly expect him under such circumstances to be in an ecstatic frame of mind; yet as we listen we hear the voice of prayer and the jubilant notes of Hebrew Psalms issuing from his lonely cell. In his closing days we know that he stood on the very mount of vision, and searched the inmost heavens with keen prophetic eye. Old, poor, infirm, he was; but still strong in faith, giving glory to God. Whenever he spoke the ring of triumph was in his voice. Behind him there stretched the history of an unbroken consecration; before him there lay the fair prospect of an eternal reward. His last words are a veritable swan's song: "I have fought the good fight; I have finished the course; I have kept the faith. Henceforth there is laid up for me a crown, which the Lord, the righteous Judge, will give unto me in that day."

No two men in the eighteenth century were farther apart than Lord Chesterfield and John Wesley. The former was the perfect type of the accomplished man of the world. He had high social position, great wealth, and elaborate cultivation. Yet he organized his whole life upon the theory of consummate egoism, and consistently adhered to the doctrine that this world is a lemon to be squeezed for all the juice that is in it. In his letters to his son, he distinctly maintains that a refined, calculating, and agreeable selfishness is the only thing proper for an accomplished gentleman. That other people have rights which are too sacred to be invaded he throws out of account. Push yourself; carry your own points; secure your own pleasures—this is the very essence and substance of these Satanic epistles. I call them Satanic; and so they are, in spite of all their fine literary finish. Baseness is none the less baseness when it clothes itself in purple and fine linen, takes to itself grand and gracious airs, covers its face with the insinuating smile, and wooes to its awful purposes by all the charm of engaging manners. That the noble lord should come to a morose and gloomy old age, his hand against every man and every man's hand against him, and should at last "put out to sea" with the waters "moaning on the bar," is only what might have been expected.

John Wesley on the other hand is our best modern example of thoroughgoing disinterestedness—the true Saint John of the later Church. While the flush of young manhood was yet upon him, he began to "look not upon his own things, but upon the things of others;" and without break or pause he pursued this course down to a patriarchal old age. With a wide and copious scholarship that would have made him an ideal university professor, he became the apostle of the common people. With a capacity for affairs that would have enabled him to amass a fortune, he gave away all his earnings except a bare subsistence. For three score years and more he carried the world on his heart. There was no form of human suffering that he did not seek to alleviate. The grimy collier toiling in the underground chambers where he could hear the sobbing of the outer sea, and the poor Negro, driven by a cruel master on a rice or cotton plantation in South Carolina, or festering and rotting in the foul hold of a British or Yankee slave-ship, were both alike the objects of his personal solicitude. Ambition, avarice, the love of applause or of gain—these all were entirely foreign to his mind. Ease, luxury, comfort—he did not care a fig for them. But it is only the sober truth to affirm that as far as real living and the blessedness of it are concerned, John Wesley had a richer experience in an hour than Lord Chesterfield had in fifty years. It was exceedingly fit that when the great evangelist came to die his last testimony should be: "The best of all is, God is with us." His passage through the world was a bright and shining pilgrimage, and his going out of it was an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Who was Prime Minister of England when Whitefield and Wesley began their mighty work? Can anybody in this audience tell me? And were there not divers and sundry Roman governors and other titled officials of whom the modern world would never have known but for the fact that they have been lifted out of obscurity by virtue of their casual connection with the humble apostle of Jesus Christ?

* * * * * * * * * * * * *

It is possible that each one of you, in your own place and after your own measure, may glorify Christ by walking in His footsteps and reproducing his deeds. I shall not stop here to point out the particular tasks that you should take up and discharge. Far be it from me to assume the functions of a petty drill-master on this or on any occasion. Fortunately for you the lines of obligation are likely to be distinctly marked out before you by the hand of Providence. You remember that wonderful passage in George Eliot's greatest book, in which Savanarola says to Romola when he finds her fleeing from her unworthy husband: "Go back, my child; God makes our duties for us; we do not make them for ourselves." The age in which we have our existence, the families to which we belong, and nearly all the environments of our earlier and later days, are matters of Divine appointment, and wholly beyond our control. But we are bound to believe that all these things are so ordered as to call out into amplest exercise our best and noblest powers. The drafts that are every day made upon us for thoughtfulness, for forbearance, for sympathy, for helpfulness, are drawn by our Heavenly Father. To allow them to go to protest, is to dishonor him. Up to the top-notch of our ability we must meet them.

It is the height of folly to moan because our surroundings are not more pleasing than they are. Not yonder in the cloudland, where airy castles are built and golden dreams are spun, but here upon the solid earth, in the tame, prosaic round of our daily tasks, we must accomplish our mission and work out our destiny. The faces of parents and children, of brothers and sisters, of friends and acquaintances, are a constant appeal to us for the exercise of our highest wisdom and our tenderest love. To ignore this appeal, in the vain search for some other and more agreeable work, is to fight against God and to convert our stay upon this earth into a meaningless puzzle and a useless parade. To shirk and evade these open and manifest obligations is to be guilty at once of folly and of presumption. There can be nothing but misery and sorrow in the effort to substitute any plan of our own forming for the one that God in Heaven has ordained.

When our late Civil War came to an end it left nearly all the great leaders of the South in penury. But so revered and honored was Robert E. Lee that offers of aid came to him from numerous sources both at home and abroad. With dignified courtesy, he declined them all, not wishing to be a pensioner on any man's bounty while his people were in distressing want. Finally he received an overture to become president with a great salary of a newly organized life insurance company. His answer was: "But, gentleman, I know nothing of the business." When told that he was not expected to do anything except lend his name, he replied: "If my name is worth $50,000 a year, don't you think I ought to take good care of it. I can not consistently lend my name to a business which it is impossible for me to supervise." Just at that juncture, one of his daughters casually said to some friends: "They offer my father everything except what he wants, and that is a chance to make a living by doing some honorable work." Out of this remark, so it is said, came his election on a salary of $1500 a year to the presidency of Washington College—now Washington and Lee University, at Lexington, Virginia.

The famous Commodore Matthew F. Maury,

whose studies of ocean currents and related phenomena had already made him one of the greatest benefactors of modern commerce, received tempting solicitations, including large fortunes and patents of nobility, both from the Emperor of France and the Czar of Russia. But he too felt that it would be cowardly to desert his people in their time of trouble, and took a humble professorship in the Virginia Military Institute.

And so it came to pass that in the same little town that is hidden away in the Valley of Virginia, and that holds the mighty ashes of Stonewall Jackson, these two survivors of the great catastrophe, whose names had been borne on the trumpet blasts of fame around the whole world, took up the task of teaching the Southern youth by both precept and example how to bear with dignity "the slings and arrows of outrageous fortune," and to glorify days of defeat and disaster by walking humbly before God and serving their fellow-men. It is not strange that with such an example before her eyes the South should have arisen from her ashes and put on once more the garments of strength and beauty. In the face of such achievements let no man despair or be downhearted because the odds seem to be against him.—Wesleyan Christian Advocate.

PRECIOUS TREASURES GIVEN TO OUR NEW UNIVERSITY.

Miss Mary Wilkinson of New Orleans, the granddaughter of Bishop Keener, has given to our new University in Atlanta some most valuable and interesting things from the collection which she inherited from her illustrious grandfather. Among these rare treasures of historic interest are the New Testament of Bishop Asbury and Bishop Asbury's razor; a wax image of John Wesley made with Wesley in the presence of the artist, which Bishop Keener believed was the only original likeness of Wesley in America; letters of John Summerfield and a statuette of Stephens, our first missionary to Mexico, who fell there as a martyr by the hands of a fanatical mob.

This contribution adds much to the rich collection of Wesleyana already in the Wesley Memorial Building. The granddaughter has put these precious things just where her grandfather would have placed them if he had lived until now. No man among us would rejoice more than Bishop Keener at the founding of our new University if he were still in the flesh. Perhaps he is rejoicing over it. W. A. CANDLER.

Atlanta, Ga.

CONCERNING BONDS.

Dear Doctor: Had you ever thought about the different sorts of bonds there are, and that some of them are agreeable and some very disagreeable? A lot of times when preachers and other public speakers begin talking about wealth and about social questions they get warmed up and then they have something to say about houses and lots and stocks and bonds. They tell us that these represent the wealth of some people. From all that I have been able to learn people are very glad indeed to be known as those possessed of this kind of bonds. When a person gets so that he is able to buy bonds, he is usually a person of considerable wealth. This is a kind of distinguishing mark. People like this begin to call themselves "capitalists." Other people call them capitalists, too. To most people there is a degree of satisfaction in this. It is a gratification to their pride. Furthermore, when one has bonds like these, he always feels like it would be possible to sell these bonds and turn them into money. With this money he would be able to purchase food and clothing and other necessities of life, as well as many luxuries. There are few of us who would object to the possession of wealth in the form of bonds.

There are other kinds of bonds that tie things together. Sometimes these are only ordinary strings and cords. But they are bonds because they hold the things together. Then there are unseen bonds that bind people to different things and to one another. How beautiful and what a delight is the bond that binds together devoted members of the same family group! They have the same common interests. Though they may be far separated, they are yet bound closely together. How fearful is it when something arises to break these bonds and to bring about a separation! A bond something like this in nature is that binding together different people in the same organization. It may be an organization for commercial purposes. It may be one that has been formed for social ends or for civic improvement. Those who have entered into this organization together have common interests and are bound together by these interests that have thus become to them bonds.

When Paul made his defense before Agrippa he had something to say about "bonds." These were different from any of these other kinds. He wished that Agrippa and those sitting with him might be even as he was, "except the bonds." These bonds were the fetters that bound him and that marked him to be a prisoner, with the possibility of being a criminal also. Men may take delight in bonds that mark them as men of wealth. They may rejoice in the bonds of family love that bind together the different members of the same family. They may gladly bear the bonds that join them to others with the same common interests, be these commercial, social or civic. However this may be, there are few men who delight in bonds that mark them as being prisoners. These bonds become very irksome and hard to bear. The Russian prisoners in bonds and thrown into a Russian dungeon do not delight in these bonds, even though they know that they are suffering for the great cause of freedom in that land of oppression. Paul bore his bonds patiently, though he knew that they were upon him unjustly. How much rather would he have been free to have presented the gospel of Christ to peoples in different lands. Yet, if the gospel of Christ might be preached by means of his bonds he was glad.

Simon offered to Peter and John money that he might have the power to bestow upon others the gift of the Holy Spirit. Peter was moved to righteous indignation by such an offer. He told Simon that he needed to repent or else he would be lost, for he was still in the "gall of bitterness and the bond of iniquity." Here was still another sort of bond. This is one that concerns me very much, Doctor. I rejoice in the bond that binds together the different members of the same family in love and in affection. I am glad to see men and women bound together with some noble purpose to advance the interest of humanity or to make the nation better. These are good. I am not much concerned about the bonds that bind the prisoner of law. God has been good to me and has helped me to keep out of the grip of the law. With his help, I will continue to do so while I live. And as for the kind of bonds that represent wealth, I am not much concerned about them either, for these are far beyond my reach. However, there is another sort of bond that does give me concern and thought day after day. This is the kind that Peter mentioned when he spoke to Simon.

The bond of iniquity is the bond that binds one to a life of sin and of iniquity. Is this a delight? Is there anything good that comes from it? Do men seek after it? There are some that seek after it. There are some who delight in this bond. They are glad to be held by it. It is a delight to them. This is true as long as iniquity pleases the senses. The pleasures of sin and of iniquity become the bonds that bind men to lives lived without reference to God or the commandments of God. These pleasures after a while, if persisted in, become even more powerful than the fetters that bind the criminal and the prisoner. How many are they who have felt this powerful bondage!

Iniquity was at first a delight. It gave pleasurable sensations. These may have been of the body and have been low and vile; they may have been of the intellect and also have become equally low and vile. However, they were pleasurable, and men have been willing to bear the bonds that have bound them to this pleasurable iniquity. They have delighted in this. It gave them a degree of satisfaction. But the time will certainly come when the contents of the cup of pleasure are gone and only the dregs are left. Now there is nothing except that which stifles and strangles remaining in the cup that once gave such great satisfaction and pleasure. The bonds formerly lightly holding the captive and giving sinful delight have now become like the heavy shackles that bind the slave in service to an intolerable master. Finally, the bearer of these bonds becomes weighed down, so that he has no strength left within to lift himself up and look another in the face with that light in his eye that marks him to be a man who has won the victory over himself and in the world.

How many are there who have fallen into this direful condition! They go through life with a shuffling gait and a downcast look of the face. Their gait is as it is, because of the bonds they wear, which are like the chain that binds the ball to the ankle of the poor bond slave. The foot cannot move with its accustomed agility. The mind is filled with vileness and with wrong. The eye is no longer clear and bright. It has lost the power that comes as an assurance from the mind that is free from iniquity. Even the very intellect has come to be in bondage and is bound with the fetters of vice. Who would not be free from such bonds—bonds of habit, of dissipation and of fearful sin? The delusive pleasures of sin, like beautiful flowers strewn along the way which after a while fade and give place to the noxious weed giving forth only death instead of the sweetest of odors, have led many poor victims into intolerable bondage where the bonds of iniquity bind with the grip of death. How may such persons become free? Multitudes of them would gladly be free. Only by turning to the Christ who came to break the yoke of bondage and to set free the captive may these be free. Let all such turn to him who is able to break their bonds. But how much better that those already free remain so and never fall into this fearful bondage of iniquity!

Doctor, I know that you would rejoice to see all men freed from this bondage; I would.

Your ever faithful,

WILLIAM.

A CALL FROM THE WAR ZONE.

The war had scarcely begun when a cry came from the heart of Germany to the American Bible Society, "for Christ's sake," to send the Scriptures in German, French, Russian and Polish. Already four such appeals have come and others are yet expected. The following cablegram is no doubt one of the last to come over the German Cable:

"American Bible Society: For charity work among soldiers, we need urgently German, Russian, French and Polish Testaments, parts of Bibles and money. Help us for Christ's sake. (Signed) Christian Tract Society. Lehmann."

The Foreign Bible Societies are doing their utmost to place a Gospel in the hands of every soldier before he goes into battle, but under the serious handicap of war time conditions, the task has proven too great for them alone. They have called on America. The American Bible Society has and is responding as generously as possible to these appeals, but since the shadow of Europe's war has also mightily increased their task at home and crippled their resources, they are not nearly able to fully meet the need.

Since 1c will buy a Gospel in any language, it has been suggested that the Sunday schools help in this cause. To this end the American Bible Society wishes to call attention to this opportunity through Superintendents to Sunday schools of every denomination. In this, the Society simply offers its services in conveying without cost, to the places of need, any funds that may be contributed for this cause.

Pastors, present this special call in connection with your regular annual collections for the American Bible Society, and we believe it will help raise your offering beyond the amount assessed. Thus will the Home and Foreign work both be advanced. We must not overlook the needs at our own door, and at the same time, this emergency call should be met. Let us do both. J. J. MORGAN.

Agency-Secretary, American Bible Society.

Dallas, Texas.

The Louisiana Educational Campaign

A BRIEF STATEMENT OF THE EDUCATIONAL SITUATION IN LOUISIANA.

The interests of the Louisiana Conference in the work of Christian education are centered in two institutions of learning, namely Centenary College of Shreveport, and Mansfield Female College, at Mansfield, La. These institutions are independent of each other, having separate boards of trustees and faculties. A few years ago, it seemed that the Conference was practically unanimons in the opinion that they ought to be correlated; but efforts to work ont a scheme of correlation which would be satisfactory to the boards of trustees and the Conference have proved abortive. The one connecting link between the institutions is their joint ownership by the Louisiana Conference, which is represented in its relation to them by the Conference Board of Education.

We had thought that the reports to the last Annual Conference from the trustees and presidents of these institutions had been fully enlightening to the members of our Conference and the Methodists of Louisiana. However, within the past few weeks we have discovered that there is still a lack of appreciation of our situation, based upon a lack of information. We invite the earnest attention of our people to the following facts in relation to our educational situation:

CENTENARY COLLEGE.—Our plant at Shreveport consists of a forty-acre campus, beautifully situated, upon which we have a single building, which serves all the purposes of a dormitory, kitchen, dining room, class rooms, etc. This building cost $35,000. There is an indebtedness against it of $7500. Our tenure of the property in Shreveport is conditioned upon our maintaining an institution of learning offering courses leading to A B. and B. S. degrees for twenty-five years. At the end of this time the campus becomes the property in fee simple of the Louisiana Conference. Six years of this period have elapsed.

Under the regulations of our Church no institution can give the degree of A. B. or B. S. without having seven professors giving their entire time to college work, and an assured income of not less than $5000 in excess of the income from tuition, fees, etc. The building, repairing and maintenance of the College, since its removal to Shreveport, have been made possible by a voluntary tax paid by the citizens of Shreveport, which has amounted to between $3500 and $4000 per year. This tax has one more year to run after this one. All that remains from this source will be required to meet the indebtedness. To maintain the college with the present faculty will require an income of at least $3000 above that derived from tuition and fees, plus $1600 due from the Conference. This statement suffices to show the urgent demand for an endowment of not less than $50,000. Our endowment at present amounts to about $6000.

MANSFIELD FEMALE COLLEGE.—Four years ago this institution was running behind in its current expenses from $1500 to $2000 per session. In addition to this there was a heavy mortgage over the property. The Annual Conference which met in New Orleans in 1911 authorized the floating of bonds amounting to $25,000 to pay off the indebtedness of the institution. In January, 1912, these bonds were successfully floated through the efforts of Rev. N. E. Joyner, then Secretary of Education. They are twenty-five year bonds, upon which we pay six per cent interest. One bond of $1000 must be retired January 1 of each year. The interest is due semi-annually, payable on January 1 and on July 1. Two of the bonds have been paid, and the interest to January 1, 1915.

The assets of the Board of Education with which to meet this obligation are confined to what remains each year from the collection for Conference Education, after $1600 has been paid to Centenary College, as per contract with the people of Shreveport.

Since the bonds have been floated, the college has been able to meet all its running expenses, and carry over enough balance each session to meet necessary improvements to property, which has approximated $2000. The Board of Education has had to borrow from time to time to meet the payments of bonds and interest. To meet the obligations accruing January 1, 1915, and pay what we have borrowed will require $3780.

In view of these facts, we would urge the necessity of the payment in full of our assessment for Conference Education. Our receipts from this assessment last year amounted to $3499. Our obligations at the approaching Conference, according to the above statement, will be as follows:

Centenary College	$1600.00
Mansfield College	3789.00
Total	$5389.00

The full collection of our assessment of $7000 will enable us to meet the above obligation, and add $1600 to our appropriation to Centenary College.

Thus, it will be seen that full collections each year will wonderfully assist in the solution of our educational problem. We feel that our situation is one which should appeal to every preacher in our Conference, and to every member of our Church in Louisiana. PAUL M. BROWN,
Secretary of Education of the Louisiana Conference.
Oct. 17, 1914.

WAKE UP OR GO DOWN.

In the Episcopal Address to the General Conference, held in Oklahoma City, was this suggestive paragraph:

"It is not improper to say that the Roman Catholic Church will surely maintain its schools and instruct its children and youth. If the Protestant Churches should retire from the work of education, or should do their educational work less vigorously, which would be equivalent to retiring from it, the final outcome in this country would be a struggle between Romanism on one side and secularism on the other. Such a result can not be contemplated with composure."

This paragraph from the address of our Bishops to the General Conference finds emphatic illustration and striking confirmation by the bequest of Mr. James Campbell, who has just died in St. Louis, and has bequeathed $25,000,000 to the St. Louis University, the educational institution of the Jesuits located in that city. This large sum is to go to the Medical Department of that school. Concerning the bequest the St. Louis Globe-Democrat prints the following:

"The St. Louis University School of Medicine will have at its disposal the largest fund of any similar institution in the world when the James Campbell millions are finally released to the institution, according to Dr. H. W. Loeb, dean of the medical department of the university.

"Dr. Loeb was overjoyed last night when he was told of the provisions of the will and said the money could not have been placed to a better advantage.

"'The news is a great surprise to me and others of the faculty, as I never expected Mr. Campbell would make such a liberal bequest to the university.

"'I know that many of Mr. Campbell's friends at different times spoke to him of the value of leaving a substantial bequest to the university's medical school.

"'If the provisions of the will are fully carried out, it means that the St. Louis University School of Medicine will have at its disposal for general educational purposes a larger fund than any other similar institution in the world.

"'It will place St. Louis University's department of medicine ahead of that department of Harvard University, which has between $6,000,000 and $8,000,000 for its own use, and will enable St. Louis University to compete favorably with the Rockefeller Institute in research work.'"

This is the way things are done by the Roman Catholics. A Methodist layman of St. Louis gave a few years ago several millions to an independent university in St. Louis; but Mr. James Campbell, a Roman Catholic, gives his money to an institution of his own Church. It would seem that it is perfectly safe for a man to trust with his money the Church to which he commits his spiritual interests.

It will be observed that this immense bequest is given to the medical department of the St. Louis University. Mr. Campbell seems not to have raised the questions raised by some Methodists about the ability of the Church to own, control, and direct a university. He never seems to have thought of the inability of his Church to run a medical school. He appears to have known nothing of a Church being related to a university "sympathetically" and "co-operatively" only. He intended that the Church should "own and control" this great medical school made possible by his money. Mr. Campbell did not deceive himself with nonsense in order to get Mr. Carnegie's approval.

If the Roman Catholic Church overcomes Protestantism in America, its victory will be accomplished by the solidity with which it stands to its schools and colleges.

Protestants must wake up or they will go down. Secularism is laying a heavy hand upon the educational work of the country, and Romanism is investing many millions of dollars in education.

What will Protestanism do? What will Methodism do? Evidently the Romanists are not going to turn over their work to the agents of Mr. Carnegie or Mr. Rockefeller. Will the Methodists surrender to the "Boards" and "Foundations" of the secularists?

Protestantism must wake up or shut up. Neither Romanism nor secularism is friendly to us.—The Wesleyan Christian Advocate.

A GREAT DAY IN HOUSTON, MISS.

On October 11, 1914, Bishop R. G. Waterhouse visited our city, and preached two great sermons and dedicated our new Sunday school rooms and church. Bishop Waterhouse is as simple as a child and as grand as a Cicero. I have heard great preachers for many years, but none greater than Bishop Waterhouse. He had a model congregation—made up of men and women of culture and a great crowd of bright boys and girls. Houston is a model town. Respectfully,

J. A. LEWIS.

LOUISIANA ANTI-SALOON MEETING.

The Annual Conference of the Louisiana Anti-Saloon League will convene in Shreveport on Nov. 10, at 7:30 p. m., in the Sunday school rooms of the First Methodist Church. On account of the reduced rates to the State Fair our friends will be able to attend the convention at a small expense and see the fair. Let every pastor attend and bring at least one layman with him. On account of the unusual conditions prevailing, the session will not be prolonged, but will be devoted exclusively to business which is of interest to the League. The Superintendent's report will show what has been done and suggest some plans for the future.

E. O. WARE, President.
A. W. TURNER, State Supt.

Church News

The City Board in Austin, Texas, has decided to give credit toward graduation in the city high school for study of the Bible.

* * *

The newspapers of Italy convey the information that while there are 50,000 pupils in the public schools of Rome, only 1403 parents have asked that their children receive instruction in the Roman Catholic religion.

* * *

More than 33,000,000 persons attended church in the United States on Peace Sunday and prayed for peace. Nearly all of the 210,249 churches in the country observed the day.

* * *

The women of the Presbyterian Church are raising a memorial fund to Mrs. Woodrow Wilson, to be known as "The Ellen Wilson Fund for the Christian Education of Mountain Youth."

* * *

The noted evangelist, Billy Sunday, is said to be as remarkable as an organizer as he is as a preacher. On a single Monday during his meeting at Denver, Colo., 116 cottage prayer meetings were held.

* * *

By special invitation Dr. Frank M. Thomas, of Louisville, Ky., delivered an address on "The Unification of American Methodism" before the Indiana Conference of the Methodist Episcopal Church on September 18. It was a characteristically clear and forceful utterance.

* * *

From the Way of Faith (Columbia, S. C.) we take the following: "Gipsy Smith, Jr., has been conducting a meeting in the Haddon Heights Methodist Church, New Jersey Conference. He is described as having a marked individuality, though resembling his father very much."

* * *

A New York dispatch states that Dr. E. A. Alderman, President of the University of Virginia and Bishop J. C. Kilgo have been elected directors of the Southern Railway Company. Having heard Bishop Kilgo speak of the unwisdom of Methodist intinerants undertaking to acquire and manage property, we have no idea that he will accept this position of secular responsibility.

* * *

The Holston Conference met at Bristol, Tenn., on October 14, with Bishop Waterhouse in the chair. Dr. James Burrow was chosen secretary, a position which he has filled for many years, and Dr. J. S. French was named as one of the assistant secretaries. The Nashville Banner states that the opening exercises conducted by the Bishop were very impressive and drew forth many hearty "amens."

* * *

At the close of Dr. Richard Wilkinson's quadrennium as pastor of the Fourth Avenue M. E. Church, South, of Louisville, Ky., a farewell service was held in his honor which was participated in by the ministers of various denominations of the city and by representatives of the Salvation Army and Wesley House and a large number of Knights Templar. Many talks were made complimentary to Dr. Wilkinson's work in Louisville and strong resolutions commending it were adopted. As has been stated in the Advocate before, Dr. Wilkinson has been transferred to the Virginia Conference.

* * *

The Western Methodist (Little Rock, Ark.) of Sept. 24 says: "While in Memphis recently, one of the editors, under the care of Presiding Elder Johnston and Field Secretary Ellis, was permitted to view the new property of the Methodist Hospital. It is one of the best possible sites for such an institution. While in the heart of the best residence section, it is not too far out, and consists of about four city blocks in one body, with stately oaks and a very substantial residence, which can be used as a part of the plant. All concerned are to be congratulated on the acquisition of this valuable real estate. As it was Wednesday, the editor dropped in at First Church and found a well attended and interesting Sunday school teachers' meeting, under the guidance of that prince of Sunday school superintendents, Mr. John R. Pepper, and was informed that such meetings had been held continuously for thirty years. Prayer meeting followed, led by the pastor, Dr. T. W. Lewis. The attendance was large, and the atmosphere distinctly spiritual. Some who rail at the big churches for lack of warmth and spirituality might be greatly helped by looking in on the First Church prayer meeting. Dr. Lewis is closing a successful quadrennium, and seems to be greatly loved and appreciated. Expressions of regret over the necessity for his going away were many, and evidently sincere."

Secular News and Comment

Two judges in Memphis, Tenn., have ordered 124 places nailed up and kept that way for the violation of the Tennessee liquor laws.

* * *

No professor is allowed to teach in Drury College at Springfield, Mo., who smokes, no matter what his other qualifications may be.

* * *

The Supreme Court of the United States resumed its sittings on October 12 and found itself confronted with a waiting docket of 652 cases.

* * *

Brown University, at Providence, R. I., celebrated its 150th anniversary a few days since. Among the speakers was Dr. E. Y. Mullens, of Louisville, Ky.

* * *

The Memphis Commercial Appeal, in commenting upon the great war, says: "The Russian bear, so far, has exhibited a grip no stronger than that of a cat."

* * *

Contributions to the American Red Cross Society for relief work in Europe up to September 26, amounted to $332,000, and there had been expended up to that date $283,043.

* * *

It is said that probably 100,000 boys and girls now study English in the Japanese secondary schools. It is claimed that English will be quite universal in Japan within a few generations.

* * *

Nearly three-fourths of all the Negroes in the United States live on farms. Of those over ten years of age, 30.4 per cent are unable to read and write; this is less than one-half the percentage of illiteracy that existed among them twenty years ago.

* * *

The Century Magazine is stated to have lost $18,000 in 1912, $46,000 in 1913, and $31,000 in the first half of 1914; and it is now to be sold. We do not claim to be an authority in such matters, but it has seemed to us for several years that this periodical has been too exclusively literary and too much out of touch with current affairs to be popular. In our opinion, the public likes more of a mixture.

* * *

The value of United States exports of raw cotton and cotton yarn last year to the warring countries was: To England, $224,000,000; Germany, $185,000,000; France, $63,000,000; Austria, $6,000,000; Belgium, $10,500,000; Russia, $150,000,000. The war will make a tremendous cut in this business. That's why it is necessary to help the cotton grower and mill worker. Buying cotton clothes and materials will help the cotton grower more than buying a bale of cotton and holding it. Moreover you are making work for the cotton mills.—Woman's National Weekly.

* * *

The United States Government expended for Civil War pensions during the year ending June 30, 1914, $172,417,546, against $174,171,660 during the year preceding. It has been announced that 33,369 claimants died during the past fiscal year, and the Commissioner of Pensions has expressed the view that the maximum of expenditures for this cause has been passed and that hereafter a steady decrease may be looked for. The New York World, however, calls attention to the fact that General James A. Garfield once made substantially the same remark when the Nation's pension bill footed up $50,583,405.

* * *

It is said that Hans Wagner, Pittsburgh's popular favorite in professional baseball, was offered $1000 for his consent to allow his picture to be placed on the boxes of a brand of cigarettes. This he positively refused to do; and when the representative of the tobacco company expressed surprise, saying, "I thought all you ball players were money-crazy," Wagner indignantly replied: "I'm not crazy for any money that means encouraging any boy to smoke cigarettes. If my name and picture on a card or box will have that effect, I tell you I'm not going to sign up, no matter how high you go with your offers."

* * *

It is interesting to recall what the distinguished military strategist, Gen. Nogi, said at the time of the siege of Port Arthur, and note how accurately he located the field on which the future of Europe would be fought out and determined. His words were: "I believe that the world will witness a great war, which will have all Europe for its battle ground, and will settle the Franco-German question and the Anglo-German rivalry. France and Germany will meet in this last decisive conflict on the Belgian plains, probably near Waterloo, the only spot which will permit of the evolution of the immense armies which will face each other. * * * I have little doubt as to the result of this war. France will beat Germany at sea. This war will be the last in Europe for many a day—perhaps forever; the German States will emerge from the wars so exhausted and so terrified that they will have no other object than to form some sort of condition that may in the future obviate the recurrence of any such catastrophe."—Boston Herald.

* * *

The Milwaukee Journal laments that "With the 'biggest story' in history at their front door, newspapers in Paris and London may be forced to suspend before they can print it. The supply of paper is very limited. Paris papers now print but two pages in small sizes and have cut out the margins in order to husband their resources. In London, the great Times has cut its size down from fourteen to six pages, and other papers have reduced their space accordingly. Even at this rate, it is possible that before the great battles are fought there will be no paper on which to print the news. All advertising has disappeared."

PROMPT RESPONSE TO THE PROPOSAL OF THE OLD SAINT.

Some days ago I published the proposal of a venerable mother in Israel to raise a "Woman's Fund" to aid young men desiring to attend our new University. She was able to give no more than $2, but she gave that with a hearty good will and accompanied the gift with warm words of faith and love.

I am glad to say a number of good women have responded promptly to the pious proposal of the old saint. Contributions have come from devout hands in Louisiana, Georgia, Mississippi, Virginia, Tennessee, and Kentucky.

While the amounts given have not been large they have aggregated enough to give timely aid to a worthy young man in the School of Theology.

Some contributions have come without the names of the donors, but with words of encouragement worth more than money.

One writes: "Another nameless old Sister wishing to help the boys, sends you a money order for $10 for 'The Woman's Fund To Aid Young Men,' and with God's blessing hopes to do more for this cause."

Another writes: "I so much admire the good lady's idea and plan that I am going to join her in her proposal, and am sending you $10 in this letter for this purpose. I trust the Fund may grow rapidly, and I am sure it will, if the good women will give to it and take the same interest in it as she has done."

In an unsigned letter are these words: "I am sending you $1 with the prayer that more will be sent, and that the $2 of the old saint may be a nucleus for a great fund to aid young men. I am sending the last dollar I have in my purse, but I believe God will provide me with more. I have faith in his promises and believe the more I give, the more I have."

The wife of a superannuated preacher writes: "I saw in the Christian Advocate that an aged lady sent a contribution to help young preachers to finish their education at our new University, and I was so impressed by it that I decided to add my little mite to it. It is not much, but I am so glad to give it."

These are the consecrated offerings of God's poor children, and he will not fail to add his blessing to them. Our Lord has made the widow's mite to do a vast work of benevolence during these Christian centuries.

Who can say what immense good He may bring out of the old saint's $2 and the gifts of these godly women who so promptly unite in furthering her proposal? WARREN A. CANDLER.

Atlanta, Ga., Oct. 13, 1914.

PEWS FOR SALE.

The officers of the Carrollton Avenue Methodist Church, this city, are anxious to sell the pews which are in the old church building to make room for chairs. The building is now being used for a Sunday school and pews are unsuited for the purpose. The pews are made of oak, and are in good condition. Any one interested will please communicate with Rev. J. G. Snelling, the pastor, or Mr. A. H. Ahten, Station B, New Orleans, La.

PRESIDING ELDERS' ADDRESS.

(Adopted at a meeting of the presiding elders of the North Mississippi Conference held in Winona, Miss., on Sept. 30, 1914.)

To the Pastors and Stewards of the North Mississippi Conference.

Dear Brethren: We are now just closing a most pleasant and helpful meeting of the presiding elders. The work of the year has been reviewed and plans laid for the future. We think it wise to address every pastor and steward in the Conference in this personal letter, praying that the blessings of God may be upon you all. For the next two months each of us, with the pastors and stewards, will have need to lay great stress on the finances necessary to maintain the work of our Church. Short collections would mean suffering for some part of our work. The full collection of all our assessments would mean a great step forward. Why not take this step?

All will be pleased and encouraged to know that the outlook is much better than some would have expected. In many of our charges the collections are now considerably in advance of last year. Of the eight districts, some expect to pay every assessment in full. Others confidently count on larger collections than last year. No presiding elder is willing to admit that his district will fall short of the report for 1913. This in the midst of the present stringency is cause for gratitude, is it not?

There is ocasionally heard a note of despondency from a faint-hearted pastor or steward. There is no need for this. That diligent and earnest effort will have to be made is quite certain. That financial conditions are not most favorable is evident. But that any lowering of an adequate support for the Church of God is necessary, is not to be entertained for one moment. This is a time for an advance all along the line, and advance we must. Our people in our territory were never quite so well prepared for a tight market and slow sales as now. God has been wonderfully kind to us in the past three or four years. Very little money is owed on this crop. Our people have lived chiefly at home and a large part of the proceeds of this crop will be a surplus for harder times.

It looked for a while as though our Southland was going to be stampeded by the suddenness of the shock to our markets. But quiet has now come. Cotton exchanges are opening. Cotton is beginning to move. We will probably not get for this crop all we had expected, but, mark you, our expectations have been very high. We can easily bear some shrinkage in our expectations and yet have more than enough. Does not a calm, deliberate view of the situation convince you that this is the case?

Brethren, the great Methodist Church must not diminish its activities nor draw its lines. The North Mississippi Conference must not fall behind one hair's breadth. Let our pastors and stewards keep their vision clear and their faith strong. Our people are abundantly able and they are willing to meet the small obligations they have assumed for the support of the Church and its institutions. But if we go forth trembling they will meet us with fear; if we call upon them with uncertainty they will answer with doubt.

Brother Pastor, you are charged with caring for the collection of our Conference and connectional claims. These assessments may be included in your church budget, they may be turned over to special committees for collection, or you may give them your personal attention. In either case, the Church is looking to you to care for them. Of this there is no doubt. Success or failure to collect them, in the final analysis, is yours. The looking after these assessments, we repeat, is a part of your work. They who do it well are worthy of much praise. Can you afford to expect your stewards to collect your salary in full and you not work for and expect your Conference collections in the same proportions? The Church expects you to do just what you look to your stewards to do; that is, raise everything in full.

Brother Steward, your pastor, his wife and children are looking to you these last weeks of the Conference year with keen anxiety. They are depending on you to collect what is behind. In some instances this amount is all too large. Our pastors and their families need every cent of the assessment which has been promised them for their support. We know that many of our stewards feel very keenly the obligations of their office. For many years they have served the Church faithfully, and with credit and honor. These are the ones who pray and plan and then go out with a fixed purpose to collect their pastors' salary. And they usually succeed.

To both Pastor and Steward, we say finally, do not delay the collecting of your assessments. Delay is hazardous. It will most likely mean failure. Put these claims, the salaries and the Conference collections, on the consciences, of our people. Let them know that you expect every cent of the assessment. See that every one, both members and friends of the Church, is sought out and urged to pay his share whether much or little. A determination to come out in full is half the battle. Do not get discouraged, but keep at it. "Stay on the job." Do much praying.

May God give you great success in financing his Kingdom.

With all good wishes, and with earnest supplication to our Father in your behalf, we are,

Fraternally yours,

J. W. BELL,
J. H. MITCHELL,
W. W. WOOLLARD,
W. S. SHIPMAN,
H. S. SPRAGINS,
R. A. TUCKER,
J. W. DORMAN,
B. P. JACO.

BIOGRAPHICAL SKETCH OF SAMUEL ROSEMAN WEEMS.

Although the weather was very unfavorable on September 24, 1914, a goodly number of friends and relatives, including the writer, gathered at the home of his son, W. L. Weems, in this community, to participate in celebrating his one hundredth birthday. To say that his anniversary was unique in many particulars would express the truth very mildly.

He was unusually pleasant and happy on this occasion. He has never doubted his acceptance with God, but, at times, he expresses a desire to depart and be with Christ. He has often remarked to me that he did not understand why God wants him to live so long, but he is willing to abide by God's will.

His health, I am glad to say, is very good and his mind very clear and active. Indeed it looks now, as if we might have the pleasure of celebrating his Church membership Centennial Anniversary, as he has been a member for 93 years, and therefore would have to live only seven years to make this possible. His son, Brother W. L. Weems, spoke touchingly and gave some reminiscences of his father's life, after which he read the following brief statement:

"Samuel Roseman Weems was born in Abbeville District, South Carolina, on Sept. 24, 1814. He moved with his father, Bartholomew Weems to Lawrence County, Miss., in 1817, where he lived until grown. He went to reside at Clinton, Hines County, in the thirties. He came to Scott County in 1836 and in the fall of 1837 was married to Miss Mary Ann Rode, who died eleven years ago. Of this union were born eleven children—four boys and seven girls; all lived to manhood and womanhood, except the second child, who died in infancy. Seven children are still living. The youngest is 47 years old; the oldest, Mrs. Houston, died 3 years ago at the age of 72. Mrs. E. J. Shearley died at 33, and "Brother Mat" at 67. There have been born to our family 70 children—14 are dead. The number of great-grandchildren is 90—9 are dead. There is one great-great-grand child (still living) who is one year old. This makes a grand total of 174 immediate descendants."

After Brother Weems had read this short sketch he asked me to take charge and I read the first eight verses of the fourth Chapter of 2 Timothy, calling attention to Paul's advice, or charge to Timothy, saying, "No doubt this or similar advice would be the desire of this great father and grandfather." I also commented on verses 6, 7 and 8, as doubtless being his experience and sentiments. He then asked me to read the 91st Psalm which I had read for him two or three months before at family worship. I especially called attention to the last verse of this Psalm, and in connection with it remarked that doubtless he had obeyed the commandment in Ex. 20:12: "Honor thy father and mother; that thy days may be long upon the land which the Lord thy God giveth thee." After my brief talk, I led in prayer and many hearty "Amens" were given by Brother Weems. Then an opportunity was given others who desired to do so to speak, and his children bore testimony to his godly example. Brother Fikes, a Baptist Brother, also spoke of his beautiful life, and Brother J. C. Jones, who has known him all his life, stated that he had never known of his good name and Christian character being called in question. So it is no wonder that his children rise up and call him blessed. He expressed as his greatest regret that Mat had gone before him, stating that Mat had been so kind and such a comfort to him, and that he missed him sorely. The Mat spoken of was our sainted, beloved Rev. J. M. Weems, D.D.

I have tried, Brother Meek, to speak briefly of this great man, believing that many of the readers of the Advocate would appreciate these words and many more if the space would permit me to write them. I will send you a picture of him taken the 24th of September, his birthday, to grace the pages of the New Orleans Advocate. It seems to me that the photograph of a man who has lived a hundred years above reproach, and who has been an acceptable member of the Church for 93 years should adorn the pages of our Church organ.

Fraternally yours,

Homewood, Miss. J. C. ELLIS.

The Home Circle

LITTLE CHILDREN, DO YOU PRAY?

Little children, do you pray?
Do you thank the Lord each day

That He's kept you free from harm
By His strong and mighty arm?

For your home and parents dear,
For your friends both far and near?

For the blessings He doth give
That His children dear may live?

Do you ask Him guard to keep
When awake or when asleep?

Child, the Lord is ever near,
Every little prayer to hear.

—Our Little Folks.

BOBWHITE.

By Julia Ramsey Davis.

Robert and John were greatly excited when they saw a brown bird, flecked with white and black, flutter out of a small brush pile in the wheat field. They looked under the brush and found a cunning little nest full of eggs the shape and color of hen eggs, only many times smaller. They did not touch the eggs, but ran and asked their father, who was in another part of the field, to come and see the nest.

When their father saw it, he told the boys that it belonged to bobwhite, our common quail, or partridge, as he is called in the South.

"Bobwhite is the farmer's best friend," said their father; "so we must not disturb his nest. After a while all these eggs will be little bobwhites, and as they grow to be big birds they will be of great help to us. They will eat the insects and weed seeds that would injure our crops."

"I wish we could have some birds in our garden," said Robert, "for you know the insects are bad on our vegetables."

"Bobwhites make splendid pets," continued their father, " and would be useful in the garden. I remember I raised a covey once when I was about your age, and they were the most interesting pets I ever had."

"How did you get them?" exclaimed the boys.

"During harvest we found a nest that had to be disturbed, so I took the eggs home and set them under a little bantam hen. She hatched twelve birds from the fifteen eggs, and eight of them lived to be grown."

"O father," said John, "if you find any nests while harvesting this year, may we take the eggs and raise some bobwhite pets?"

"Yes, you may try; but you may not have a hen setting at the time."

"Wouldn't mamma let us use her incubator?" asked Robert.

"Certainly, that would do," replied their father. "There is a slight difference in the adjusting of the incubator to suit bird eggs, but we could manage that. We'll try to raise some bobwhites, and I hope it will teach you the same lesson that my experience taught me—to never wantonly kill a bird or destroy a nest. It is not only cruel, but it is a great loss in money."—The Child's Hour.

JOHN THREE SIXTEEN.

One cold, wintry night a poor Irish boy stood in the streets of Dublin—a little city Arab, homeless, houseless, friendless. He had taken to bad courses and had become an associate of thieves, who were leading him on the broad road to destruction. That very night they had planned to commit a burglary and appointed him to meet them in a certain street at a certain hour. As he stood there waiting, shivering and cold, a hand was suddenly laid on his shoulder. It was very dark; he could see only a tall form standing by him, and he trembled with fear. But a kindly voice said: "Boy, what are you doing here at this time of night? Such as you have no business to be in the streets at so late an hour. Go home, go to bed."

"I have no home and no bed to go to."

"That's very sad, poor fellow! Would you go to a home and to a bed if I provided one?"

"That would I, sharp," replied the boy.

"Well, in such a street and at such a number (indicating the place) you will find a bed." Before he could add more the lad started off. "Stop," said the voice. "How are you going to get in? You need a pass. No one can go in there without a pass. Here is one for you. Can you read?"

"No, sir."

"Well, remember that the pass is 'John 3:16.' Don't forget, or they won't let you in. John 3:16 There, that's something that will do you good."

Joyfully the lad rushed off repeating his lesson and soon found himself in the street and at the number indicated before a pair of large iron gates. Then his heart failed him, they looked so grand. How could he get in there? Timidly he rang the bell. The night porter opened and in a gruff voice asked: "Who's there?"

"Me, sir. Please, sir, I'm John Three Sixteen," in very trembling tones.

"All right; in with you. That's the pass." And in the boy went.

He was soon in a nice warm bed and between sheets such as he had never seen before. As he curled himself up to go to sleep, he thought: "This is a lucky name. I'll stick to it." The next morning he was given a bowl of hot bread and milk before being sent out into the street (for this home was only for a night.) He wandered on and on, fearful of meeting his old companions, thinking over the wonders of the night and his new name, when heedlessly crossing a crowded thoroughfare, by accident or rather we should say in the good providence of God, he was run over. A crowd collected. The unconscious form was placed on a shutter and carried to the nearest hospital. He revived as they were entering it. It is usual in the Dublin hospitals to put down the religion as well as the name and address of those admitted. They asked him whether he was Catholic or Protestant. "Sure, he didn't quite know. Yesterday he was a Catholic, but now he was John Three Sixteen." This elicited a laugh.

After his injuries had been attended to, he was carried up into the accident ward. In a short time his sufferings brought on fever and delirium. Then was heard in ringing tones the oft-repeated: "John 3:16, John 3:16. It was to do me good, and so it has. It was to do me good, and so it has."

These persistent cries aroused the other patients. Testaments were pulled out to see to what he pointed. What could he mean? And here one and there another read the precious words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"It was to do me good, and so it has," the sufferer cried.

Consciousness returned, and the poor little fellow gazed around him. How vast it looked! and how quiet it was! Where was he? Presently a voice from the next bed said: "John Three Sixteen, and how are you to-day?"

"Why, how do you know my new name?"

"Know it? You've never ceased with your 'John Three Sixteen,' and I for one say blessed John Three Sixteen."

This sounded strange to the little lad's ears. To be called blessed—he for whom no one cared!

"And don't you know where it comes from? It's from the Bible."

"The Bible! What's that?" The poor little waif had never heard of the Bible, that blessed book, God's Word to man. "Read it to me," he said. And as the words fell on his ear, he muttered: "That's beautiful. It's all about love and not a home for a night, but a home for always." He soon learned the text and its meaning, saying, "I've not only got a new name, but something to it." This was indeed a joy.

Days passed on, and there were changes in the ward; but our little friend never felt lonely. He fed on his text and its precious words, little thinking how soon he would have use for them. Yet another soul in that ward was to be won to Christ by his means, and now in simple conscious faith he was to be the agent of blessing. On a cot near him lay an old man who was very ill. Early one morning a nun came to his bedside and said: "Patrick, how is it with you to-day?"

"Badly, badly," groaned the old man.

"Has the priest been to see you?" asked the nun.

"O, yes; but that makes it worse, for he has anointed me with the holy oil, and I am marked for death. I'm not fit to die. O, what shall I do?"

"Patrick, it's very sad to see you so," she gently answered. "Look. Here are these beads. They have been blessed by his holiness, the pope, and they will help you to die happy."

She placed them round the man's neck and then, wishing him good-by, went out. But how could a string of beads ease a dying man facing eternity with his sins unforgiven? Poor Patrick groaned aloud. "God ha' mercy!" he cried. "I'm such a sinner. I'm not fit to die. What shall I do? O, what will become o' me?"

Our little fellow heard his miserable words. "Poor old man," thinks he; "he wants a pass.' "Patrick," he called, "I know something that will do you good, quite sure. It has done me."

"Tell me, tell me quickly," cried Patrick. "If only I could find something to do me good!"

"Here it is. Now listen: John 3:16. Are you listening?"

"Yes, yes; go on."

"John 3:16: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" Again and again he had to repeat these words. Through them Patrick found peace in his dying hour, and with his pass he entered into everlasting life. Another soul brought to Christ in that hospital ward by means of a single text blessed by the Holy Spirit!

Our little friend recovered. For a long time John 3:16 was his one text. God blessed his simple faith; friends were raised up to aid him, and he was placed at school. Now he is an earnest, hearty worker for the Master.—M. S. S., in Christian Observer.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

ANOTHER VANDERBILT DEVELOPMENT.

The following is an extract from a letter written by the Rev. J. E. McCulloch, the official head of the Interchurch College, at Nashville, Tenn.:

"Another cheering fact is that plans are practically completed for the Interchurch College to be helped by Vanderbilt University. Since the Methodist Church has withdrawn its support from the Biblical Department, Wesley Hall has many vacant rooms. The plan is for our school to move to Wesley Hall until we can erect our own buildings. By a thorough co-operation of our college and the Biblical Department both schools will be greatly helped and the students of each will get the benefits of both. Similar co-operative plans for training social workers are being put in operation at Harvard, Yale, Columbia and Washington Universities. Nashville is, therefore, right in the van of educational progress. To keep this pace, however, we must work with all our might."

The disclosure made by this statement is quite significant, and would be surprising, if the public had not pretty well learned not to be startled by anything that is said or done by the gentlemen in charge of Vanderbilt University. From the middle of last June up to the opening of that institution on September 16, the announcement was publicly made, and scattered all over the South in advertisements and letters, that the Vanderbilt Biblical Department would for the present session be **"maintained for the sole purpose of training young ministers for the ministry of the Methodist Episcopal Church, South;"** but notwithstanding the fact that their canvass was made and that pupils were secured upon that basis, we find these men within less than a month after the beginning of the present term entering into an alliance with an interdenominational school and taking its students into their dormitory. How can any dependence be placed in the representations of persons who emphatically affirm that they are going to do one thing, and who almost immediately proceed to do another?

Is this the first step toward making the Vanderbilt Theological School independent and nondenominational? We venture the prediction that it is. The truth is, the Vanderbilt trustees have fallen down in their effort to run a Methodist Biblical Department, and they are practically bound to maintain some kind of a theological seminary, for two reasons: (1) because the charter of the institution requires it; (2) because they have in their hands a considerable sum of money given by Methodist people for this purpose **when they thought the institution was owned and controlled by the Church;** and now having robbed the Church, like Judas Iscariot when he betrayed his Lord for thirty pieces of silver, they have this money and property in their hands and do not know what to do with it. To divert it to any other purpose than that of religious education would be such a glaring betrayal of a sacred trust that, though it is scarcely to be thought that their consciences would trouble them, as that of Judas did him, they know it would likely bring down upon them more severely than they have yet felt it the scathing lash of outraged public opinion.

And Mr. McCulloch in thus yoking up the Interchurch College with Vanderbilt University has, in our opinion, practically destroyed it, unless it has friends who will intervene and defeat his plans and find for it another manager. Certainly under his administration it can no longer expect any favor or patronage at the hands of loyal Southern Methodists. Nor do we believe that the Presbyterians, Baptists, and other religious denominations of the South will support it while in the unholy alliance that Mr. McCulloch has arranged for it. The other Churches understand perfectly that Vanderbilt University has been Carnegieized, that it stands for secularized, against distinctively Christian, education, and that its ideals and policies are as much at war with theirs as they are with those of the Methodist Episcopal Church, South. Their press and their leaders have borne eloquent testimony to this fact in the course of the long-extended controversy over the ownership and control of Vanderbilt University, and if Mr. McCulloch thinks that he can connect his school with Vanderbilt and change their attitude, we dare say that he will be speedily disillusioned.

It may not be amiss to call attention to the fact that the Rev. Mr. McCulloch is a Vanderbilt product, having attended that institution. This doubtless accounts for the blind fatuity with which he has suffered the school under his care to be drawn into this destructive arrangement. What next?

AN IMPORTANT MEETING.

The annual meeting of the Louisiana Anti-Saloon League, which Brothers Ware and Turner have announced will be held in the Sunday School Rooms of the First Methodist Church of Shreveport at 7:30 p.m. on Nov. 10, 1914, is an occasion of great importance, and it is to be hoped that it will be largely attended by the temperance workers of the State. Fortunately it has been fixed at a time when reduced rates to and from Shreveport can be had, and this should materially aid in securing representation from a large number of parishes. The saloon forces are active in our commonwealth, being now engaged in trying to swing Jeff Davis and some of the other parishes back into the wet column, and by every token the Christian and moral people of Louisiana need to be up and doing. So, let all who can, go to this council of war, and let us plan to conduct without further delay an aggressive campaign that will not stop until the white banner of prohibition waves over every foot of our soil. We can win, if we will fight hard enough and long enough, and put enough money into the contest to get the truth about the liquor traffic impressively before the minds of the people. Shall we not do this? The call for enlistment in this cause rings out loud and clear to all true-hearted men and women who love their fellow-beings and their Lord. GO TO SHREVEPORT ON NOVEMBER 10, and cheer and hearten our leaders in this noble struggle by your presence and counsel.

A REMARKABLE SERVICE.

Dr. J. W. Lee's pastoral career in St. Louis is perhaps without a parallel in the history of Southern Methodism. He has served St. John's Church in that city for three full quadrenniums, though, of course, not successives ones, and he is now entering for the second time upon a term as presiding elder of the St. Louis District, which he before served in that capacity for four years. On the evening of October 8 a great farewell reception was given Dr. Lee by the members of his congregation and other friends, the exercises being participated in by eminent ministers of all faiths, including Roman Catholics and Jews. Many brief talks bearing testimony to the value of Dr. Lee's work were made, and he was presented with a purse containing more than $1000.

Dr. Lee is in many respects one of the most remarkable ministers in the South. A painstaking and laborious student and a prolific and widely known author, he is yet a man of affairs and has been instrumental in carrying forward to completion a number of important material enterprises in the Church. The beautiful St. John's Church in St. Louis, which is perhaps the finest church edifice in Southern Methodism, was erected under his leadership, as have also been other substantial houses of worship elsewhere in the connection. Nearly the whole of Dr. Lee's ministry has been spent in St. Louis and Atlanta and in both of these cities he numbers his friends by the thousands. Much may be expected of Southern Methodism in the Missouri metropolis with this strong and resourceful commander-in-chief to direct its forces.

A SUGGESTIVE DIALOGUE.

The following dialogue recently printed in the Pacific Methodist Advocate is so suggestive, that we reproduce it without any comment, except to say that we have heard of conversations very much like it taking place in our own territory:

"Brother Blank, where does Bishop Fitzgerald live now?"

"I have reason to believe, sister, that he is living in heaven, and has been for the past two years."

"Really? It's strange that I never heard of his death. Where is Brother Jones? He used to be our pastor, you know."

"Brother Jones has also gone to the better world. He passed over just two months ago."

The following questions were then asked in turn:

"Who is Dr. A. P. Parker?" "Where is this Miss Richardson from?" "Candler? Candler? Have we a Bishop by that name?" "Where is Brother Smith stationed this year?" "When and where will the next Annual Conference be held?" "When will our next quarterly conference be held?" and a number of other questions concerning the Church and its interests.

After all her questions were answered, her pastor said, "You do not take the Advocate, do you? If you did, you would not have to ask these questions. You can't keep posted on matters pertaining to the Church, or keep in touch with our church leaders, or even the preachers of our own Conference, without taking the Conference organ. You had better give me your subscription now."

"I would like to, but I can't spare the money."

"I wish you might. You know, the subscription is only $2. That is a little less than four cents a week; two postage stamps; less than a single carfare. Surely you can think of some item that you can dispense with, or get along with less of, rather than deprive yourself and family of your church paper." (The subscription price of the New Orleans Advocate is considerably less than this.—The Editor.)

She gave him her subscription, and is now reading the paper weekly with increasing interest. Furthermore, her interest in the church work is increasing from week to week. And she not only does not miss the money the paper costs her, but has money for various church interests, which she cheerfully gives.

FIFTIETH WEDDING ANNIVERSARY CELEBRATED.

Writing in the Nashville Christian Advocate of October 16, Rev. John W. Boswell, D.D., says:

"Tuesday, October 6, was the fiftieth anniversary of my marriage. I celebrated the day by remaining at home and taking dinner with my wife. The next day there was placed on my desk in the Publishing House a nicely arranged basket of golden fruits and flowers, accompanying which was a card with the following inscription: 'To Dr. and Mrs. J. W. Boswell, with congratulations and good wishes from their friends of the Christian Advocate and Sunday School Department.' Our thanks are due these kind friends and are hereby tendered. May all life's blessings be theirs!"

We are sure that many readers of the New Orleans Christian Advocate, who hold Dr. Boswell in loving remembrance, will be pleased to see this statement, and will join with us in wishing him and his faithful helpmeet many more happy returns of their wedding anniversary. No truer, worthier man than Dr. Boswell ever wrought in the Methodist itinerancy, and as one of the Assistant Editors of our Sunday School Literature he is at present rendering the Church a most valuable service. It is worth much to have a man of his sanity and sound faith in such a position in this day when subtle heresies are so widespread in Christian lands. May heaven's richest blessings rest upon him, and may his bow long abide in strength!

"GO-TO-CHURCH SUNDAY" IN NEW ORLEANS.

The Protestant Ministers' Association of New Orleans has designated Sunday, October 25—NEXT SUNDAY—as "Go-to-Church Sunday." In taking this action, the Association issued to the public the following address:

"One of the functions of good citizenship is worship. For your own sake, for the sake of your family, and the good name of the city, go to church on 'Go-to-Church Sunday,' and other Sundays, too, and help in this movement for better citizenship, for more loyal men and women, truer and more devoted to the highest interests of the soul. God has a claim on us; we sometimes forget this. Let us recognize our obligations and duties on these lines. In this time of fearful strife and struggle on the other side of the water, let us not forget to pray, for there is power in the united prayer of God's people in their respective houses of worship. The social spirit of worship should not be overlooked. We should emphasize it to-day.

"Will you help in this matter? Whatever your church, go to it that day, even if you may not have been there for a long time. This is a good time to begin again. If you have no regular church home, go to some church of your choice, and you will be cordially welcomed as a fellow-worshiper."

PERSONAL AND OTHER NOTES.

Rev. Henry T. Young, our pastor at Arcadia, La., began a revival meeting in his church at that place last Sunday. Brother Young will do his own preaching.

Rev. A. I. Townsley says: "Miss Martha Nutt, of St. Mark's Hall, New Orleans, and Mrs. Abel Bliss, President of the Louisiana Conference Woman's Missionary Society, spoke in the Rayville

Church on Sunday evening, October 18. Their addresses were inspiring and helpful."

Rev. Chas. E. Downer, of Foxworth, Miss., has our thanks for some subscriptions from his charge. We are pleased to know that the work in his field is going forward.

Rev. T. J. O'Neil, President of Port Gibson College, says: "Our school is prospering, our dormitories now being virtually full." We are happy to have this cheering message from this historic institution.

Rev. G. W. Huff, of Hattiesburg, Miss., writes: "I have just returned from Orange Grove, where I have been assisting Rev. W. G. Roberts in a meeting. Forty-seven persons, ranging in age from 10 to 60 years, united with our Church."

Miss Iles and Miss Walker, our two deaconesses on the Houma (La.) Mission, were recently appreciated visitors in New Orleans. They are capable workers and are making their influence strongly felt for good in their present field of labor.

Rev. S. A. Brown sends us a club of subscriptions from Booneville, Miss., where he is winding up his quadrennium in great shape. If we were a "beloved" in North Mississippi, we would be after Brother Brown. He is all right, as his record unmistakably shows.

Rev. C. M. Morris recently closed a fifteen days' meeting at Mooringsport, La., which was a marked success. He did the preaching himself for four days, after which it was done by Dr. A. C. Holder, of Shreveport. About 100 professed conversion and 37 united with our Church.

We acknowledge ourselves indebted to Rev. J. A. Goad, our energetic pastor on the New Albany (Miss.) circuit, for some subscriptions sent in a few days since, accompanied by some encouraging words. He is pleased with the prospect of a successful rounding out of the year's work.

Rev. J. J. Smylie, our pastor at Louisville, Miss., reports that the work of his charge is moving along well. It is not surprising that this is so, with Brother Smylie's hand on the helm. We are grateful to him for the fine service which he has rendered the Conference organ in his field.

Bishop Murrah called the Tennessee Conference to order in Pulaski, Tenn., on October 7 with the gavel with which Bishop Wilson opened the General Conference in Oklahoma City last May. This gavel was a present from Mrs. Ludie Paine Scruggs, a daughter of Bishop Robert Paine.

Rev. Paul M. Brown spent last week in New Orleans, in a kind of follow-up educational campaign. He favored the Advocate office with his genial presence on last Friday, and we greatly enjoyed his visit. Read what he has to say on another page concerning educational conditions in Louisiana.

Mr. J. T. Murrah, Jr., a son of the late Rev. James T. Murrah of the North Mississippi Conference, and a nephew of Bishop W. B. Murrah, has announced that it is his purpose to enter the Methodist itinerancy. We are pleased to hear of his decision and we pray that the Lord may abundantly bless and use him.

Dr. B. F. Jones, of Moss Point, Miss., states that Bishop W. A. Candler will dedicate our beautiful new house of worship at that place on Sunday, November 15. We thank the Doctor for a cordial invitation to be present on that interesting occasion, and also for a fine club of subscribers from his choice charge.

Mrs. P. H. Fontaine, the wife of our pastor at Clinton, was awarded the Grand Prize at the East Feliciana Annual Fair held in Clinton last week, for the best needlework display. Besides the Grand Prize, she was awarded three First Prizes. The spirit of Dorcas is evidently not absent from the manse in Clinton.

In a business note written on Oct. 14, which brought us some subscriptions, Rev. A. H. Parker, of Colfax, La., adds: "We are in a meeting at this place, with Rev. J. C. Rousseaux, of Zwolle, doing the preaching. His pulpit messages are excellent and the services are being well attended. We are expecting a great revival."

Rev. M. L. White, of Flora, Miss., sends us a card announcing the death of "Grandpa" McGehee, as he was called, which occurred at the home of his son, Mr. H. J. McGehee, at Carson, Miss., early in the morning of October 13. He was about 80 years of age, and was one of the grand old men of South Mississippi. We extend sympathy to the bereaved.

The Editor of the Advocate had expected to spend last Sunday in McComb City, Miss., with Dr. I. W. Cooper, who now has charge of our Centenary Church in that city, but because of illness was unable to meet his engagement, which was a keen disappointment to him. He is now somewhat improved, though he yet lacks much of being entirely well.

Rev. B. L. Sutherland, of Bucatunna, Miss., has been remembering the Advocate in his rounds with gratifying success. Referring to his charge, he says: "My work is progressing favorably. We have had some gracious revivals this summer, which resulted in many conversions and in greatly uplifting the Church spiritually. I am anxious to see our Conference organ in more of the homes of our people."

A Lake Providence (La.) dispatch to the Times-Picayune, on October 15, reads as follows: "A successful revival meeting was closed at the Methodist Church here last night. The services extended over a period of ten days, in which the pastor, Rev. J. W. Lee, was assisted by Rev. A. I. Townsley, of Rayville, who did the preaching. There were many conversions and a number were received into the Church."

Rev. G. W. Eichelberger, who for three years served efficiently as Superintendent of the Anti-Saloon League in Mississippi, and who lately has been actively working in behalf of the prohibition cause in Texas, has gone to Georgia where he has been employed by the temperance forces. Dr. T. J. Bailey, the well known Baptist minister, is now at the head of the Anti-Saloon work in Mississippi.

Rev. J. S. Parker, pastor of our church at Seminary, Miss., has been critically ill for more than two weeks with malarial fever. The attending physician thinks he is somewhat improved and that he will soon be over the worst. Physicians and friends of all denominations have been most attentive. Let the readers of the Advocate remember our stricken brother and his anxious loved ones at the throne of grace.

We acknowledge the reception from Mr. and Mrs. J. H. Sanders, of West Point, Miss., an invitation to the marriage of their daughter, Miss Rufie Watson, to Mr. Harry F. Haas, which will take place in the Methodist Church at West Point, Miss., at high noon on Wednesday, October 28, 1914. We extend in advance our hearty congratulations and pray heaven's richest blessings upon the approaching nuptials of this happy couple in which so many feel a deep interest.

Rev. Paul D. Hardin, presiding elder of the Jackson (Miss.) District, states that there are three churches in his "diocese" that will be dedicated between now and the meeting of the Annual Conference in December. Bishop Collins Denny will dedicate the Capitol Street Church of Jackson, of which Rev. J. M. Morse is pastor, on December 6. The other two will be dedicated by Brother Hardin: the one at Holly Bush, on the Fannin charge, on Nov. 1, and the one at Lamkin, on the Eden charge, on Nov. 29.

Rev. S. D. Howard is finishing a successful quadrennium of service on the Baker (La.) charge and the fourth quarterly conference of that work, recently in session at Deerford, took the following action: "Resolved that we, the stewards of the several churches on this charge, exceedingly regret to lose our good and faithful pastor and we hereby express our gratitude to him for his earnest work and efficient service." We have no doubt that Brother Howard deserves this generous commendation.

Rev. K. W. Dodson, our pastor at Lake Charles, La., writes as follows: "This has been a week of unusual anxiety with us. Our little daughter, Ruth, has been quite ill with diphtheria, but I am thankful to say that she is much better now. There is a beauty in human kindness that can be seen only in times of darkness." We regret to know that Brother Dodson has had illness in his family, but we are glad to be informed that the worst seems to be over, and we trust that the stricken one will soon be entirely well.

Writing under date of October 13, Rev. W. H. Saunders, of Fernwood, Miss., says: "Rev. Robert Selby was with us last Sunday and preached us two good sermons which pleased and edified our people very much. On the next day we held our fourth quarterly conference. Of course, this charge will pay everything in full and over. Brother Selby is expecting all the charges in his district to make a good showing at the Annual Conference, and from what I can learn, he will not be disappointed."

Rev. A. H. Williams, of Shannon, Miss., says: "In the main, the outlook on this charge is encouraging. We have lately had very fine Sunday School Rally Day exercises at Shannon and an excellent quarterly conference at Troy. Rev. J. W. Bell, our presiding elder, can be depended upon even if the roads are muddy. He enjoyed the fine dinner that we had and presided charmingly over the business session of the conference; and one of our laymen said, 'If you will listen to him while he is in the pulpit, you will discover that he is doing some preaching.'"

Rev. M. M. Black and family, of Hattiesburg, Miss., were recently the recipients of a liberal "pounding" at the hands of the members of the Broad Street Church, of which Brother Black is pastor. Sunday, October 11, was observed as "Missionary Rally Day" at the Broad Street Church, with excellent results. An attractive program was rendered by the children of the Sunday school to a large congregation, and a goodly sum was realized from the offering taken. It is not surprising that this congregation is making a good record, since it has in the person of its minister a most scholarly and capable leader.

Rev. F. B. Hill, who was recently brought from Florida and stationed at Wilson, La., received a sad message last week, when a cablegram was delivered to him conveying the intelligence that his son, who is a soldier in the British Army, had been severely wounded. Brother Hill was for twenty-five years a Methodist minister in England and his family yet reside there, but he has cast his lot with Louisiana Methodism and we ask for him the prayers of the readers of the Advocate in this hour of anxiety. The seriousness of the European war may be more easily appreciated when we know that its reign of slaughter has involved in sorrow one of our own pastors.

As will be seen by a reference to a communication from Bishop Candler, appearing elsewhere in this issue of the Advocate, Miss Mary Wilkinson, of this city, has greatly enriched the magnificent collection of Wesleyana in the Wesley Memorial Building in Atlanta, the home of our new Theological Seminary, by several splendid gifts. She has brought the entire Church under obligations to her by placing these rare treasures where they will have an inspirational value for all time to come. The fact that they were associated with Bishop John C. Keener, who was one of the colossal figures in the Church in the days when there were many giants in Southern Methodism and whose heart never beat a disloyal note, will also greatly add to their value and the interest that will be felt in them by future generations.

Rev. A. C. Searcy, formerly of North Mississippi but who for some time has been serving an appointment in the Methodist Episcopal Church in Oklahoma, has recently been visiting his wife's relatives at Ringgold, La. Since coming to this State he has assisted in a revival in East Shreveport (Bossier City), in which he reports that 30 persons connected themselves with the Church. He will not return to Oklahoma until about the middle of November, and if any brother feels that he can use him in a series of evangelistic services between now and then, he would be glad to respond to his call. Brother Searcy desires to send greetings to his Mississippi friends through the Advocate, and to asure them that the Lord is greatly blessing him in his work.

Rev. D. W. Babb sends us the following note from Charleston, Miss.: "Our work is moving along smoothly and is prospering spiritually. We have every week five prayer meetings, as follows: our general prayer meeting, one in the suburbs of the town, and one each for our men, women, and young people. I feel very much encouraged. One of my stewards said to me yesterday that all our assessments would be met in full. We are closing a deal for a choice lot on Main Street, on which we expect to erect a new church just as soon as the present financial stringency has passed." This fine report is not surprising, since Brother Babb preaches not only with his tongue, but also with his life and character. There are few choicer men or more effective workers than he. His letter brought us 16 names for our subscription files.

From a recent issue of the Lincoln County Times, published at Brookhaven, Miss., we take the following: "Mrs. Bessie W. Lipscomb, of Nashville, Tenn., has announced the betrothal of her daughter, Miss Talluiah, to Mr. Benjamin S. Beall, Jr., of Lexington, Miss., the marriage to be solemnized in November. The many friends here of Mrs. Lipscomb and her daughter, who for so long were connected with Whitworth College, are interested in this announcement, and their good wishes without stint go out to the prospective bride and bridegroom." We also feel not a little interest in this approaching event. Miss Lipscomb is a daughter of the late Rev. G. H. Lipscomb, of the North Mississippi Conference, and a niece of Rev. T. H. Lipscomb, our scholarly young pastor at Starkville, Miss.; and Mr. Beall belongs to one of the best known and most highly esteemed families in Central Mississippi.

Rev. J. T. McVey has had a fruitful year on the Fannin (Miss.) charge. A good revival has been held at each of his seven churches. In one of his meetings he was ably assisted by Rev. R. T. Pickett, and in two others he had with him Rev. H. N. McKibben. Both of these brethren won their way into the hearts of the people to whom they ministered by their spiritual preaching and loving, humble spirit. The other meetings on the charge were conducted by the pastor himself, assisted by the prayers and labors of his faithful members. Brother McVey also reports that the church at Holly Bush has been completed and furnished with an attractiveness that very few rural churches possess. It will be dedicated on November 1 by the presiding elder, Rev. Paul D. Hardin. Brother McVey's letter brought us 10 subscriptions, for which we extend to him our hearty thanks. He has doubled the circulation of the Conference organ among his people this year.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Sister MELISSA A. SIMS, daughter of Joshua and Elizabeth Sims, was born in Williamson County, Tenn., on June 2, 1884, and fell asleep in Jesus on Sept. 30, 1914. She accepted Christ early in life and lived a devoted Christian life up to the time of her death. All who knew her loved her, and she will be greatly missed by her many friends. The Church will also feel the loss of one who lived her religion and was faithful and true in her loving service. May the Lord help us to follow her example that we may be ready when the summons comes. We pray that the blessings of heaven may rest on the bereaved ones and commend their broken hearts to a loving Savior who doeth all things well.

C. C. CLARK.

LENARD WEST FITE was born on March 27, 1848, in Panola County, Miss. He was converted early in life and at the age of 18 years, he joined the Methodist Episcopal Church, South. He was a trustee in the Fredonia Church when he passed to his reward on Oct. 3, 1914. He loved his Lord and was loyal to his Church. On Dec. 29, 1870, he was happily married to Miss Mary C. Page who, with three sons and five daughters, still survives him. He was a good citizen, a faithful husband and a devoted father. He leaves his family the heritage of a good name, which the wise man declared was "rather to be chosen than great riches." His remains were laid to rest in the cemetery at Fredonia, after a funeral service conducted by his pastor, Rev. T. E. Gregory and the writer. We extend our heartfelt sympathy to the family, and pray that the Holy Comforter may pour the balm of consolation into their wounded hearts.

J. B. RANDOLPH.

Rev. JNO. M. JOURDAN was born on May 14, 1843, and died on Aug. 22, 1914. He had been a minister of the gospel for over 40 years. Brother Jourdan was born and reared in Tishomingo County, Miss., near Bay Springs. I had known him since 1897. He was a faithful and true man. He was married to Miss Tennessee Hughes, and of this happy union were born 5 sons and 5 daughters—two of whom preceded the father to the better world. He is survived by the mother and eight children, who are all members of the Church except two boys who we hope to see saved soon. Brother Jourdan was a member of the M. P. Church and was once, I think, a member of our Church. He was at my appointment on the second Sunday in July, and as we separated he said, as Dr. McFerrin said: "If I should slip away before you get back you will know where to find me," and when I returned he was gone. His death was a peaceful one. His work was well done and now through eternal ages he shall rest in the joy of his Master. May the God of all comfort sustain the bereaved ones.

B. P. FULLILOVE.

Mrs. C. M. PORTER, nee Mary Gordon Porter, died on Sept. 18, 1914, at her home in Opelousas, La., in her 44th year, and her body was laid to rest in Starkville, Miss., by the side of her two precious children—Gilderoy and Ruby—who preceded her to the better land a few years ago. Sister Mary gave her heart to God and joined the M. E. Church, South, of which she was an active and devoted member for many years. When the call came we know that she was ready, although, as it came suddenly, she left no dying testimony. Her pure, sweet life was sufficient proof of her truly Christian character. Her lamp was always brightly burning. Her principles of love, truth and duty were as fixed as the eternal hills, for she drew them from the living Word of God. To her home and Church she gave her best time and talent; and like her Master she went about doing good. She gave freely of cheerfulness and hope in her thought for others, and so forgot herself—her desires, longings, and heartaches. In a letter to the writer her devoted husband said: "Mamie," as he always called her, "was too self-sacrificing for others, and she had instilled so much of her sweet Christian character into her three precious girls that it would be impossible for them not to become noble women." No one knew her better nor loved her more than the writer, having occupied the same home with her for twelve months. She was the daughter of Rev. R. G. and Mrs. Helen Porter. Our darling fought a brave and noble fight; and is now reaping her well-earned reward, crowned with everlasting life, and happy with her Lord, in whose presence is fullness of joy. She is survived by her sad and devoted husband and three daughters, a grief stricken mother, two sisters and four brothers who mourn their loss. Farewell, precious sister, we shall meet again some glad day.

MRS. L. NEWMAN MARKS.

RESOLUTIONS OF APPRECIATION.

(Adopted by the Fredonia Church, North Mississippi Conference.)

Believing that it is meet, right, and our bounden duty to place on the records of this Church the expression of our love and our appreciation of the life work of our deceased brother, Dr. A. S. Yarbrough, who departed this life on May 14, 1914, we offer the following resolutions:

1. That in the death of Dr. Yarbrough this Church has lost one of its oldest and most influential members.

2. That the official board has lost one of its members who for forty-nine years steered the "Old Ship of Zion" along its way, who in season and out of season was anxious for the welfare of the Fredonia Church. Sometimes the clouds would gather and would obscure the light, but in the end the light would shine and dismay and doubt would scatter as the mist of the morning, and we went forward conquering and to conquer. We believe that under God, Dr. Yarbrough with his liberality and his love for all the members of this church and the hallowed associations connected therewith, was responsible for the greater part of our spiritual and financial progress; but Dr. Yarbrough has gone from us and the places that knew him shall know him no more; therefore let us be up and doing for the harvest is here and the Master needs workmen in his vineyard.

3. That this brief tribute be spread upon the minutes of the Conference and a copy be sent to the New Orleans Advocate for publication and one to Mrs E. G. Taylor at Como, Miss.

MEMORIAL RESOLUTIONS.

(Adopted by the Quarterly Conference of the Tyro Circuit, North Mississippi Conference, in session at Tyro, October 11, 1914.)

Dr. A. S. YARBROUGH was called to the General Conference above on May 14, 1914. A great and good man has fallen. Dr. Yarbrough, although he had amassed a fortune and most of his interests were in Como of late years, had never severed his connection with the country charge with which he became identified more than a third of a century ago. On this charge, the Tyro circuit, he was a pillar of strength. If the preacher came to us without a horse, he was directed to go to Dr. Yarbrough, who always had an extra horse for his preacher; and wherever there was need on the circuit he was ready to bear his share of the burden. For many years he was as regular in his attendance upon the quarterly conference as the preacher in charge, although to do so meant a drive over rough roads of sixteen miles in some instances. He served the church as steward for thirty years and never during that time did his own church fall short in its financial obligations.

We commend his example to future generations, who must take up and bear the duties and obligations of the Church. Therefore, be it

Resolved, That this brief tribute be spread upon the minutes of the Conference, that a copy be sent to the New Orleans Advocate for publication, and one to Mrs. E. G. Taylor, his only surviving child, at Como, Miss.

Tidings From the Field

Sand Point, Miss.

I have just closed a meeting at Pleasant Hill Church, in Smith County, Miss., which was in many respects one of the best meetings that has been held there in some time. Rev. N. S. Loftus, of Louin, Miss., did the preaching in power and demonstration of the Spirit. We had only 3 accessions to the Church, but the Church membership was revived. The conversions and reclamations probably numbered 35 or 40.

I have also held two other meetings: one at Cedar Grove and the other at Trinity. There was but 1 accession at Cedar Grove. But the meeting at Trinity was one of the best that I was ever in. There were 6 accessions to the Church, and many conversions and reclamations. One infant was baptized. The Lord has wonderfully blessed our churches.—H. P. Hankins, P. C.

Walnut Grove, Miss.

Dear Dr. Meek: Our work for the present year on the Walnut Grove charge has been very pleasant. We have a heavy charge—six churches—but by the help of God and some good people we have managed to serve them all. The work has been an inspiration to us and we believe a source of much benefit both to ourselves and to our people. Lately we have closed the last of six protracted meetings which were held in this charge. Those who helped us in these meetings were: Capt. B. H. Somers, Rev. W. J. Walters, Rev. T. J. O'Neil, Rev. F. L. Applewhite, Rev. J. R. Hays, Rev. D. E. Vickers. Rev. Otto Porter was also with us in one of the meetings and had charge of the song services. Brother Porter is an excellent choir leader. All of these good men did excellent work and our meetings resulted in several additions to the Church. God is with us and everything is prosperous.—E. H. Cooley, P. C.

Philadelphia, Miss.

We have had with us Rev. J. A. Bowen, Conference Evangelist of the North Alabama Conference, in a union meeting with the Presbyterians. The meeting is said to have been the best in the history of Philadelphia. Brother Bowen is indeed a pastor-evangelist, having been in the regular pastorate for thirty-seven years, filling some of the best pulpits in the North Mississippi and North Alabama Conferences. He knows the needs of the pastor. His Conference made no mistake in putting him in the field. He remained with us twelve days holding three services daily, every service increasing in interest and power. Brother Bowen's style of preaching is smooth and easy; he condemns sin in no uncertain tones, yet the sinner knows he is his friend, and as one said, "No unsaved man can hear him preach without being moved to live a better life." He is thoroughly Scriptural in his preaching and often sublime in his utterances. The tangible results of the meeting are 46 additions to our Church and 14 to the Presbyterian Church, which is an indication of greater and better things for the Churches of our town. We heartily recommend Brother J. A. Bowen as one of the safest evangelists with whom we have been associated.—W. J. Ferguson.

Ponchatoula, La.

I wish to give you some account of our work on the Ponchatoula charge. In our first meeting, which was held at Springfield, Brother W. T. Currie did the preaching. We had a good meeting, and there were several applications for membership.....Our next meeting was at Wesley Chapel. Brother H. C. Murphy was with us three days and did some good work. After he left, I did the work as best I could. The Lord wonderfully blessed our efforts, and 26 members were received into the Church. The Sunday school at Wesley deserves special mention, because of the great work it is accomplishing.....Our last meeting began in Ponchatoula on the 24th of September and closed on the evening of October 7. Brother T. J. Norsworthy did the preaching and it was well done. He denounced sin in all its phases, and pleaded with the people to live a higher, nobler life. There was a great spiritual uplift in the Church, and 26 members were received.....We have held some other meetings in school houses, sowing seed for good. We feel that our year's work has not been in vain—some good has been accomplished for our Lord. The people are kind and good to us; we have had a pleasant year. God has been with us. God bless you in your great work. You are giving us a good paper.—J. B. Williams.

Rienzi, Miss.

Dear Dr. Meek: Please give me a little more space in your most valuable paper. We have had a good year, so far, on Rienzi circuit. We have had four good meetings, two of which I held myself. In the other two I had assistance. We have had 44 accessions to our Church, mostly on profession of faith, though some came in by letter, and some by restoration. The Lord has blessed us very greatly, for which we give him all the praise. You remember I told you in the spring we had a new church on foot. The day after the committee was appointed, they met and decided to build, and in one month's time the lumber was on the ground. This was done before the people got so busy with their crops. I preached on the first Sunday in August in the old church and we held the protracted meeting in the new church on the first Sunday in September, it being almost completed. This church will pay every cent of their assessment for salary and also their part on the parsonage debt as well as their portion of the Conference collections. The present prospects are that our charge will make the best report this year in its history. To God be all the glory and praise for any success we may have had. Our new church will soon be nicely finished without a dollar of debt hanging over it. The brethren will have to borrow a few dollars to finish up with, but I hope to get that small amount from the Board of Church Extension.—B. P. Fullilove.

DEDICATION AT TALISHEEK, LA.

Dear Brother Meek: Please announce through the columns of your paper that we will dedicate our church at Talisheek, La., on November 8, which is the second Sunday in November. Despite the hard times caused by the European war, we are going to raise the entire debt on this church before we dedicate it. The good people of Talisheek have stood nobly by this enterprise and they deserve no small credit for the work done. Three years ago, when we decided to build a church, a great many said it could not be done, but now we have one of the nicest little churches you can find in St. Tammany Parish, free of debt and ready to be dedicated. To our heavenly Father be all the praise.

T. V. PETERS,
Pastor.

Sunday School

LOUISIANA NOTES.

By W. W. Williams.

Mr. John L. Alexander, of Chicago, said to be the greatest expert on the Teen-age work in the Sunday school in America, spoke on that subject Tuesday evening, Oct. 13, at the First Methodist Church of Alexandria. His address was considered one of the best ever heard on the subject in Alexandria. The writer took down the address word for word in shorthand to be used for future reference.

A strange Sunday school, indeed, was organized on Sunday, October 11, on the Indian Creek Mission, near Bringhurst on the Iron Mountain Ry., about 18 miles below Alexandria. From a religious view it is probably the best in the Parish. Rev. A. A. Phillips has a congregation there he has been preaching to for about two years. There are about 28 members of the church and about seven or eight children too young to join. They are all Indians and only one or two can read or write. There is less evangelistic work to be done at this place than any I have ever visited, as there are practically no outsiders—all are in the church who have reached the years of discretion. I was unable to have a Home Department in the Sunday school as I was told that no one stayed away from services for nearly twenty miles around.

Brother Obe Blue-Eyes, over 72 years of age, walked from Oakdale, about eighteen miles and says he will be at Sunday school next Sunday also. Misses Eva and Evelyna Atahwa, sixteen and eighteen years of age, orphans, who live alone, also came over twelve miles. These people think nothing of walking four or five miles after dark to get a quarterly to study the lesson, and this through the woods over logs and poles across streams. All these people practically are converted and pray and testify in public down to eleven years of age. About half of the services are conducted in the Choctaw language and half in English, and this applies to everything—songs, prayers and testimonies—some of the things said being translated from Choctaw into English, and vice versa. These people never had anything to do with churches before. One Choctaw song they are fond of singing, which I do not believe was originally composed for religious purposes, but which they apply as such, is something like this: "A light has been seen; the dew is on the ground; we are sure of a new day; it is dawning, all is well."

They seem to think they have almost heaven here now. They are very anxious for a day school in order that they may merely learn to read and write, so that they can study the Bible for themselves. I appointed one Indian who can read and write superintendent and Bible class teacher, and an Indian boy about 15 years old as secretary. They are the only two who are competent to serve as officers. I will personally assist them for several weeks to come, they paying my expenses. Thirty-four were present last Sunday and the collection amounted to $3.40—an average of ten cents each.

KENTWOOD (LA.) NOTES.

By Rev. P. O. Lowrey.

Following the close of the recent week's Sunday school revival at Kentwood, in which 75 were added to the enrollment, a reception was given by the Adult Bible classes to the new members above the intermediate grades on Thursday night, Oct. 8. Delightful music was furnished by the Foley boys—violinists and sons of the manager of the Brooks-Scanlon Lumber Co., the Methodist Ladies Chorus Choir, and the Osyka (Miss.) quartette. Mrs. J. B. Magee gave "A Greeting to the New Sunday School Scholars;" Mr. H. E. Sanders, chairman of the Men's Bible class membership committee, spoke on "Why We Invited You to Join Our Sunday School;" Mr. Ralph Napier, a new scholar, responded on "Why We Accepted Your Invitation," and the pastor discussed our motto, "My Brother and I." About 140 sat down to the banquet that had been prepared by the ladies of the Church, and a most delightful time was had and a new era was marked in the Methodist Sunday school work and church life of Kentwood.

The Osyka (Miss.) quartette, by the way, is one of the finest musical combinations that we know in the whole country—one of the best quartettes that we ever heard. It is under the leadership of Mr. O. H. Jones, second bass, and Miss Ruth Ott, accompanist. These Christian young people are delighted to assist their near-by neighbors.

Another important event affecting our Kentwood church life was the buying during rally week of the lot adjoining the one on which "Scout Hall," in which the Boy Scouts meet and which is used for our Sunday school primary department, the price paid being $315. This gives us the best down-town location in the city, and already we are planning to install a drinking fountain, sanitary toilets, a ladies' rest room, and other sociological features for the benefit of the public, the location being ideal for this.

FROM BAKER, LA.

Dear Editor: Since last writing you, I have held my revival meeting at Bethel. Rev. J. E. Craig did the preaching and did it well. From start to finish he held his congregations spell-bound. He was reared near Bethel and everybody was anxious to hear him preach; so we had large congregations. Any one desiring an earnest gospel preacher to help him in a revival meeting, will do well to secure Brother Craig's services. We had quite a number of conversions and 11 additions to the Church, and baptized 15 children. We received one old man on profession of faith, who was 81 years of age.

We closed the meeting on Friday night and left on Saturday morning for Deerford where we met Brother Bowman, our presiding elder, and after his sermon at 11 a. m. followed by one of the best dinners ever spread at Deerford, or anywhere else, we held my fourth, and last quarterly conference, which was one of the best, in point of spirituality, ever held on the charge. The stewards brought in good reports, all things considered. Brother Bowman presided with grace and ability and preached four fine sermons at Deerford and one at Baker. The good people of Deerford gave us a nice pounding while I was holding my meeting at Bethel, and I knew nothing of it until I reached home Sunday evening. I assure you, Mr. Editor, that we appreciated it very much. My four years will soon be up and then I shall have to say good bye to the good people of the Baker charge. Baker will be a good place for some good man—and I am trusting that a good, strong man will be sent to this charge next year. May God bless the Advocate, its Editor, and all who are connected with it.—S. D. Howard.

THEIR GOLDEN WEDDING.

The latest publication of the Board of Church Extension is a copyrighted story entitled "Their Golden Wedding," by Mr. H. A. Collins, of Havana, Illinois, and is issued in the form of a booklet in white and gold, of forty pages. Old and young alike will be interested in this story of a most charming family consisting of father, mother, and several children. Copies will be supplied by Rev. W. F. McMurry, D.D., Corresponding Secretary, 1025 Brook Street, Louisville, Kentucky, without charge, on request.

B. G. GRENFELL,

Gospel Singer and Chorus Leader, who is now helping Rev. J. G. Snelling in Revival Services.

Mr. Grenfell is open for engagements to assist in meetings. Address him, care of Rev. J. G. Snelling, New Orleans, La.

A GIFTED YOUNG PREACHER.

Mr. Editor: It has so happened that I have had to spend the last few Sundays at Cleveland, and the first day, as is my custom, on the Sabbath, I went to the Methodist Church. I was soon reminded of the fact that Brother E. R. Smoot, the man who only a few years ago came to Greenwood, my home town, and plucked from among us one of our "fairest flowers" to share his fate, was the man of the hour. I was delighted with the privilege but only expected to hear the average effort of the beginner in the ministry. To my surprise, I found one of the ablest preachers in our Conference. In fact, he possesses some of the rarest gifts found among men. He has a very commanding appearance, has a very strong voice, and is perfectly composed. His language is choice, and he is a thinker. He can with equal liberty live among the stars and paint pictures of the "dream land," or share the heartaches of the unfortunae. After hearing him as I have, I would be afraid to even predict his future.

Keep this as a secret: Be ye layman or elder, if while changes are being made at our Conference, you want a man capable of filling any church in the North Mississippi Conference "plum full," have the Bishop send you E. R. Smoot.

Very truly,
Greenwood, Miss. J. A. WOODS.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Winona Dist.—Fourth Round.

North Carrollton, at Valley Hill ....Oct. 24, 25
Carrollton, at N. C. .....Oct. 25, 26
Mars Hill, at C. Hill .....Oct. 28,
Schlater, at S., a.m. .....Nov. 1,
Minter City, p.m. .....Nov. 1,
Tutwiler, at Tutwiler, a.m..Nov. 8,
Dublin, at Mattson, p.m. ..Nov. 8,
Webb, at Webb, a.m. .....Nov. 15,
Lambert, at Marks, p.m. ..Nov. 15,
BEN P. JACO, P. E.

Holly Springs Dist.—Fourth Round.

Pine Valley, at Salem .....Oct. 24, 25
Coffeeville, at C. .....Oct. 25, 26
Taylor, at Pleasant R..Oct. 31, Nov. 1
Randolph, at Hunter's C...Nov. 6,
Toccopola, at T. .....Nov. 7, 8
Cambridge, at Liberty H...Nov. 9,
Mt. Pleasant, at Salem...Nov. 14, 15
Byhalia, at Byhalia .....Nov. 15, 16
Ashland, at Ashland .....Nov. 19,
Lamar, at Early Grove....Nov. 21, 22
R. A. TUCKER, P. E.

Aberdeen District—Fourth Round.

Fulton, at New Salem.....Oct. 24, 25
Smithville ....Oct. 31, Nov. 1
Nettleton, at Shiloh.....Nov. 7, 8
Amory and Nettleton, at Amory Nov. 8, 9
Tremont, at Tremont, Tuesday Nov. 10.
Greenwood Springs, at New Hope, Thursday ....Nov. 12.
Verona ....Nov. 14, 15
Tupelo ....Nov. 15, 16
Vardaman, at Ellzey .....Nov. 18,
Montpelier ....Nov. 20,
Bueno Vista, at Pleasant Grove Nov. 21, 22
Okolona Ct. .... Nov. 24,
Aberdeen ....Nov. 26,
Prairie .... Nov. 28, 29
JNO. W. BELL, P. E.

Durant Dist.—Fourth Round.

Louisville, at Rocky Hill..Oct. 24, 25
Popular Creek, at Bethel Oct. 31, Nov. 1
Kosciusko Cir., at Salem..Nov. 5,
Noxapater, at Noxapater...Nov. 7, 8
McCool, at McCool .....Nov. 11,
Kosciusko Sta. .....Nov. 12,
Hesterville, at Bethel ....Nov. 13,
Lexington Cir., at Liberty.Nov. 14, 15
Black Hawk-Acona, at Acona .....Nov. 16,
Sidou, at Tchula .....Nov. 17,
West, at Bowling Green, at 10 a.m.....Nov. 18,
Slate Springs, at Slate S..Nov. 20, 21
Bellefontaine, at Lebanon.Nov. 21, 23
Eupora and Maben, at Maben .....Nov. 24,
Kilmichael, at Kilmichael.Nov. 25,
Vaiden ,at Columbianna....Nov. 26,
W. S. SHIPMAN, P. E.

Greenville Dist.—Fourth Round.

Gunnison ....Oct. 24, 25
Benoit and Bulah, at Bulah.Oct. 25, 26
Clarksdale ....Nov. 1, 2
Rosedale and Hillhouse, at Hillhouse ....Nov. 7, 8
Boyle ....Nov. 8, 9
Tunica and Robinsonville, at Robinsonville .....Nov. 14, 15
Friar's Point .....Nov. 21, 22
Lula and Dubbs, at Dubbs.Nov. 22, 23
H. S. SPRAGINS, P. E.

Columbia Dist.—Fourth Round.

Crawford, at Schafer, a.m...Oct. 24, 25
Brookville, p.m. .....Oct. 25, 26
Columbus Circuit, at Mt. Pleasant, a.m. ....Oct. 31, Nov. 1
Macon, p.m. .....Nov. 1, 2
Mashulaville, at Hashuqua.Nov. 7, 8
Cochrane, at Panola .....Nov. 14, 15
Longview, at ——— .....Nov. 21, 22
Macon Circuit, at Salem..Nov. 28, 29
W. W. WOOLLARD, P. E.

Sardis District—Fourth Round.

Arkabutla, at Brooks Chapel Oct. 24, 25
Senatobia ....Oct. 25, 26
Cockrum, at Greenleaf ....Nov. 1, 2
Coldwater, at Love .....Nov. 7, 8
Longtown, at Longtown...Nov. 14, 15
Crenshaw, at Crenshaw...Nov. 15, 16
Lake Cormorant, at Eudora.Nov. 16,
Eureka, at Pisgah.. .....Nov. 21, 22
Courtland, at Pope.....Nov. 24,
Charleston.. ....Nov. 27,
Oakland, at Oakland.. ....Nov. 28, 29
J. W. DORMAN, P. E.

Corinth District—Fourth Round.

Wheeler, at Ashbury .....Oct. 24,
Guntown and Baldwyn, at Guntown ....Oct. 25, 26
New Albany Station....Oct. 30, Nov. 1
New Albany Circuit, at Union Hill .....Oct. 31, Nov. 1
Myrtle, at Myrtle .....Nov. 7, 8
Hickory Flat, at Hickory Flat ....Nov. 8, 9
Chalybeate, at Ebenezer..Nov. 13,
Ripley Circuit, at Brownfield ....Nov. 14, 15
Dumas, at Weir's Chapel..Nov. 21,
Ripley and Blue Mountain, at Ripley .....Nov. 22, 23
Tishomingo Circuit, at Tishomingo ....Nov. 27,
Belmont, at Belmont.....Nov. 28, 29
J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Lake City, at Lintonia....Oct. 24,
Yazoo City .....Oct. 25, 26
Bolton ....Oct. 29,
Fannin, at Holly Bush.Oct. 31, Nov. 1
Madison ....Nov. 4,
Galloway Memorial, Jackson ....Nov. 8,
Rankin St., Jackson, p.m...Nov. 8,
Vaughan, at Fletcher's Chapel ....Nov. 14, 15
Benton ....Nov. 18,
Canton ....Nov. 19,
Sharon, at Sharon .....Nov. 20,
Camden, at Soule's Chapel.Nov. 21, 22
Edwards, at Clinton .....Nov. 25,
Eden, at Lamkin .....Nov. 28, 29
Terry, at Byrum .....Dec. 2,
Florence, at Monterey ....Dec. 4,
Capitol St., Jackson .....Dec. 6,
Millsaps Memorial, Jackson, p.m. .....Dec. 6,
PAUL D. HARDIN, P. E.

Never yet was a man true to Christian principle in his own little circle, who became untrue to it when placed in a position of trust.—Goulburn.

He who speaks, speaks twice. His words convey his thought, and his tone conveys his mental attitude toward the person spoken to.—Arnold Bennett.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

CHAUTAUQUA FOREIGN MISSIONARY WEEK.

Nashville, Tenn., Oct. 7, 1914.

My dear Friend: Although the press to-day is so full of live, interesting news, I am sending you this little sheet with the hope that you may find space for it in your Woman's Page. We are going to make a special effort this year to arouse our people to the responsibility and the opportunity offered by the printed page. The printed page has become a strategic method of missionary propaganda. It speaks alike to men, women and children, and unlike the living messenger, who may speak for an hour or two, abides in the home and prolongs its appeal throughout entire days and nights. The present state of unrest and turmoil in Europe has enlarged its opportunity until now it is world-wide and I am urging you as never before to lay this work of Publicity upon the hearts and consciences of your Superintendents and make your Woman's Page a weapon of irresistible influence in publishing the glad tidings of salvation.

Sincerely yours,
MRS. H. R. STEELE,
Educational Secretary.

Now, we come to the article which Mrs. Steele asked us to publish, and we gladly give it space in our page this week. Most of the men and women mentioned need no introduction, for theirs is a national, nay, almost world-wide, reputation. It is a source of genuine pleasure to Mrs. Montgomery's friends to know that she is writing another book which will be in our study course in 1915. Her "Western Women in Eastern Lands" was widely read and kindled a lasting enthusiasm for the mission work:

"The Interdenominational Foreign Missionary Institute was one of the most inspiring weeks at Chautauqua during the season of 1914.

The fact that 1100 persons registered to consider methods of conveying the Christian message to all members of the World Family, tells its own story. Nearly all branches of the Christian Church were registered, there being 19 different denominations represented. The incomparable leadership of Dr. Shailer Mathews, in the School of Religion, has made these weeks of remarkable value to the hundreds who participated.

Mrs. Helen Barrett Montgomery reviewed the Foreign Missionary text book, "The Child in the Midst" written by Mrs. Larabee.

Mrs. Montgomery's illuminating exposition of the importance of the child will not only benefit the Foreign Missionary propaganda, but will react forcibly upon the development of the child at home.

Rev. John M. Moore of New York, Dean Shailer Mathews and Mrs. Montgomery conducted the "Methods Hour" each afternoon where free discussion was permitted and many problems presented and solved.

Now our interest centers upon next season. The meeting for 1915 is being planned for August 25 to 29. Mrs. Montgomery will unfold the text book for the year 1915, which she is writing herself, "The King's Highway." It will recount her eventful trip around the world in company with Mrs. H. W. Peabody.

Mrs. Peabody, chairman of the Central Committee on United Study of Foreign Missions, was present at the institute and is planning a splendid program for 1915 with these and other attractive features: a normal teacher for leaders of mission study classes and other missionary organizations; a story hour for children, and special conferences for workers. There will also be attractions offered for young women and inducements projected to bring them in large numbers.

A special rate of $10 a week, including gate fee, boarding accommodations and registry, may be obtained by addressing Dean Shailer Mathews, Chautauqua, N. Y. Reservations should be made early.

The following ladies comprise the Executive Committee for the coming year and will be ready to furnish any information desired in regard to the Institute for 1915: Mrs. H. T. Crane, chairman, 2427 Auburn Avenue, Cincinnati, O.; Mrs. Mary Clokey Porter, 15 Marshall Avenue, Pittsburgh, Pa.; Mrs. J. A. Travis, 1008 East Capitol Street, Washington, D. C.; Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.; Miss Carrie Carnahan (Shady Avenue), Walnut Street, Pittsburgh, Pa.; Mrs. Charles Spaeth, 11 Audubon Street, Rochester, N. Y.

WEEK OF PRAYER.

The first week in November (2-9) has been set apart as our Week of Prayer. Let us begin right now to plan and pray for it. Most attractive programs have been sent out, giving not only the devotional topics, but the subjects for each day's study and consideration. One page of the program is devoted to a list of the leaflets helpful to the successful carrying out of the program, these lists are tabulated under the days they are to be used. Every detail has been arranged for you by Mrs. B. W Lipscomb, from whom you can secure these leaflets by sending postage to cover cost of mailing. We want information, but above all else we desire to stress prayer, then will follow the gifts not only of gold and silver, but of self, and such an inspiration will come that it will enable us to gain a vision of the world's needs and our responsibilities.

The objects to which our offerings are to be devoted are the Rio School in Brazil, and the Vashti Industrial School in Thomasville, Ga. Miss M. L. Gibson, in a leaflet entitled "Voices from Rio de Janeiro," sets forth in a beautifully impressive way a number of reasons why it is so imperative to have a first class Christian school for girls in this city. She also gives a brief history of the work since its establishment in 1887. The need is great, oh, so great! and "upon each member of the missionary society, upon every woman who ought to be enrolled as a member, upon every man, woman, and child who values life and light and freedom of conscience, the obligation to aid by prayer and gifts is imperative."

In the homeland the needs for the Vashti Industrial School make as earnest an appeal to our hearts and purses as does the work in Brazil. This industrial school has done a wonderful work and of the two hundred girls helped only six have fallen by the wayside. It pays to invest your money here. They are crowded to discomfort and the equipment is such that they are not able to obtain the best results. These are only a few of the facts why we should help. Read the leaflet "Reason Why I Need to Help Vashti," and remember it is the week of PRAYER you are going to observe. After much earnest communion with your Father, see if you cannot say "I will help out of my bounty—nay more—I will this year deny myself some luxury, some necessity, in order that I may help to meet the great need at the Vashti Industrial School."

PORT GIBSON DISTRICT MISSIONARY MEETING.

The Port Gibson district meeting was held in Centerville on Oct. 5 and 6, and it was a season of spiritual uplift. We were exceedingly fortunate in having the following officers as our guests: Mrs. R. E. Johnson, president; Mrs. W. H. LaPrade, corresponding secretary of Foreign department; and Mrs. Paul Daniel, first vice-president. On Monday night Mrs. Johnson spoke of her trip to Junaluska and the inspiration it had been to her. she also gave a resume of the work in Foreign fields. On Tuesday night Mrs. La Prade spoke on "Social Service," and presented her subject in such a simple impressive manner that the lessons brought out will linger long in the hearts of her hearers, and be productive of much good. Tuesday was devoted to Institute work. The changes in our administration were carefully and lovingly explained by Mrs. Johnson, and we are sorry representatives from every auxiliary in the district were not there, for much opposition to the contemplated changes would have been overcome. Mrs. Daniel gave the young people's work the prominence which our women are beginning to realize it deserves. She also gave a vivid description of the work at Biloxi Wesley House where she labored three years prior to her marriage.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

A RESPONSE.

By Hilary Westbrook.

Brother H. P. Hopper in referring to my article in the Advocate of a recent date concerning the independent camp meetings is somewhat nebulous. It seems that he wants to class what I have said as being fabulous. His article is just a little bit one-sided. It reminds me of a small fish nibbling at a bait that is attached to a large hook in the water. I want to say with all due respect to Brother Hopper and all the rest, that I am not against the camp meetings which are run and controlled by our great Church; "for I was saved in and through this channel." And sometimes it may be that in some communities these independent camp meetings might do some good, but it is a rare thing.

I have been the pastor on the Waynesboro circuit for three successive years, and I can not say that the Frost Bridge camp meeting has been a stimulant to my work. While some will argue that it is a feeder for my charge, I can't see it that way. As a rule the churches that are affiliated with these independent camps are inclined to hold themselves aloof from their pastor, or at least some of the folks appear to be that way. While, on the other hand, we have some as fine people as there are in the world who assist in these meetings. And I believe that Brother Hopper is in that loyal class.

We have some men and women who attend these meetings and shout, pray, and pay and then come home and sit down on the "stool of do nothing;" and it may be that they will visit the church occasionally, and when they do, you can hardly get a grunt out of them, let the preaching be great or small.

I've known of instances where some have left the meeting in the church at home and have gone off to take part in meetings outside of the Church. And again I have known some who have promised to pay a certain amount into the treasury of the church and who failed to come up to their obligations; but they always have money for the independent camp meetings. Yes, and when the faithful stewards go to them for money for the various claims for the Church they will say, "I hardly know what I can do for the Church, "for I have just paid $5 or $10 to the camp meeting, but I guess that I can give you one dollar for the Church." Where does this man's devoutness lie, as a member of the Church militant? If we fail to pay as much into the treasury of the Church as we do into the treasury of the camp meeting we are just that much in the arrears when it comes to church loyalty.

I was in attendance upon the services of the Frost Bridge camp meeting for four days and I want to say that Brother C. M. Dunaway did some as fine preaching as I ever listened to. But, to my surprise, toward the close of the series of services, he didn't open the doors of the church a single time while I was present. I don't know why he did not, as the camp is made up principally of the people from the Mathersville and the Waynesboro circuits. I think that it would have been wise to extend an opportunity to those who desire to identify themselves with the Church of God.

What, if these camps are run and controlled by a board of trustees independent of the Church? That is no reason why they should boycott the pastors and have nothing at all to do with them. They treat the pastors in and around these camps as church holders and not as God-called ministers. Is this right? Nay, verily.

Now if the Church is true to God, she stands unwaveringly for the doctrine or the experience of "perfect love," as taught uncompromisingly by the founder of our great church—John Wesley. Can we treat the Church with the spirit of half-heartedness and contend or boast of our church loyalty? I have in mind some who have and are doing this very thing to-day. It would not have been thus, had it not been that some of the preachers got too big for the Church to hold them, or that is my candid opinion about the matter.

Oh! let us all take our stand in the vanguard of the Church's forces, as fearless soldiers of the cross of Jesus Christ, ever holding up the standard of a full salvation from all sin in the Church, and not out of the Church.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

Waynesboro, Miss.

TEMPERANCE ITEMS.

A young man drunk may be but his father's vote staggering around.

* * *

No thinking man can run a saloon and be happy.

* * *

No thinking man can vote for license and have an easy mind.

* * *

In an address before citizens of another town, a banker resident of a town which a few years ago voted out the saloons presented this telling argument for prohibition: "Liquor men," he said, "often contended that if we voted our town dry grass would grow in our streets. That prediction has come true, at least in part. Grass has actually overgrown one of our streets—**the street that leads to the jail.**"

* * *

The State Bank Commissioner of Maine, under date of March 30, 1914, says: "The assets of the trust companies, savings banks and building and loan associations are $172,710,062.37. To this must be added about $72,000,000 which is in the national banks of the State, making a grand total of $244,000,000. The total number of depositors in the savings banks, trust companies and building and loan associations is 383,280." The annual gain in the savings bank deposits of prohibition Maine during the past ten years has been about $6,500,000.

OXFORD, MISS.

Dear Doctor Meek: We have just closed a very helpful meeting in our Church. The congregations at night were immense. We put in more than one hundred extra seats to be used during the meeting, but despite that fact scores of people were turned away each Sunday night. Mr. Irwin Price had charge of the music and Rev. J. H. Felts did the preaching the second week. While up to this time there has been no large ingathering on profession of faith, still the meeting made a profound impression upon the community. We have had 54 additions to the Church so far this year, which is the largest number received in this charge any year since the great Cates meeting eight years ago, with one single exception.

Our Sunday school is full to overflowing. Two of our adult classes have been compelled to seek quarters outside of the church and still we are crowded. We propose, despite the financial depression, to build some rooms in the rear of the church early next year.

The University is booming. The Chancelior has identified himself with our Church and is a regular and devout worshiper at our altars. The entire community here is elated over the fact that the enrollment of the University has recently gone above the 500 mark, which is the highest figure ever reached in the history of the institution. This large attendance means a great deal to Oxford, and a great deal to the Churches. It imposes a great responsibility and presents a golden opportunity.

E. S. LEWIS.

MISSISSIPPI LEAGUERS, ATTENTION!

Our last Annual Epworth League Conference met in Meridian, Miss., June 17-21, with 62 official delegates and 11 pastors in attendance. While the attendance was not large, the interest was good and everything bids fair for better work this year and an enthusiastic Conference next June.

We were exceedingly fortunate in having with us Miss Rosalie Edwards to conduct the devotional services throughout the Conference. These devotional services were so helpful and so much enjoyed by the Leaguers that it was decided to have Miss Edwards to conduct the devotional services at Jackson next year. It was a source of much regret that Rev. Paul Kern and Miss Trawick of the central office could not be with us; however, A. C. Tippens of Nashville and Rev. J. H. Holder of Okolona, Miss., came to our rescue with many helpful suggestions.

Hon. T. L. Bailey delivered the address of welcome, which was responded to by Rev. J. L. Neill of Laurel, Miss. Other speakers on the program were Rev. H. F. Tolle, Rev. H. B. Watkins, Rev. A. F. Watkins, Rev. W. B. Hogg and Mr. J. O. Van Meter. Special mention should be made of Mr. Van Meter who so ably handled the playground work, and also of Miss Corrine Avery, Miss Annie D. Lewis, and the President, W. D. Hawkins, who were responsible for a large share of the enthusiasm of the Conference.

The principal things recommended by the Committee concerning future work were:

1. That we adopt the policy recommended by the Board of Missions, and accept the African Special for our missionary work and contributions during the coming year; that we undertake to raise $500 for this purpose during the next year in shares of $5 each; that we take a subscription at this session, securing pledges from the chapters represented and instruct the Fourth Vice-President to take charge of this work, securing subscriptions and collecting for the same—all moneys to be sent by the chapters to the Fourth Vice-President and he to remit the same to the Treasurer of the League, to be kept as a separate fund and remitted directly to the Treasurer of the Board of Missions, holding his receipts as vouchers for the same.

2. We recommend that the Conference officers be instructed to prepare by correspondence with the various Leagues accurate directories for future use.

3. We recommend that the privilege of printing or not printing the minutes be left to the Executive Committee.

4. We recommend the sending of a delegate to the Buffalo Conference.

5. We recommend that the Board of officers arrange to have a representative of the League present the League interests at the district conferences; also that the President of the Conference League present the League interests to the Annual Conference, if possible, securing an hour for that purpose.

6. We recommend that wherever possible a District League be organized and district institutes be held.

7. We regard the use of the Epworth Era essential to the best interests of the League and recommend that more Leaguers be urged to subscribe.

8. We recommend that the budget system be used to finance individual chapters.

9. We recommend further that the Conference officers work directly with the individual Leagues and keep in touch with the District Secretaries.

10. We recommend that each League hold a special League Day, the contribution taken on that day to be turned into the treasury of the League Conference for Conference expenses.

11. We recommend that after the return home of the delegates an echo meeting be held in each chapter to discuss the work of this Conference.

12. We recommend that the membership fee of ten cents per member per year be paid in January.

13. We recommend that a delegate from each chapter be sent to the Seashore Assembly and that delegates be sent also from charges with no Leagues.

14. We recommend that a delegate be sent from each district to the Junaluska Conference, preferably the District Secretary of each District, the expense of said delegate being paid.

W. D. Hawkins was elected a delegate to the International Epworth League Conference at Buffalo, N. Y.

The following officers were elected for the ensuing year:

President, W. D. Hawkins, Meridian; 1st Vice-President, John Picketts, Jackson; 2nd Vice-President, Miss Laura Rankin, Gulfport; 3rd Vice-President, Miss Bertha Mitchell, Laurel; 4th Vice-President, Miss Harriet Leech, Hattiesburg; Jr. Superintendent, Mrs. T. B. Clifford, McComb City; Secretary, C. H. Poythress, Meridian; Treasurer, A. R. Campbell, Sumrall; Era Agent, Miss Elsie Tucker, Vicksburg.

District Secretaries: Brookhaven District, W. D. Davis, Brookhaven; Jackson, Miss Corrine Avery, Jackson; Hattiesburg, Miss Addie Greely, Hattiesburg; Meridian, Miss Ada Holliday, Meridian; Newton, Mrs. J. S. Purcell, Mont Rose; Port Gibson, Mrs. F. H. Henderson, Vicksburg; Seashore, Miss Zora Saucier, Saucier.

Junior District Secretaries: Brookhaven District, Mrs. Jesse Davis, Brookhaven; Hattiesburg, Mrs. G. H. Galloway, Hattiesburg; Jackson, Miss Vida Gellylem, Jackson; Meridian, Miss Jane Graham, Meridian; Newton, Mrs. H. F. Tolle, Newton; Port Gibson, Miss Maud East, Natchez; Seashore, Miss Capitola Matheas, Biloxi.

One of the interesting features of the Conference was the open air meeting at Highland Park, followed by recreation at the playground conducted by J. O. Van Meter.

At the close of the business session Saturday afternoon, held at Highland Park, Jackson, Miss., was chosen as the place of meeting of the next Conference.

C. H. POYTHRESS,
Secretary.

Meridian, Miss., Sept. 11, 1914.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 44. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3062.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 29, 1914. CHAS. O. CHALMERS, Publisher

Editorial

THE TIDE NOT ALL ONE WAY.

Anyhow, the Kaiser is not altogether bad. In his "Ten Commandments" to his soldiers he warns them against drinking beer, wine, or liquors. The Czar of Russia is also a vigorous advocate of temperance. The "water wave" is mounting higher to-day than ever before in the world's history and the throne of King Alcohol is more tottery. War and intemperance are two of the oldest and greatest enemies of the human race, and it is comforting to know that while one of them is at present cursing the world in a larger measure than usual, the other is in retreat.

AN AWFUL RESPONSIBILITY.

It is a tremendous responsibility to stand in the pulpit as a mesenger sent from God. In the pews are usually people of various needs: the saint, anxious for a new vision of the Master; the careless sinner, hastening unconcerned to eternity; sorrowing ones, seeking comfort; the weary and burdened, longing for rest; persons harassed by doubts and fears, hoping to receive light and help; the young, already face to face with temptation, and the aged, who perhaps are in the sanctuary of the Lord for the last time. How a preacher in such a presence can be cold and unfeeling, or pedantic, or speculative, or parade his doubts, or seek to glorify himself, or in any other manner trifle away the hour, is quite beyond our power to see. Surely, there will be a terrible reckoning for such an one when he stands before the judgment throne to give an account of how he fulfilled his sacred mission. Oh, bretbren. let us go from our knees to the sacred desk; and may the Lord have mercy upon us!

A REMARKABLE RULER.

Despite the fact that since the outbreak of the present titanic war in Europe he has been decidedly unpopular in the United States, and that some have expressed a desire to see him dethroned and banished to some lonely island, as Napoleon was, it must be admitted that Emperor William of Germany is one of the most remarkable men of this age. We are not a German sympathizer in the awful struggle now raging, but we have never felt that we knew enough about the causes that precipitated it to undertake the task of fixing the responsibility for it and to indict the Kaiser as the chief sinner in the case, though possibly he may have been. We think that this question had best be left to the philosophic historians of the future, and even they are apt to be more or less biased in favor of the side that is finally victorious. As we of the Southern States know, with many might not only makes right in the living world of action, but also in the written records of mankind.

But most of this is apart from what we started out to do, which was to introduce an estimate of the Kaiser given by Dr. Newell Dwight Hillis in a sermon delivered in the Plymouth Church of Brooklyn on October 11, and which was printed in The Brooklyn Eagle. This portion of Dr. Hillis' utterance, which we quote without meaning to give all that he says our full endorsement, was as follows:

"Some men trace the new industrial epoch of Germany to the influence of the Kaiser. This is like saying that the man who shakes the bough of a fruit tree created the orchard. The Kaiser entered the earthly scene at the strategic and ripe moment, but he has also been a good husbandman. For twenty years he has been the most talked of ruler in the world, and always there have been two clippings filed about the Emperor to one clipping about any other king or president. His speeches fill many volumes, and he writes as soldier, sailor, banker, railway man, dramatist, musician, philosopher, theologian. Beyond all doubt the Kaiser is one of the best equipped men in the world to-day. One enormous advantage he has always had, has been that experts in every department of knowledge have always been out as scouts to bring him back the latest achievements. When Professor Roentgen announced the discovery of the X-ray, the first telegram came from the Emperor's palace, and was dated at 6 o'clock in the morning. No ruler in the world has been so hard a worker or so wide a traveler, journeying incessantly over his empire. The Kaiser's knowledge of the leaders of commerce and finance in different cities, and the work carried on in every factory is first-hand knowledge. No man can read the Emperor's speechers without realizing that Frederick the Great has found a successor in a man of intellect, initiative, boundless energy, and courage, dreaming dreams and seeing visions for his country. Any statement regarding Germany's prosperity, her growth and her future must make a large place for a ruler who has exerted more influence over the legislative and financial departments of the government than any ruler that our earth has ever known."

THE ACTION OF THE TENNESSEE CONFERENCE.

The action of the Tennessee Conference relating to Vanderbilt University and the present educational situation was somewhat varied and, we think, inconsistent. First, a commissioner was elected to co-operate with the Educational Commission in effecting the transfer of any remaining rights that the Church may have in the University back to the eight original patronizing Conferences. and he was instructed not to accept any relation to any department of the University different from that which the Church sustains to the institution as a whole. The new University in Atlanta was endorsed and the hearty co-operation of the Conference was pledged to it. Later the appointment of Dr. W. F. Tillett to a chair in Vanderbilt was requested and the assignment was made. Before the adjournment of the Conference, however, the following action was taken: "Resolved by the Tennessee Conference, That in recommending appointments to Vanderbilt University, we do not commit ourselves in any sense to an endorsement of that institution, nor do we relinquish any legal right or privilege we have in said University; our action being based on the consideration that our last General Conference made provision for reconveying the University to the eight patronizing Conferences and that this matter remains pending until acted upon by the representatives of the said patronizing Conferences, to be appointed at the request of the General Conference."

Obviously, the Conference in this resolution based its action upon a glaring fallacy, namely, the assumption that the General Conference desired all the past relations between the Church and Vanderbilt University to be maintained until the transfer of its claims back to the patronizing Conferences shall have been effected. That the General Conference did not desire any such thing is perfectly clear from the fact that it withdrew all support from the theological department of the University and made arrangement for the education of our ministry elsewhere. If the reasoning of the Tennessee Conference were sound it would necessitate giving Vanderbilt the continued patronage of the Church, as well as the service of our ministers as professors. The only relation which the General Conference made provision to keep intact until the aforementioned transfer is made, was that relating to the confirmation of the trustees.

But we think that this concluding resolution of the Tennessee Conference is worth something. It will have a tendency to prevent its action in this instance from being urged as a precedent in the future, and it may with some also weaken the plea of the Vanderbilters that the Church has given recognition to the Biblical Department of the University—a plea that we dare say they will be pretty apt to bring forward and work for all it is worth hereafter. And we must confess that we regard this action of averring that the University was not being endorsed while a minister was being appointed to a place in its faculty, as very much like that of a man affirming that he must be regarded as never touching liquor while gulping a bottle of good old Bourbon down his throat.

For our part, we sincerely regret that all our Conferences have not stood resolutely against connecting the Church in any way whatever with the present administration of Vanderbilt University, which is holding proudly on to the $300,000 that Mr. Carnegie apparently hung up for the purpose of influencing public sentiment when the Vanderbilt case was pending in court. As we see it, by not doing so they have compromised and hurt the Church. It is unfortunate that there are so many among us who can be so easily led into thinking that the easiest way is the safest and best way. We do not know of anything that we think is so much needed in this day as a few men who would be willing to die for principle, if necessary. A flexible opportunism is the bane of the age in which we are living, both in Church and State.

MY SAVIOR'S HAND.

By Katherine Purvis.

That tender hand—in dark Gethsemane
Raised in the prayer, "Thy will, not mine, be done!"—
Was torn and bleeding in the agony
Through which my guilty soul salvation won

That chastening hand sometimes doth sorely rest
Upon me while the storms of sorrow fall,
Yet draws me till I lean upon his breast,
And find in him my strength, my hope, my all.

That guiding hand leads me from day to day,
And smooths my path across earth's desert drear;
It holds me fast—my sure and only stay—
As life recedes and heaven's lights appear.

O, loving hand, when shadows deepen fast,
And in the gloom I hear death's billows foam,
Draw me so near my eyes may rest at last
Upon the face of Him who hears me home!

CLINGING TO HIM.

Cling to Christ. A gentleman, walking along the shore, thought he would carry home one of the pretty limpet shells all about him on the rocks. He tried to pick up one, but the limpet clung so firmly to the rock that he could not pull it off. He was surprised that so little a creature should be too strong for him. He tried to push the limpet off the rock with his cane, but he could no more move it than the rock, to which it clung so firmly. He said to himself, "I'll see whether I can not have you yet." So he sat quietly and watched the limpet, to see if it would stop clinging and move about. For a long time it held on. Then it moved a little. With one sudden grasp he took it in his hand, because it was not clinging to the rock. Satan knows he has no power to harm us when we are cleaving to our Rock, Christ Jesus, as he lurks about for his chance when we have abated our watchfulness and prayer. What we all need is the baptism of the Holy Ghost. With Christ enthroned in our hearts, "that wicked one toucheth us not."—Sunday-School Illustrator.

"EDUCATION OF THE SPIRIT NEEDED."

Dr. Robert S. Coupland, rector of the Trinity Protestant Episcopal Church of New Orleans, preached a very able and impressive sermon on the theme given above on Sunday, October 18. Among other things, Dr. Coupland said:

"He who makes no provision for the cultivation of the spirit in his household has practically denied the faith, and is worse than an infidel, because he claims to believe in the spirit and makes little or no provision for the spirit. Theoretically he says it is primary, and yet he puts it in a secondary place. It is incumbent on the head of a house to provide for the spiritual need and education of his household, because it is through these spiritual faculties that man lays hold of eternal life. Without this spiritual education and provision, like all the faculties of man, the spirit shrivels and atrophies. It is just as possible for the spirit to become sick and imbecile, blind, deaf and sluggish as it for the body and mind.

"Provision must be made for the spiritual and religious education of a household also because religion is the foundation of law and order, of morality, obedience and reverence. In this respect religion is the foundation and safeguard of the nation, the home, and the individual.

"Our civilization has become so permeated with and unconsciously influenced by Christianity and Christian institutions and ideals that we have come to think that civilization unassisted by religion is a sufficient foundation for society; that culture and secular education will uphold the structure. But this is not true. All the culture of Greece and Rome was not able to save them. Cut the root of religion from national life and reverence for morals and law and order will go. The child that is not taught to reverence God will not reverence the authority of parents nor the laws of this country; hence domestic and social anarchy.

"There are a great many symptoms of the neglect of spiritual cultivation in this day, notably the passing of family prayer. Among the most beautiful prayers in the Book of Common Prayer are those appointed for morning and evening in the family worship. In other days the father of the family, following the old patriarchal custom acted as priest in his own household. What an example to his children gathered around was it to see their father worshiping the God of his forbears! In few families to-day does the head make this provision for his household. Then there is the passing of the family pew, the pew in which the children assembled with their parents to worship and honor God. Where are the youth and the children who are not at church to-day? Why are they not at church? Because as children they are not led to church and taught to love it, to know its service and ways, to worship God, and trained in the habit of church-going, the duty and privilege of it.

"Church-going in the past was justified in its results, and the reasons urged against it now are mere excuses. There is no substitute for the custom. There is widespread carelessness as to definite religious instruction. Children are made to go regularly to secular schools. Parents see to it that they attend these schools and help them in their lessons, but when it comes to religious instruction they are indifferent and children go to Sunday school or not, as they may elect, and they are allowed to go without any knowledge of their lessons. All responsibility is thrown on the teacher, who is unable in a single hour to impart the necessary instruction.

"This same carelessness is observable in the selection of secular schools and colleges. The exclusion of religious instruction in schools, colleges and universities is due to secular jealousy. And yet in many instances religious persons choose such institutions of learning in preference to church schools and religious universities as training places for their sons and daughters, to their lasting injury."

THE FLAG.

(The closing paragraphs of an address delivered at Baltimore, Md., on September 12, 1914, by Hon. W. J. Bryan, at the celebration of the one hundredth anniversary of the writing of "The Star Spangled Banner" by Francis Scott Key.)

Let no one think that the texture of our manhood will be of a lower quality when its strength is no longer tested by stress of war. We could not worship God as we do if we were convinced that each generation must be exercised in bloodletting in order to prevent stagnation. There is as much inspiration in a noble life as in an heroic death. With peaceful progress the avenues of usefulness are being multiplied; instead of seeking to extend our territory by the sword, we are enlarging it by intelligent cultivation of the soil; instead of measuring our merit by the numbers we can overcome, we estimate greatness by the service rendered.

It is some 3000 years since Solomon declared that 'he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city,' and yet the world is just now coming to understand this truth. In the day that is dawning the bravery of self-restraint will take the place of that bravery which tramples upon the rights of others; man will dare to forgive and leave vengeance to the Lord.

Society needs to-day, and will ever need, the moral courage that he must have who proves the right by standing for it, come what may, until his example has emboldened weaker spirits to share the risk with him. There are wrongs to be righted and abuses to be remedied, not by violence but by the inherent power of truth to propagate itself. Brave men are needed in every community throughout the land. * * *

Let us address ourselves, then, to the unfinished work which preceding generations have bequeathed to us, determined to be worthy of the inheritance which we enjoy. Freely we have received, freely must we give. Our nation is the heir of the ages; all the garnered riches of past experience are ours; we will be false to every obligation if we falter or fall short in the performance of the duties that descend to us.

Hail! Flag of the free and the brave—priceless legacy from the fathers, baptized in their priceless blood. Thy commingled hues speak to us of their sacrifices, the purity of their purpose, and their constancy. May the sacred memories invoked by thy presence compel us to thoughts and words and deeds in harmony with theirs.

Be our country's ensign still—and more. As the world is drawn closer together in the bonds of a universal brotherhood, may thy colors stimulate the struggling, hoping hosts of man to the impulses that are noblest, to the service that is largest, and to the achievements that are most enduring, as in friendly rivalry they advance through each generation to higher ground.

METHODISM IN THE SOUTH.

(An extract from the fraternal address of the Rev. W. N. Ainsworth, D.D., of Macon, Ga., to the recent General Conference of Canadian Methodism.)

In 1784, when Methodism was formally organized in America, there were in all 14,988 members, of whom 13,301 were in Maryland, Virginia, North Carolina, South Carolina and Georgia. Twelve years later there were in Maryland 12,416 members, in Virginia 13,779, in North Carolina 5713, in South Carolina 3659, in Georgia 1174, in Kentucky 1750, in Tennessee 546, aggregating 42,057, while in all other parts of the country, including Canada, there were only 14,607. At the time of the first delegated General Conference, in 1812, there were 117,120 members in the Southern States, as against 78,237 in all the rest of America. And now behold what God hath wrought! We have in our own communion 2,000,000 members, 19,780 congregations, 13,000 itinerant and local preachers, and, if we add to these the communicants in the Methodist Episcopal Church within our borders, the Methodist Protestant and colored Methodist members in the same territory, there are not less than 3,700,000 Methodist Church members in the South to-day, constituting the densest Methodist population on the globe. One in every eight of our population is a member of the Methodist Church, and one in three belongs to the Methodist constituency. It has been said, and truly, that there are more Methodists and fewer saloons in the Southern States of America than in any similar territory on earth. The Methodists are still increasing and the saloons are still decreasing. The gospel of Jesus Christ, as preached according to the interpretation of the Methodists, is still triumphant in the South. Methodism is not moving with any uncertain tread nor singing in any minor key. On our faces before God in the dust, we are pleading for a yet larger endowment of divine grace and favor; but at the same time we are thankful that, at the last Ecumenical Conference of Methodism, the consolidated report showed that out of a gain of 974,000 for all branches of Methodism in the Western Hemisphere during the last decade, the Methodist Episcopal Church, South, had gained 490,000, or as many as all other branches of Western Methodism combined. To God be all the praise!

LOUISIANA ANTI-SALOON MEETING.

The Annual Conference of the Louisiana Anti-Saloon League will convene in Shreveport on Nov. 10, at 7:30 p. m., in the Sunday school rooms of the First Methodist Church. On account of the reduced rates to the State Fair our friends will be able to attend the convention at a small expense and see the fair. Let every pastor attend and bring at least one layman with him. On account of the unusual conditions prevailing, the session will not be prolonged, but will be devoted exclusively to business which is of interest to the League. The Superintendent's report will show what has been done and suggest some plans for the future.

E. O. WARE, President.
A. W. TURNER, State Supt.

THE READJUSTMENT IN MEXICO.

My Dear Dr. Meek: Will you kindly give me space in the Advocate to say very frankly that I seriously object to the recent action of the Board of Missions, looking to the complete readjustment of our work in Mexico? The question is not whether some readjustment would be wise, but whether the one actually proposed is wise. I think not, and for the following reasons:

1. It involves the virtual destruction of an Annual Conference, and is, therefore, entirely beyond the competency of the Board. The fact that the result in question is to be reached by indirection does not alter its illegality. "Of course," say the Secretaries, "we can not change Conference lines; but we can withdraw men and money, and leave the congregations to sink or swim. We can go further than that, and turn over the territory to the Baptists and Campbellites as we design doing, as their special responsibility. As I see it, that is only an effort to whip the devil around the stump. The case is made worse by the additional fact that the whole scheme was got up by a self-constituted committee that met at Cincinnati with similar committees from other churches. I, at least, as a member of the Board, never heard of it till it was spread before the public. When, moreover, the Board was later called to consider it, only four of the Bishops, and not more than one-half of the other members, were present. Though a committee was then appointed "to listen to the discussions and take notes" with a view to bringing in resolutions for action, as a matter of fact the resolutions had been prepared days in advance, and the committee had no real functions to perform. The programme was cut-and-dried, confessedly so—as perfect a piece of official manipulation as could be desired.

2. No attention whatever was paid to the written protests of more than twenty missionaries, men and women who have worked on the ground, and are familiar with its wants. In fact, it was rather unkindly intimated that these missionaries did not know their own minds, and were now going back on their former positions—though the specific and definite measure under consideration had never been placed before them. None of them were invited to Cincinnati, and their judgment was treated as a negligible quantity. Among these protestants were such men as J. F. Corbin and D. W. Carter, whose long, intelligent, and honorable service entitled them to be fully heard. Certainly they have as good a right to express their minds as the officials who are undertaking to deal at long range with a very difficult situation.

3. The native membership was simply left out of the count. Not by so much as one word, were they invited or allowed to utter their mind. Provisions are made for turning them over to the Baptists and the Campbellites without consulting them. It is easy enough to say that we shall not try to force them into those communions, but when we hand over the territory to the exclusive occupancy and the "special responsibility" of our immersionist brethren, what else are we doing except bringing to bear all the pressure we possess to influence their action?

4. While the ostensible object of the changes is to secure a territory more compact and more easily administered, the actual result is ludicrous. When shown on the map, it is quite enough to provoke mirth and ridicule. And it should be exhibited on a map to the whole Church. In the first place, it drives in a great wedge between our Texas Mexican Mission Conference and all our work in Mexico. If this is not so, then my eyesight is failing. Furthermore, it withdraws entirely from that part of Mexico out of which the stream of emigrants to Texas has come, and which in the past has been by far our most fruitful field, and which now holds our best churches, schools and hospitals. In the second place, it runs in narrow strips for at least 1500 miles up and down the two coasts of the Republic, and drives a wedge at least 400 miles wide between these opposite territories. If, as I was informed at the meeting, and by the friends of the proposed changes, it is impossible to cross over directly from one side of our work to the other, then it will be necessary to travel at least 1000 miles to get round it from end to end. The map will show.

5. The statement that all this is necessary for the glory of God, I do not believe. The glory of God is not promoted by making hodge-podge of the work of forty years. The denominations mean something. God has been in them and worked through them in past centuries, and he is doing it to-day. As a usual thing, the person that professes to be quite indifferent to denominations is not morally worth his standing room in the kingdom. A lack of concern about such matters is no sign of breadth or liberality. Liberality means holding your own convictions tenaciously, and suffering other people to do the same thing. I am not yet ready to admit that a distinctive Methodism has ceased to be of much value in the world. It has at least this value, that it supports and maintains even those who belittle it in thought and speech. My friend, Dr. Egbert Smyth, assured us that not one of the 14,000 communicants in the great Congo Mission knew that he was a Presbyterian; but Dr. Chester presently added that they could all repeat the Shorter Chatechism from end to end. If that does not make them convinced Presbyterians, I do not know what would. Yours truly,

Muskoge, Okla. E. E. HOSS.

HERE AND HEREAFTER.

By Dr. John T. Sawyer.

The "beloved disciple," in the evening of life and nearing the end, did not recline on his past, wonderful as that was. He was comforted in sight of the land just ahead, whose blessed light fell full upon him. That this world was passing away did not sadden him, as he was rapt in the contemplation of the world of fadeless glory and eternal youth. These are his words: "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

He emphasizes a most important truth—a man's character and destiny are shaped by his view and practice regarding the things of time and sense. A philosophical, stoical unconcern that looks upon this world and life with a mere passive interest, and as insignificant and incomprehensible, is spiritually fatal. One has said: "The devotees of physical science see the same light that shown into the bowers of Eden, streaming down from the stars, and they reflect that through all the centuries it has shone on all alike—down on saints and sinners, and on the joys and sorrows, and passions and struggles of men and nations; and so, they come to think lightly of human experience. Measured by the awful extent and duration of the physical universe, man seems to them wholly insignificant—as no more than a mere buzzing insect against the window pane, beating out its life trying to reach the free air and larger prospect. So say they, the sooner the strife is ended the better." Such persons fail to note that man is grander than aught and all else around him, in that he is not just matter, but it is a thinking being, a living spirit, largely possessed of power and control over his material environment. The fact is, the birth of an idea in the heart and mind of a man may be of more moment than anything that is merely material. The history of the human race is, after all, mainly the record of great thoughts and important happenings and their results. Some of the grandest achievements of men have had their beginning in the thought of a moment. In the Book of Job we read that "Man that is born of a woman is of few days and full of trouble." While there have been some who have lived to great age, the average life of mankind has been and is short; but the brevity of our existence on earth is no indication of God's estimate of the soul, for in the thought of God the soul of man is beyond price. To save the deathless souls of men from eternal ruin God freely gave the best he had—his Son to die the death of the cross. Human life, though brief, is long enough to make of it an eternal success. Some people, instead of that, make the fatal mistake of giving themselves wholly to the things of this world. They run upon a hot axle and do more work than they should in accumulating a fortune, making a reputation, or erecting a big structure of some sort. The hours they should have given to rest or recreation are spent in wearying labor to accomplish more than should be done in a lifetime. The result of such living generally is death in one's prime, or a nervous prostration which is a living death.

It is also spiritually fatal to idolize worldly pleasures, yielding utterly to them, "living while they live," and never allowing the thought of death to dampen their giddy round of fleshly delights. To live just to have is spiritually destructive; and when such people pass from earth the living give them scarcely any thought. They are mentioned only in the amount of their leavings, estates, effects, succession—their lives having been almost wholly sordid. Their names are not found on the pages of history, they having done nothing worthy of historical record. Living altogether for personal and worldly gain, there can be no need of recording their deeds of selfish aggrandizement. A writer says of all such: "Like seared leaves in the autumn time, after their will has been probated and their name thus having its last record, they are blown out of memory into a merited oblivion."

For one to live just for the doing of great and creditable things, yet utterly regardless of the claims of the Son of God upon him, must prove at last spiritually fatal, though by his deeds he may have added somewhat to the brilliant records of his time. Such men, though of strong thought and telling action, have written their names high during their life on earth, yet, being wholly unprepared for the issues of the day of judgment, must be debarred forever from entering the gate of the eternal city.

To sum up, there is only one true and successful life—it is found in "doing the will of God;" and that life, as John declared, "abideth forever." This abiding life is entered upon in this world; beginning in a deep and thorough repentance of all sin and faith in the crucified Lamb of God, it is found only at the cross. The being "born again" and becoming a "new creature" in Christ Jesus, washed in his blood and cleansed from every stain, is the work of the Holy Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God." Linked to the Father by a steady faith in the Son, the Christian is daily, as Paul tells us, "led by the Spirit of God," Christ living within him the hope of glory. "The world passeth away and the lust thereof;" but, steadily doing "the will of God," the Christian is found in the dying hour ripe for heaven and goes sweeping through the gate into the perfect peace, fadeless splendors, unalloyed bliss and glorious company of the Father's house, and "abideth forever" there.

The Louisiana Educational Campaign

THE GENERAL CONFERENCE AND EDUCATION.

By Rev. Paul M. Brown.

That the Church, whatever might be the outcome in the Vanderbilt matter, does not propose to let up in her educational work may be taken for granted. Every utterance of the General Conference rings with the re-affirmation of her priority and pre-eminent duty in, as well as fitness for, the work of higher education. The Bishops' Address opens its discussion of the subject of education with this statement: "The educational work of the Church, always important, was never more so than now," and goes on to say: "Under our system of government the Church alone can impart to the work of education the spiritual quality required to save it from becoming a dangerous force." In words, which are peculiarly significant for Louisiana, it says: "It is not improper to say in this connection that the Roman Catholic Church will surely maintain its schools and instruct its children and youth. If the Protestant Churches should retire from the work of education or should do their educational work less vigorously, which would be equivalent to retiring from it, the final outcome in this country would be a struggle between Romanism on one side and secularism on the other. Such a struggle cannot be contemplated with composure."

The report of the Committee on Education says: "Our people must be brought to see that education divorced from religion means the spread of general depravity and the destruction of the basic elements of our Christian civilization, and that the distinctive mission of our Church schools is the development of a spiritualized, trained leadership."

Certain parts of the Bishops' address were referred to a special committee, which reported a number of resolutions which were unanimously adopted. The first of these is as follows: "Resolved, that the quadrennium following this General Conference shall fix as its supreme end the salvation of men, the building up of believers in the most holy faith and the **advancement** of the cause of Christian education." (Italics ours).

Thus if the deliverances of the General Conference mean anything, the Church faces a new quadrennium more thoroughly committed than ever, if possible, to an enlargement of her program of education. A good many years ago Bishop Haygood lamented the fact that the Church had been all too content with passing resolutions pledging hearty support to her educational work and forthwith forgetting them. In this line we have kept up the procession since his day and the passing of resolutions still goes merrily on. It is to be hoped that in the future we will make some headway in redeeming these pledges; especially is this to be hoped for Louisiana. We, too, have many and long-forgotten pledges to redeem.

CHRISTIAN EDUCATION.

The commission of Christ includes the school. "Teach all nations, * * * teaching them whatsoever I have commanded you." From the earliest centuries, the Church has maintained the school as an appointed agency for its work of evangelism and instruction. Most of the large institutions of learning, both in Europe and America, had their genesis in the Church. In those countries where the Church and State are still united, the schools still have in them a Christian element, but they are commonly predominated by the State. In this country, many of the institutions originally having organic connection with the Church, or being founded by Christian men as a means of executing the Church's mission, have been captured by powers which have made them un-Christian and unevangelical. While the Church has thus lost influence in these schools, the State has more fully realized her need of the school, and has acquired entire school systems, covering the work from the primary department to the university. These schools in some places have become entirely devoid of religion, it being prohibited. Many private or corporate institutions have either dropped evangelical religion, repressed it, or substituted it with Unitarianism or some other non-evangelical religion. At present, the effort in this direction has been greatly increased. Leading schools, both for men and women, once distinctly evangelical, have been turned to teachings which are wholly opposed to evangelism. The effect of this is most decided. Andrew Carnegie and his fund have been making most vigorous efforts to unchurch the remaining Christian schools. A general lamentation has arisen as to the weak character showing itself among college graduates. They have been found in increasing numbers in the "bread line." They have been found to constitute the greater portion of the inmates of inebriate asylums. They have found their way in increasing numbers into penitentiaries. Both young men and women have returned to their Christian homes, only to give sorrow to their self-denying parents, by telling them that the Christian religion and the ten commandments are antiquated. This evil has gone to such an extent that thoughtful citizens and earnest Christians have awakened to the great danger, and new effort is being put forth to counteract the secularizing and heathenizing tendency in modern schools. There still remain a number of schools loyal to the Christian faith, and the Churches are awakening to a better support of these schools, and to increasing their number. The Presbyterian Church has appointed a large and able committee to take into consideration the whole question of Christian education. Other Churches are turning with new effort and zeal to meet this important question. The great weakness in the modern schools of all grades is not in their intellectual work, nor in the physical education, but in connection with religion and morality, and here the evil lies in the negative character which contributes to atheism and pantheism, and in the positive opposition of others to the evangelical religion. This must be overcome, or both the Church and civilization must decay.—The Presbyterian.

SOME EDUCATIONAL SPARKS FROM GREAT ANVILS.

There must be a moral substratum to a child's education to make it valuable and there is no other source from which this can be obtained at all comparable to the Bible.—Huxley.

* * *

As I see it, the Church must control with her authority and permeate with her influence the higher education of this great nation or irreligion will become the mark of intelligence and ignorance the badge of piety among the people.—Candler.

* * *

In order to make education truly good and socially useful it must be fundamentally religious. It is necessary that it should be given and received in the midst of a religious atmosphere, and that the religious impressions and religious observances should penetrate into all its parts.—Guizot.

* * *

The great common school system can be saved from secularism by pouring through all its veins and arteries the religious influences of our Christian colleges, if we will make these colleges strong enough to educate most of the teachers of the common schools.—Candler.

GIBSON MEMORIAL CHURCH TO BE OPENED.

Dear Dr. Meek: Please allow me to say through the Advocate that we will hold our opening service in our new church, Gibson Memorial, on the first Sunday in November. Dr. A. F. Watkins will preach the sermon. I wish to take this method of inviting all the old pastors to be present on this occasion. Brethren, please write me if you can come, so that I may make arrangements for your entertainment.

The following shows the amount received for the Gibson Memorial Window:

Amount previously reported	$10.00
Rev. R. F. Harrell	2.00
Rev. W. M. Sullivan	1.00
Rev. I. B. Robertson	1.00

Brethren, the window is in and the inscription says: **"In Memory of Rev. Tobias Gibson, by the Mississippi Conference."** In having it put in, I thought I was doing what you would have me do, and the glass people are writing to me for their money and I must send it to them. Please send your contribution, small or great, at once, or else write me you can not do so and I will make other arrangements. Yours fraternally,

Vicksburg, Miss. L. L. ROBERTS.

HONORING PRESIDENT McKINLEY.

At its recent session the Northeast Ohio Conference adopted the following memorandum which is of interest to Methodists everywhere:

"The name of William McKinley, American citizen, Christian statesman, President of the United States, is known and honored throughout this land, and in other lands. Wherever his name is mentioned it commands respect; because of his distinguished services he is held in grateful remembrance; because of his tragic death, which he bravely faced, he is enshrined in the hearts of men. The people called Methodists have special reasons for cherishing his memory. A devout member and faithful trustee of our First Church, Canton, he lived and died in the faith. His portrait was recently unveiled in the Westminster Wesleyan Hall, London, the splendid new center of universal Methodism. This portrait was the gift of Mr. Joseph G. Butler, Jr., of Youngstown.

"We hear with pleasure that the National McKinley Birthplace Memorial Association, incorporated by Act of Congress, and approved by President Taft, on March 4, 1911, is making gratifying progress in the accomplishment of its object—'to perpetuate the name and achievements of William McKinley, late President of the United States of America, by erecting and maintaining in the City of Niles, the place of his birth, a monument and memorial building, where it is planned to preserve the many interesting McKinley family heirlooms, documents, pictures and papers.'

"We further learn that membership in this Association and the privilege of furthering its purpose have been made feasible to the American people on conditions which all can easily meet.

"As the Conference within the bounds of which this man whom we highly honor, was born and lived, we heartily commend this noble enterprise and suggest to Methodist people the propriety of securing membership in the Association upon the easy and liberal terms proposed."

Secular News and Comment

Bourbon County, Kentucky, has gone dry. Surely, this should convince the liquor men that they are fighting a hopeless battle.

* * *

It is stated that a choir composed of 5000 boys and girls will sing at the opening of the Panama-Pacific Eposition in San Francisco.

* * *

The home of Thomas Carlye, at Chelsea, London, has been converted into a memorial museum in honor of the distinguished author.

* * *

According to the papers, the first flag to fly through the Panama Canal will be that of the Daughters of the American Revolution.

* * *

The annual State Reunion of the United Confederate Veterans of Louisiana was held at Lafayette last week. The meeting was well attended and the occasion was one of much interest.

* * *

A $2,000,000 railroad station was opened in Memphis, Tenn., last week. It was constructed by the Illinois Central, the Yazoo and Mississippi Valley, the St. Louis and San Francisco, and Rock Island lines.

* * *

A contemporary says: "The longest plant in the world is a species of subtropical seaweed, which grows sometimes to he six hundred feet in length." Let us be grateful that it grows in the sea and not on the land.

* * *

James H. Franklin says: "An educated Japanese once said to me, 'We do not worship our emperor as you people of the West understand the word worship, but we do reverence him to such an extent that we are ready to die for him. If the Christians had the same devotion to their King, they would take the world.' Then he added, 'And they ought to have it, too.'"

* * *

The dispatches state that the pink weevil which has proven so destructive to cotton in Egypt has made its appearance in Florida. We wonder if there is to be no end to the woes of the cotton farmers of the South. Somehow a sort of fatality seems to attend this great industry. In a sense, it may be said to have brought on the Civil War that shook the Nation in the sixties.

* * *

Queen Elizabeth of Belgium, who remains near King Albert as he goes from place to place with his army and who ministers to wounded soldiers as opportunity offers, is a physician. She is a daughter of Duke Charles Theodore of Bavaria, the renowned oculist, and began the study of medicine under his direction at the age of sixteen. Later she took the M.D. degree at Leipzig, and after her marriage prosecuted her study of the healing art still further in Brussels, and was the founder of the Albert-Elizabeth Dispensary in that city.

* * *

Captain Robert E. Lee, the youngest son of General R. E. Lee, the famous Confederate Commander, died at Upperville, Va., on October 19. He was born at the old Lee Mansion, now a part of the Arlington Cemetery, on Oct. 27, 1843; was educated at the University of Virginia, and rendered active service in the War between the States. Since the close of that memorable struggle, he had been engaged in farming. He was the author of the volume, entitled "Recollections and Letters of General Robert E. Lee. Capt. Lee was twice married and left two children. The body was carried to Lexington, Va., for interment.

* * *

The New York Evening Post comments as follows upon the ages of some of the leading generals in the Great European War:

"General von Emmich, the capturer of Liege, is sixty-six, and General von Kluck is sixty-eight—the one two years and the other four above the compulsory American retiring age. General von Hausen, who has just given up the command of the Saxon army, because of real or assumed illness, is sixty-eight; General von Heeringen is sixty-four, and General von Einem sixty-one. General von Bulow is also sixty-eight, and General von Moltke, upon whose shoulders rest the heaviest burdens, is sixty-six. Nearly all of these officers are campaigning in France for the second time, having been young ensigns or lieutenants in 1870. General von Hindenburg, whose success on the Russian boundary has made him famous, is sixty-seven. On the English side, Kitchener is sixty-four, Smith-Dorrien fifty-six, Sir John French sixty-two, and General Grierson, who died in France the other day, was fifty-five; while the three French generals, Pau, Joffre and Gallieni, are all approaching seventy. Plainly, among the generals of this war the Osler theory does not apply."

Church News

Rev. Arthur Mather, D.D., formerly of Kentucky, has been elected Assistant Editor of the St. Louis Advocate. We cordially welcome him into the editorial fraternity.

* * *

The Methodist Episcopal Church has transferred its Sunday school editors from New York to Cincinnati, and will hereafter print its Sunday school literature in the latter city.

* * *

The Midland Methodist says that Dr. James Cannon is being spoken of in Virginia for the office of United States Senator. It is a far higher honor to be a Methodist preacher than it is to wear a Senatorial toga. There is a lot of inconsiderate talk going on in the world.

* * *

Bishop A. W. Wilson will represent the Board of Church Extension at the approaching session of the North Georgia Conference. The Wesleyan Christian Advocate states that Bishop Hoss is also expected to honor that body with his presence.

* * *

The Canadian General Conference re-elected Dr. W. B. Creighton to the editorship of The Christian Guardian, giving him 283 out of 291 votes. Dr. Creighton possesses unusual gifts as an editor, and we are glad that he has been re-commissioned to go on with his excellent work.

* * *

The Southern Baptist Theological Seminary at Louisville, Ky., opened with 208 students. That institution has at its head, in the person of Dr. E. Y. Mullens, a loyal and active man who has made it a great blessing to his Church. There is no "long dry spell' when he takes a text and begins to preach.

* * *

Dr. James A. Burrow has been elected editor of the Midland Methodist to succeed Dr. T. C. Shuler, who had resigned. We sincerely regret the retirement of Dr. Shuler from the tripod. He is an able and fluent writer and is sound in his views and thoroughly loyal to the Church. We shall miss his weekly messages in the Midland.

* * *

Bishop Alexander Carman, of the Canadian Methodist Church, at his own request, has been retired from active service. He is 81 years of age. Bishop Carman is a grand old man, and the tremendous blows he struck higher criticism at the last Ecumenical Methodist Conference, when it was brought forward by the English delegates, will not be soon forgotten.

* * *

Former Chief Justice Brown of Texas recently looked over the Southern Methodist University at Dallas, and wrote as follows concerning it: "It gave me great pleasure to visit your institution, and I am glad to say that I regard your preparation for university work superior to anything that I have seen. I am sure that your work will be blessed with success and that it will be of great benefit to the State of Texas."

* * *

At the recent session of the Holston Conference Dr. J. W. Moore was re-assigned to Centenary Church, Chattanooga, and Rev. R. M. Stanifer to Morristown, Tenn. Dr. J. S. French, who had served the McKendree Church of Nashville for the past four years, was appointed to the State Street Church of Bristol, and Dr. J. A. Baylor, who had finished a quadrennium as Dr. French's predecessor in Bristol, was made presiding elder of the Wytheville District.

* * *

At the late session of the Tennessee Conference, which met in Pulaski, Tenn., and which was presided over by Bishop Murrah, the following assignments of special interest were made to Nashville churches: McKendree, T. C. Ragsdale; Tulip Street, W. T. Haggard; West End, G. A. Morgan; Carroll Street, F. E. Alford; Blakemore, G. B. Winton.

* * *

Some weeks ago two memorial windows in honor of the Indian princess, Pocahontas, were unveiled in the quaint old church at Gravesend, England. These windows were the gift of the Colonial Dames of America. A large audience, embracing many distinguished persons, was present on this interesting occasion, and Ambassador Walter H. Page made a happy speech in which he told of the life of Pocahontas in England and the honors showered upon her at the Court of St. James.

* * *

The question as to whether the South Carolina Conference shall be divided is still being discussed in the Southern Christian Advocate, the Conference organ. The Conference at its session last fall voted in favor of a division and the last General Conference authorized it to be made, but it seems that there are some who yet hope to defeat the movement. The Carolinians will have about the best church lawyer in the connection to pass on this question when they meet, as Bishop Collins Denny will preside.

* * *

Dr. Paul H. Linn, President of Central College, at the recent session of the St. Louis Conference, took subscriptions for the endowment of that institution amounting to $12,600. It is stated that this sum, added to that previously raised, footed up to $225,000, which will bring $75,000 from the General Board of Education of New York (Rockefeller). We rejoice in Dr. Linn's success, but we regret to note that another Southern Methodist institution is to be subsidized by America's oil king. We wish that there was not a dollar of such money in any institution of our Church. We had rather see our colleges poor than to see them under obligations to men of the Rockefeller and Carnegie type. The Christian Churches of the country need few things more than they do a money conscience.

* * *

The Presbyterian (Philadelphia) assumes that the population of the United States is approximately 100,000,000, and figures that 62,000,000 of this population are not on the roll of any religious denomination. It, furthermore estimates, that of this enormous number of unchurched people 31,000,000 are over 21 years of age, and that 10,000,000 more are more than 14 years old. This shows that, including all faiths—sound and unsound—there are more persons of responsible age outside of the various religious organizations than there are in them, the number of the latter being 37,280,370. Yet there are even Methodist preachers who do not know any better than to contend that revivals are not needed now as they were in the days agone. May the Lord have mercy on them!

* * *

The late General Conference of Canadian Methodism was, in the main, a conservative body. An effort was made to repeal the time limit, but it failed, as also did an attempt to lengthen it from four to six years. Another proposed measure that met with defeat was a resolution to fix seventy-two as the age beyond which no minister could remain in the active service. The plan looking to union with the Presbyterians and Congregationalists was again endorsed, but it is stated that there is a pretty general feeling that the union movement will not succeed at any time in the near future, if indeed it does at all. The Conference named Bishop Chown as fraternal messenger to the British Wesleyan Church; Dr. J. M. Endicott, Foreign Missionary Secretary, to bring greetings to the Methodist Episcopal Church, and Dr. Levi Curtis, of Newfoundland, to the Methodist Episcopal Church, South.

A WISE PASTOR AND A GENEROUS PARISHIONER.

The pastor of one of our churches in North Carolina writes me as follows:

October 19, 1914.

"Bishop Candler:

"My Dear Brother: I never destroy my Christian Advocates, but when going on my rounds of pastoral visiting carry them along and leave them in homes where I feel that they will be read. Recently I left the Nashville Advocate containing your article about the dear old lady who gave $2 to aid in the education of poor young men for the ministry in the home of Brother ——— one of our oldest members. Sister ——— is a Lutheran, but big-hearted and broad-minded. She read the article and next day sent me word that she wanted to help that old lady's fund and asked me to call and get her offering ($5), which I enclose. She says she is praying that many more will give to this fund, so that 'poor boys who want to preach the Gospel may be helped to secure an education.'"

This case shows an example of a wise pastor, who knows how to use the church paper well, and a generous woman who knows how to turn money to a good account.

I am glad to say the "Woman's Fund To Help Young Men" grows daily. It is now sufficient to enable a young man to take a year's work in the School of Theology, who without it could not have had such an opportunity this year, if ever.

W. A. CANDLER.

The October St. Nicholas tells of an orchid from Panama, whose blossoms look as though a pigeon with half-spread wings lay in the heart of each. It is so very rare that but five specimens are found in the United States, two of which are in the White House conservatories.

IN MEMORIAM.

(Written in appreciation of Mrs. M. L. Gustine.)

Thou'rt gone, sweet spirit, from thine earthly prison,
No longer cumbered with a load of clay;
But freed from every burden, thou art risen
Thro' death's dark night unto life's perfect day.

We mourn above the form our love hath cherished,
But thro' the clouds of grief there comes a voice:
"Be comforted; thy loved one hath not perished;
Eternal life and peace are hers. Rejoice!"

Thou seemest to smile while our sad tears are falling
Upon thy pale, cold hands and silent breast;
Thy quickened ear hath heard thy Savior calling,
"Come unto to me, and I will give you rest."

And tho' our hearts with bitter grief are riven,
And life seems empty out beyond to-day,
We bless the hand that, reaching out from Heaven,
Hath led thee all along the weary way.

Weary the way, tho' never sad and fearful;
For when the path grew rough or pain oppressed,
Thy trust in God e'er made thee strong and cheerful,
And kept the peace of Heaven within thy breast.

We yield thee, dear one, to his gracious keeping
Who doth his children's every sorrow share.
With us to-day his tender heart is weeping;
Lighter the burden, since our Lord doth care.

And tho' with gloomy clouds our sky is darkened,
We know for thee all grief is overpast;
The voice to which thy heart hath ever hearkened
Hath called thee into perfect rest, at last.

And so, a short good-bye, until the meeting
When we shall stand on life's eternal shore,
And hear thy welcome voice in joyful greeting,
And see thy face and clasp thy hand once more.

Mrs. A. L. GREENWOOD.

Belle Alliance, La.

FULL COLLECTIONS URGENTLY NEEDED.

The Board of Missions is making a special effort at this time to secure the missionary assessments for the year in full. That such an effort is well directed is evident from the pressing needs of the General Board for its work both at home and abroad. That a movement for assessments in full in the Louisiana Conference is demanded by the situation, is evident from the fact that last year we paid about one-half of our assessments for these claims, that the mission work of our own Conference suffers every year, and that opportunities for advance must be neglected for want of funds. That the assessment for missions in full, without neglecting any other claims is not an unreasonable demand, is clear from the fact that it would only cost the Methodists of Louisiana about sixty-five cents a member to pay every dollar of the missionary assessment—Home, Conference, and Foreign. If we were to pay all the assessments for all the conference and connectional claims, we would only pay an average of $1.71.

We have all learned, however, that some of our people will not do their share, and in order to pay in full, some must make large contributions and raise the average. On this principle, and in view of the pressing needs of the work, the General Board is appealing for special contributions from churches and individuals to bring the assessments up in full. For this purpose special envelopes may be secured by writing to the office of the Board at Nashville. These envelopes are to be used to secure special offerings toward full collections, and in cases where the assessments for the individual church or charge are already in full, are to be credited to the charge as surplus. Individuals also are being asked to make such special contributions, which will be credited to their charge and Conference.

In our own Conference, the great effort to be made is for assessments in full in the 113 charges which did not pay in full last year. In those charges where the duplex envelope has been introduced, it must be remembered that no system will run itself and an effort should be made at once, by an every member personal canvass, to bring up delinquent pledgers and secure contributions from those who have not already pledged. Where the collections have been left until the end of the year, let the pastor, stewards, and missionary committee combine in an enthusiastic canvass AT ONCE for A CONTRIBUTION FROM EVERY MEMBER and ALL THE ASSESSMENTS IN FULL.

The charges which have already provided for their own assessments may be able to raise a surplus which may help to bring the Conference out in full, making up for any deficiency that may remain in any charge. Let us all pull together for a new record of missionary liberality in Louisiana.

W. WINANS DRAKE.
Conference Missionary Secretary.

AN APPRECIATION.

A few days ago news reached me of the death of Mary Gordon Porter at her home in Opelousas, La., on September 17, 1914. She was the second daughter of the lamented Gilderoy Porter, of the North Mississippi Conference, and was born at Crawford, Miss., on Jan. 19, 1872. She was married to Chas. M. Porter nineteen or twenty years ago. Of that union four daughters and one son were born. The son and one daughter preceded her to the glory world, having died in infancy; but three daughters and her husband survive to mourn their loss. The remains were taken to Starkville, Miss., and on Sunday morning, September 20, she was buried from the home of her sister, Mrs. T. W. Woodward, the services being conducted by Rev. T. H. Lipscomb, Dr. T. C. Weir, and Rev. W. S. Harrison; then the mortal remains of Mary Gordon Porter were laid away in the family burial plot by the side of her father and brothers who had preceded her to the great beyond.

She grew up in the Church of God, and never knew when she was converted. The news of her death lifted the veil from the hidden years of my life and I found myself a visitor in the district parsonage at Starkville twenty seven years ago, which was then the home of Brother Gilderoy Porter and his family. A revival meeting was in progress there at that time and Mary Gordon, then a fifteen-year-old girl, usually preceded the rest of the family to the church, so eager was she to be in her place when the services began, and she was always one of the very first to speak in the praise and testimony meetings. I am told, too, that she remained a devout Christian throughout her life, and particularly was she interested in the work of the Woman's Missionary Society. In Opelousas, where Roman Catholicism has such a stronghold, she was most ardently faithful in her work for our weak church there, and was a tower of strength in the Woman's Missionary Society. But now it is all over. She has passed beyond the turmoil and warfare of this life, and cast aside her mortal remains like a worn-out garment, to assume her celestial robes; while the gates of pearl swung wide on their musical hinges, as she passed into the presence of her Savior and King. She is singing to-day, perhaps, and plucking asphodels around the great white throne of God in company with her father and other loved ones. Yes, she stands a redeemed saint, secure forever from the sorrows and ills of this life. To such a Christian, death means only crossing over into the presence of God, and I am sure that the loved ones left behind are comforted by this thought and that they are even now "abiding under the shadow of the Almighty," and it would be only mockery for me to attempt to offer words of comfort to those who understand so well the only source of comfort and strength at such times.

So I come only to cast a spray of flowers upon the grave of this, my friend, whom I recall only as a light-hearted girl just entering her teens. Yes, fragrant flowers, the honey-suckle and the jessamine, I would bring to-day and as I heap them upon the newly-made grave, lovingly and lingeringly do I dwell upon the memories of the past. Thirty-one years ago I knelt at the alter in the old Methodist Church here in Tupelo and surrendered my heart and life to God, when Brother Porter was my pastor. At that time my intimacy with his family began, and has continued through all the years that have come and gone since. In the providence of God, I stood at his bedside in the infirmary at Memphis, Tenn., when his soul took its flight and mingled my tears with those of his beloved wife and the oldest son and daughter, and then I stood with them and watched as his mortal remains were laid away from sight at Starkville; and now I come to weep again with these true and tried friends, whose souls, no doubt, have been born aloft on the crest of this new sorrow, till they themselves have stood in the very presence of God and the angels.

To dear Mrs. Porter who waits on the border land for the summons to cross over and be united with husband and children already there, I would say, "Only a few more sorrows, only a few more tears," and then all will be well. You, too, will then enter that land, where there is no need of the sun, moon or stars, for the Lamb of God is the light thereof.

MRS. VIC THOMPSON HOYLE.

RESOLUTIONS.

(Presented by the minority trustees at the last meeting of the Board of Trust of Vanderbilt University. These resolutions were not seriously considered and did not come to a vote.)

Whereas the General Conference of the Methodist Episcopal Church, South, at its recent session at Oklahoma City, took action authorizing and looking to the transfer and reconveyance to the eight original patronizing Conferences of Vanderbilt University—to wit, the Tennessee, Memphis, North Mississippi, Little Rock, Arkansas, White River, North Alabama, and Louisville Conferences—all rights, title, and interest in, authority over, and control of Vanderbilt University that the General Conference as such has or may have by virtue of the resolutions of conveyance to it adopted by the said Annual Conferences in and to the property, right of supervision and control, or confirmation of the Board of Trustees of Vanderbilt University; and whereas we recognize the fact that these patronizing Conferences have rights in Vanderbilt University which, regardless of any opinion we may hold in regard to the action of the General Conference, we are morally bound to respect; therefore resolved:

1. That we stand ready, when such transfer shall have been completed, to enter into negotiations with the patronizing Conferences with a view to re-establishing a just and equitable relation of co-operation between said Conferences and Vanderbilt University, so that all their rights in the University may be preserved.

2. That, as showing our good faith and to the end that the re-establishment of satisfactory and harmonious relations between the aforesaid patronizing Conferences and Vanderbilt University may be speedily accomplished, we hereby appoint a committee of eight members of this Board, which is instructed to enter into negotiations with a committee to be composed of one representative of each of the eight patronizing Conferences with a view to working out the details of an equitable plan of co-operation, the findings of said joint committee to be reported to this Board and to each of the several patronizing Conferences for their approval and adoption.

3. That in case one or more of said patronizing Conferences shall decline to accept the tender of the General Conference and to appoint a representative or representatives to act on the joint committee herein provided for, the committee of this Board is still instructed to enter into negotiations with the representatives of such patronizing Conferences as may accept the tender of the General Conference and appoint members of the joint committee.

4. That in case the committee representing the patronizing Conferences shall be reduced in number by reason of the failure of any Conference or Conferences to appoint a representative or representatives, the committee of this Board is instructed to decrease the number of its members by dropping names from its list in the order of their appointment, beginning with the last name on the list, until the representation of the Conferences and the representation of the Board of Trust on the joint committee are equal in number.

5. That a copy of this action be sent to each of the patronizing Conferences at its approaching session with the request that it appoint and duly accredit a representative to act for it on the joint committee herein provided for.

E. B. CHAPPELL,
J. R. PEPPER,
H. H. WHITE,
W. J. YOUNG.

The Home Circle

ALL FOR JESUS.

"Two little eyes to look to God;
Two little ears to hear his Word;
Two little feet to walk his ways;
Hands to serve him all my days.

One little tongue to speak his truth;
One little heart for him in youth;
Take these, O Jesus, let them be
Always most willing, true to thee."

THE BAD QUARTER.

"I'm afraid, Irene, you'll have to take my place to-day."

Irene Gage turned briskly from the window.

"Of course, Leona, I will," she said after swallowing once or twice. "If you stay at home and let mother doctor your cold, you will be all right by Monday."

Just then the gentle little mother brought in the coffee, and they took their places at the breakfast table. Leona was 21, and for a year she had had a small stock of fancy work materials for sale in the book and stationery store of a friend. In addition to selling these goods, she did embroidery for others. Her mother and sister helped.

Irene was fourteen and a tenth-grade pupil in the high school. There was an especial reason for interest in the store. In two months the small mortgage on their home was due. Mr. Gage had been a partial invalid, but had now regained health and was working at a fair salary. He would be able to pay the debt all but one hundred dollars. His wife and daughters were working hard, hoping to be able to surprise him with the needed sum.

So Irene cheerfully gave up her holiday, and listened to Leona's directions.

On reaching her sister's place of business, she proceeded to arrange the small stock of goods in the most attractive manner possible. There were several customers, then she sat down to work at the pretty linen photograph frame her sister had commenced to embroider with scarlet carnations.

She had just finished her mid-day lunch when a man entered and called for a paper of needles. He threw down a silver dollar. Irene brought the change, but he handed her back one of the quarters.

"I don't want that. It's no good," he said harshly.

Irene examined it closely. It was worn and defaced, and the stamp was different.

"Are you sure it is not good?" she asked.

"I'm sure you can't pass it off on me. I'm in a hurry," was his uncourteous reply.

The girl's cheeks flushed. She brought another quarter of a dollar without a word.

"I don't know where I got it, but it will have to be thrown away," she thought. "The loss will eat up the profits on the sales I have made this morning. Just when we are so anxious to earn money, too. It may be good, after all."

She stood a moment irresolute. Then she went to the cash drawer, put the quarter in, and went back to her work.

Customers were plentiful that afternoon. There was no opportunity of disposing of the quarter, however, until the short winter day was drawing to a close. Mrs. Van Dorn, a wealthy but eccentric old lady, entered and asked for ribbon.

"Let me see some of your work that is finished," she said after selecting a yard and a quarter of ribbon. "I want to have some embroidery done, if I can find one who will do it well."

Irene deftly spread before her the few pieces of work Leona had on hand. Mrs. Van Dorn scrutinized them closely and asked many questions. The haunting coin was forgotten until Mrs. Van Dorn said, taking a half-dollar from her purse to pay for the ribbon,—

"I'll see about the work after I come back from Detroit next week."

Irene was disappointed. The order would have been such a help. As she opened the drawer to get Mrs. Van Dorn's change, the suspected quarter caught her eye.

"I'll give it to her," she thought. "She is so rich, she will never feel the loss of twenty-five cents." She gave herself no time for thought. Mrs. Van Dorn dropped the piece of money in her purse without looking at it, and started for the door.

"It's done," Irene said to herself, "and I'm so glad: for"—

She stopped abruptly. What had she done? An overwhelming sense of wrong-doing smote her. Mrs. Van Dorn was closing the door from the outside when her name was called.

"Come back, please, Mrs. Van Dorn," Irene said, opening the door. "Your change is not right."

"There was a bad quarter in the drawer," she went on as Mrs. Van Dorn re-entered the room, "and I gave it to you. I will get another."

In silence the lady extracted from her plethoric purse the coin given her by Irene. When she had received another in its place, she spoke:—

"Queer you should make such a mistake when you knew it was there." The gray eyes shot a keen glance at the girl's agitated face. "Was it a mistake?"

Irene's scarlet lips trembled.

"It was not a mistake. The coin was given me, and I tried to make myself believe it would not be wrong to pass it on, but"—

Her voice failed her. Mrs. Van Dorn showed no mercy.

"What made you call me back?"

"Because I saw, all in a moment, how wrong it was," Irene said faintly.

Mrs. Van Dorn went away. Irene bent over the box of ribbons to hide her tears. Then a customer entered, and she was obliged to give her attention to business.

The store closed at six. Irene found Leona was better and resting in the big, sleepy hollow chair before the parlor grate. Mrs. Gage was busy over the seven o'clock dinner.

It was so home-like. Sitting down on the hearth rug, she told her sister all. Leona's eyes filled with a tender light.

"You poor little thing, I ought to have told you about that quarter. Mr. Wilkins gave it to me two weeks ago. He found it when he made up the cash, and he told me perhaps I could sell it to Cousin Bert. You know he is an enthusiastic collector of old and curious coins. So, you see, you did not take the quarter in change."

"But I tried to cheat Mrs. Van Dorn. I've lost you the order for her work, too. O Leona!"

On Monday Leona resumed her duties. Thursday after school, Irene stopped in the store on her way home. The flush of excitement on her sisters's face told her at once that something had happened.

"It's Mrs. Van Dorn," Leona cried, dropping in her lap the brown linen cushion she was embroidering with sweet-peas.

Irene sank into a chair. "Well," was all she could say.

Leona nodded her golden head. "She's a dear. She has ordered a whole set of table linen embroidered in cowslips. I—we, rather, for you and mother must help, are to have twenty-five dollars for the work. Then the commission on the materials, which she buys here, will amount to five dollars more."

Irene gave a little gasp. "Oh, papa will surely have a hundred dollars now."

"You haven't heard it all. Mrs. Van Dorn said: 'Tell your sister that she is the bravest girl that I know. The sense of right that enables one to face again and conquer a temptation is of God.'"

A month later Leona entered the parlor one evening, and held up a crisp five-dollar bill. "See, Cousin Bert gave it to me for the bad quarter."

"For what?" Irene cried. "Oh, is it possible it wasn't bad, after all?"

Leona laughed gleefully. "It proved to be valuable because of its scarcity. Bert has been looking for one to add to his collection for a long time."

Irene looked thoughtfully out across the snow-covered street. It had indeed been a valuable quarter to her.—Anna Johnson, in the New York Observer.

TRYING FOR A SCHOLARSHIP.

"Good morning, Fred. How are you making it go?"

"Not so bad, Tom."

"About ready for exams, I suppose."

"Oh, I don't know. Guess so."

"The papers are going to be pretty stiff this year, I hear."

"That so?"

"Yes. The headmaster has an idea that the Latin paper will make us hustle."

"Well, I don't care as long as I make a pass."

"Make a pass! Why, man, I'm going to try for a scholarship, and you can beat me if you dig in."

"What line are you taking?"

"Mathematics, of course, and I think I'll win out, too."

"Well, go ahead, Tom. I wish you luck, but a pass will do me, all right; I'm not going to kill myself, if I know it."

"You're bluffing, Fred. Why not pitch in and get to the top?"

"No, I'm not bluffing, Tom. Honest. What's the use of a scholarship, anyway? Just a lot of work for nothing. If I pull through on a pass, it's enough for me."

In due time the examination for Junior matriculation came off, and, sure enough, Tom took first place in mathematics and secured the scholarship he had worked so hard to attain, while Fred, equally clever, but indolent, obtained marks enough for a pass.

This incident occurred thirty years ago. After a brilliant course at college, Tom entered mercantile life, and is now at the head of one of the largest manufacturing concerns in Canada, giving employment to hundreds of men. Fred has tried at least half a dozen different things, but has not made a great success of any one of them. He has been satisfied with a "pass" in everything he has touched, and has never got anything better.—H. Harper, in Pleasant Hours.

When one takes the first step from the right course there is no telling how far from it one will soon be. The only safety for the Christian lies in refusing to make the least compromise with evil.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

REMEMBER THE ADVOCATE.

We hope that our pastors, in winding up the year's work, will not forget to look after the interests of the Advocate in their charges. Especially do we ask them to seek to secure the renewals of persons now receiving the paper. This is a very trying time on church periodicals, and we urgently need the assistance of our friends. It is also hurtful to the Church for its organs to cease to enter the homes of our people. The following words from Bishop J. H. McCoy bear pertinently on this point:

"The time has come when no great church enterprise can hope to succeed without the aid of the church paper—when every interest of the Church shows quickening or languishing largely by the measure of the circulation of the church paper. * * * Circulating a church paper is like fertilizing a field. It is a small expenditure that yields an enormous return."

IS SOUTHERN METHODISM TO BE DISINTEGRATED?

Under the caption, "Church Union and Comity in Mexico," The New York Independent of October 12 contained a somewhat extended editorial dealing with the conference of missionaries concerning the Mexican work which was held in Cincinnati last summer and the plans relating to it which were there evolved. That meeting was participated in by members of nine denominations, as follows: Northern Baptists, Congregationalists, Disciples (Campbellites), Friends, Episcopalians, Methodists, North and South, and Presbyterians, North and South. The Independent states that the program agreed upon at Cincinnati seems certain to be approved by the Mission Boards of all the Churches there represented at an early date except that of the Protestant Episcopal Church, which has no authority to act, so that the decision of that denomination cannot be had until the meeting of its General Convention two years hence. The Southern Baptists were not represented at the Cincinnati gathering and are not cooperating in this movement, according to our contemporary.

A Statement as to What is Planned.

Proceeding with the discussion, The Independent says: "Nevertheless, the full agreement of the eight Boards, which seems assured, will give **one work and one dominant Protestant Church in Mexico.** For this is the first great conclusion reached, that there shall no longer be denominational lines maintained in Mexico; no Baptists, Methodists, Presbyterians, but one body, called "The Evangelical Church of Mexico." (We rather think that the Southern Baptist Church will see that there are some Baptists there.—Editor of the Advocate.) The time had come when no other decision was possible. This is what the mission churches have done in Japan, in Southern India, and elsewhere. The report of the conference well says that "our denominations are sufficiently near to identity with each other, and the taste of Mexicans so indifferent to the distinctions that persist among us," that union is perfectly feasible.

"Union in one Mexican Church means union in all mission work. So the conference, composed, be it remembered, of active missionaries, men and women, agreed to parcel out the whole country between them, allowing two missions to occupy the same field in cities of more than 20,000 inhabitants. This will assure better distribution. Thus there have been thirty-nine mission high schools in fifteen Mexican States, while there is not one in the other fifteen. Similar unity is planned for education and publications. There will be one Bible school for the training of preachers and evangelists, at least one high school for boys and girls in each mission territory, a parish school with each church, and a union college for men and women in some central place. It is proposed that all present church papers be united in one, and a joint publishing plant and depository established in Mexico City.

"This is the new federation in religious work that breaks down sectarian walls. It is better than federation; it is union."

The Church Not Properly Consulted.

If this statement of The Independent is even approximately correct, we consider it nothing short of amazing that our Board of Missions, large as are the independent powers which it has managed to secure, would undertake to carry out such a program without having made some effort to ascertain what the mind of the Church is concerning it. According to our contemporary, the plans in contemplation will largely obliterate Southern Methodism as a distinct denomination in the Republic of Mexico and yoke it up with a group of other Churches, with some of which it has little in common; yet so quietly have the proceedings looking to this end been carried on that the 2,000,000 Methodists of the South have known almost nothing about it, and none of its really representative bodies have been consulted.

The Nashville Christian Advocate of October 9, in its very brief report of the meeting of our Board of Missions held in Nashville on September 29, stated that an international conference of the Secretaries of the Boards supervising the work in Mexico was held last January, and that the Mexican missionaries of our own Board had a meeting to confer about the matter in Laredo in February: so evidently our missionary leaders have had these plans in process of formation for several months and must have known in a general way, at least, what was in contemplation last spring. Why, then, did they not unfold them as fully as they could to the General Conference when it was in session last May and seek its advice as to the course which they should pursue in the matter? And, as will be noted in Bishop Hoss's article bearing on this subject, which appears on another page, it seems that even some members of the Board of Missions knew practically nothing of this project until the meagerly attended called meeting was convened in the latter part of September. Are a mere handful of workers, without waiting to ascertain what the will of the Church is, to be allowed to inaugurate a course of procedure so revolutionary as this and to commit us irrevocably to it? We scarcely think that to go ahead with this policy, reserving only a few minor features of it for the General Conference to pass upon after it is too late to retreat from it, meets the requirements in the case.

Denominational Integrity Should be Maintained.

For our part, while we are willing to co-operate to a reasonable extent in new and difficult fields with denominations whose teachings we consider essentially sound, we are uncompromisingly opposed to the destruction or the impairment of the denominational integrity of Methodism anywhere. We do not believe that its identity can be sacrificed and the emphasis on its distinctive teachings weakened without appreciable loss to mankind and to the Kingdom of God. If the voice of Methodism is hushed, who will preach the glorious doctrine of a universal atonement and of the possibility of the salvation of every man? Who will set forth in clear and unmistakable terms the witness of the Divine Spirit and the necessity of a conscious salvation? And who will hold up the high standard of Christian perfection as a possible attainment in this life? This last doctrine John Wesley pronounced to be absolutely necessary to the spiritual prosperity of the Church.

Some Things That Might Happen.

The announcement that there is to be "a union Bible institute and theological seminary" is to us far from reassuring. Think of our young preachers in Mexico (if we are to have any) sitting under the instruction of a Campbellite theological professor with his views as to immersion, as to providence and prayer, and as to the work of the Holy Spirit! Yet under the scheme proposed this seems quite within the range of possibility. And remember also that the Northern Presbyterians are now sending out as missionaries men, taught in such theological seminaries as Union and that of Princeton, who deny the virgin birth and the resurrection of Christ, and to a large extent also the inspiration of the Holy Scriptures. Under the suggested arrangement, what guarantee have we that some of these heretics will not be instructors in the contemplated union Bible school, or the editor of the papers and literature that are to be issued in common? Are we, under the overworked shibboleths of "breadth" and "catholicity," to be inveigled into taking any such risks as these? Ah, brethren, a step too much in the wrong direction is the first step.

Where Would it Stop?

Well may we ask the question, Where is this thing going to stop? If the denominational integrity of Southern Methodism is to be sacrificed or impaired in Mexico, how long will it be before the same thing is undertaken in Cuba, and in Brazil, and in Korea, and in all of our other mission fields? And how long will it be before the same spirit of disintegration sets to work to wipe out our distinctive Methodism in the home land? Indeed, it is already beginning to clearly manifest itself here at home in the disposition of our various boards to yoke up with almost every sort of organization that has been hatched in this land of many religions. Surely, it is high time that we were calling a halt on these brethren whose Methodism is apparently so attenuated that they want to spread it out over everything, even to the extent of taking in Mr. Carnegie as a counselor and patron saint.

The Charge of Narrowness.

We are aware that in writing thus we will likely be called narrow, prejudiced, and ignorant, but we are not at all terrorized by these or any kindred adjectives that may be applied to us. If we are not mistaken Dr. Dinsdale T. Young, at this time president of the British Wesleyan Conference, is in point of accomplishments and acquirements one of the foremost Methodist ministers in the world; yet in an address delivered a few weeks ago to the distinguished body of ministers who had named him as their leader, he dared to say: "I am old-fashioned and I would view with deprecation any suppression of the Methodist name anywhere. We should not be ashamed of our colors. It would ill become us to shuffle out of the great name of Wesleyan Methodist. I want our Church to maintain always its denominational character. We must be careful of the type." Dr. W. N. Ainsworth, our brilliant fraternal messenger to the recent Canadian General Conference, can scarcely be said to be lacking in vision and a mossback; yet in his eloquent message to our brethren across the northern border he ventured to declare: "It has been said that Christendom preaches Methodist doctrine now. This is largely true, but to the practiced ear there is still a little restriction in the terms of the offer as made by the Churches of the Calvanistic faith. (With some of them this restriction is yet marked and the dullest ear can not but hear it.—The Editor.) **May Methodism ever be preserved to make the message plain!** * * * The world never needed primitive Methodism—its gospel and its life—more than it does to-day. Let the call to the colors sound loud and long and everywhere!"

The Wise Course.

Our Board of Missions and its Secretaries would, in our judgment, show commendable wisdom if they would take time to counsel carefully and fully with the Church before presuming to go forward in a movement of such far-reaching consequences as this upon which they have entered. The Annual Conferences, which are close to the heart of the people, are now meeting. Let them go before them with their maps and state their case fully and ask for an expression of sentiment; or if this is impracticable, let them enlighten the Church by giving out all the facts now and wait until the next General Conference meets and ask its approval (the Episcopalians are going to wait two years). And let them also provide for a full consultation with the Southern Methodists of Mexico. The temper of the Church is not, in our opinion, at this time such as will lead her to listen very patiently to the pretensions of boards claiming to be "broad," or largely independent. She had quite enough of that in the case of the Vanderbilt Board of Trust, and if she had put her foot down upon its affectations of independence and its disposition to act without consulting her, and to evince its breadth, in the outset, in all probability she would never have had a lawsuit and have been robbed of her property. If there is any Board in the Church that needs the implicit confidence of the rank and file of our preachers and people more than any other, it is the Board of Missions. And many eyes are focused observantly upon it at this particular time. More than this we will not say now.

A GREAT DAY AT FIRST CHURCH, SHREVEPORT.

Rev. R. W. Vaughan sends us the following note from Shreveport dated October 26:

"We had a great time at the First M. E. Church, South, of this city yesterday, which was Orphanage and Rally Day. The attendance at Sunday school was 1727, and the contributions to the Orphanage footed up $918, besides a bale of cotton. A thousand dollars was also pledged toward the liquidation of the $4000 debt on the Orphanage, provided three other persons can be found to give a like amount, so that it can be wiped entirely out."

We are indeed happy to have this good news.

Great is our First Church at Shreveport! We heartily congratulate Brother Vaughan, Dr. Sexton, Brother McKennon, and indeed all the members of this splendid congregation.

PERSONAL AND OTHER NOTES.

Only a little over a month until Conference! What remains to be done this year will have to be done quickly.

Rev. E. C. Gunn, of Long Beach, Miss., recently assisted in a meeting at North Gulfport, and a gracious revival blessed the church. There were 6 additions.

Rev. O. S. Lewis, of Brandon, Miss., sent us a club of several subscribers from his charge last week. All the interests of the Church are safe in Brother Lewis' hands.

Rev. J. A. Bowen, of Birmingham, Ala., is assisting Rev. M. L. Burton in a meeting at Gulfport, Miss. We are informed that the interest in the services in increasing daily.

Rev. J. A. McCormack and his people at Franklinton, La., are in the midst of a good meeting this week. They have with them Evangelist T. J. Norsworthy, of Yazoo City, Miss., who has had a large measure of success in revival work this year.

A revival meeting is in progress at the Carrollton M. E. Church, South, of New Orleans, of which Rev. J. G. Snelling is pastor. The preaching is being done by Rev. J. B. Williams, of Ponchatoula, La., and Mr. B. G. Grenfell is conducting the singing.

Rev. J. H. Montgomery, of Campti, La., reports that he has had a good year spiritually in his field. He has received 60 persons into the Church. He states, however, that the financial condition in his section is distressing, crops of all kinds being largely a failure.

Dr. J. M. Henry preached a feeling and helpful sermon at the Parker Memorial Church of New Orleans last Sunday at 11 o'clock a. m. Echoes of it are still being heard in that section of the city. Dr. Henry is finishing his quadrennium as presiding elder of the New Orleans District, in which capacity he has wrought well and accomplished much.

Mr. J. T. Murrah, of Jackson, Miss., a son of the late Rev. James T. Murrah, of the North Mississippi Conference, spent a couple of days in New Orleans last week. It was our pleasure to have him as our guest at luncheon on Thursday, October 22. He resembles his father considerably and is a young man of interesting personality.

A Card from Rev. J. W. Ramsey, of Mendenhall, Miss., bearing date of the 24th inst., reads as follows: "Please state that I have just closed at New Augusta, Miss., what the people there declared to be the best meeting that they have had in a number of years. The church was stimulated and there were 11 additions, 5 Baptists uniting with us."

Rev. J. B. Randolph, of Como, Miss., writes: "Please announce that Bishop Murrah will dedicate our new church at this place on Sunday, Nov. 29, and that all former pastors and presiding elders are invited to be present." A rare treat is in store for the people of Como, as Bishop Murrah is certain to give them an illuminating and helpful message.

We acknowledge the reception of the following invitation: "Rev. and Mrs. William Franklin Rogers request your presence at the marriage of their daughter, Maude Louise, to Mr. Thomas Lamar Guyton, on Tuesday morning, November 10, at 9:30 o'clock, in the Methodist Church at Sallis, Miss." We extend in advance our hearty congratulations and best wishes.

Mr. W. W. Ellis, of Fernwood, Miss., was in New Orleans on Thursday, October 22, and visited our office, bringing sunshine with him. Before leaving he left the money for his own subscription for another year and also ordered the Advocate sent to a friend in his community at his expense. Brother Ellis is Secretary of the State Board of Pharmacy in Mississippi.

Rev. Hilary Westbrook gives us some subscriptions from his charge, the Waynesboro (Miss.) Circuit, and adds: "Rev. J. T. Leggett, our faithful presiding elder, was with us on Oct. 17 and 18, and held our fourth quarterly conference. He preached two excellent sermons on my charge, and two for Brother Decell in Waynesboro. Brother Leggett's messages were, indeed, of a high order."

Brother J. L. Cady, of Cotton Valley, La., informs us of the death of Mr. W. W. Hartman, which occurred at his home at Hartman, La., on October 19 as a result of a stroke of paralysis. We regret to be apprised of this sad occurrence and we extend sympathy to the bereaved. Brother Cady's note will be published in full in the next issue of the Advocate, having reached us too late to be printed this week.

The Bishops of the Methodist Episcopal Church, South, will meet in their semi-annual session at Charleston, W. Va., on Friday of this week and their conference will continue until next Monday.

Prof. B. D. Battle, of Centenary College, was in New Orleans last Saturday and, in company with his brother, Rev. C. A. Battle, paid the Advocate office an appreciated call. He was looking exceptionally well and was in fine spirits. He is a young educator of much promise.

The Annual District Meeting of the Woman's Missionary Soociety for the New Orleans District will convene in Carrollton Avenue Methodist Church, corner of Carrollton Avenue and Elm Street, next Monday afternoon at 4 o'clock. There will be an evening service Monday night, and an all-day meeting Tuesday. Lunch will be served at the church by the ladies of the Carrollton auxiliary. All are invited to attend.

In a note written on October 22, Rev. R. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, says: "The reports from 'Work Day' are coming in pretty well, and while the amounts received are comparatively small, we hope that the aggregate will reach to a goodly sum." Let the brethren who have money for Brother Vaughan and who have not yet forwarded it, do so at the earliest date possible.

We are printing this week a brief statement from Mr. Thomas A. Holloman, Treasurer of the Church Extension Board of the Mississippi Conference. Brother Holloman's address is Philadelphia, Miss., but he desires all persons sending him Church Extension money to do so by means of money orders drawn on the post-office at Jackson, Miss., where he keeps his account. Let the brethren read his notice and govern themselves accordingly.

Rev. C. M. Simpson, pastor of the Oak Lawn M. E. Church, South, at Dallas, Texas, is having quite a successful pastorate in his present field—not an unusual thing with him. He has in process of construction a new house of worship which, when completed, will be worth $100.000, including the site. Brother Simpson is a Millsaps man and is well remembered in Mississippi. Our only objection to him is that he does not see fit to give his services to his native State.

Mrs. J. S. Parker, of Seminary, Miss., writes: "I wish to go on record as another Methodist lady who has written to the Ladies' Home Journal a uote of protest against the series of lessons in modern dancing which it is now carrying. For perhaps twenty years I have been a subscriber to to Ladies' Home Journal, and, for the most part, I have read its pages with pleasure and profit; but, with thousands of others, I regret this innovation." Let the good work go on!

Dr. J. W. Beeson, President of the Meridian College, says: "In spite of the war, financial depression, and the high cost of living, Meridian College has had a finer opening than it did last year. Many have pronounced the present student body superior to any ever assembled in Meridian." Dr. Marvin Beeson, who has recently received a Ph. D. degree from Leipsig University, Germany, has returned home and is now an appreciated member of the faculty of this institution.

In a personal note to the Editor, Mrs. Sudie J. Lingle, of Shreveport, La., says: "I am again at home, after a four weeks' stay in the Shreveport Sanitarium, where I underwent a serious operation on Sept. 14. I am glad to say, however, that I am now regaining my strength and am getting anxious to be busy again with the Leaguers." We regret to learn that Sister Lingle has been so ill, but we are happy to know that she is improving, and we trust that she will soon be entirely well.

Mr. Alcee Martin, of Bourg, La., a son of Rev. R. E. Martin, and a nephew of Rev. Anatole Martin, visited relatives in New Orleans last week, and while here favored the Advocate office with a call. Though he has not yet attained to his majority of 21 years, he is well posted concerning our work in the French Mission field and talked to us informingly about it. We are always delighted to have the boys and young men drop in on us, since it makes us happy to see them interested in the Master's work.

Rev. J. B. Conner writes that the Orphanage "Work Day" in the Davis Chapel community, one of the appointments on the Sardis (Miss.) Circuit, was quite a success. The exercises at the Church on the next day, Sunday, were most enjoyable, and a collection of $16.90 was taken. Brother Conner sent us a full program of the interesting service held, which consisted of select music, recitations, and talks appropriate to the occasion, but we cannot publish it for the reason that our limited space has forced us to adopt the rule of never printing programs of any kind.

Rev. Olin Ray, of Jonestown, Miss., writes as follows: "The death angel visited the home of Mr. Guy and Mrs. Clara Ray on Monday morning, October 11, at 8 o'clock, and took from them their little 8 year old daughter, Thelma, to join her baby brother who, at the age of six months, had preceded her to the heavenly home by about four months. These await the coming of father, mother, and little brother. May the grace of God sustain them in this sad hour of their life and prepare them for the same call." We regret to learn of this sad bereavement, and we deeply sympathize with these stricken parents.

The Board of Stewards of the First M. E. Church, South, of Lake Charles, La., in an address to the membership of the Church at that place, make the following statement: "We have been very much gratified to note the interest in our church, one of the evidences of which is the good attendance upon the services." Church-going is, indeed, a good indication of interest in Christian work upon the part of a people. The pastor at Lake Charles is Rev. K. W. Dodson, who has a habit of making things go where he labors.

Miss Daisy Duncan, of Chattanooga, has succeeded Miss Long (who, as is stated elsewhere in the Advocate, has lately joined the Methodist itinerancy) as head deaconess at the Biloxi (Miss.) Wesley House, and Miss Hosler has charge of the kindergarten school there and Miss Roberts of the day nursery. The chaplain of this House during the past year has been Rev. John Carter, a student in the Seashore Campground School. The interest in all departments of the Wesley House is well sustained and the advantages that it offers are being largely used.

Rev. R. F. Harrell, of Centerville, Miss., in a letter bringing us some subscriptions to the Advocate last week, added the following note: "My strength is returning and I am about normal again. I went to my country appointment yesterday (October 18) for the first time in two months and I found a good congregation there awaiting me. As a result of our meeting out there, just before my illness, 26 persons applied for membership in the Church on profession of faith, and one of these was baptized and received yesterday. The good people of this charge are making a heroic effort to send up a good report to Conference, and I believe that they will do so, in spite of the great odds against them."

On October 20, Rev. W. W. Moore, our pastor at Pascagoula, Miss., and Miss Myrtle Mae Long, the head deaconess of the Biloxi Wesley House, were married in the chapel of the Wesley House, Rev. W. T. Griffin, assisted by Dr. W. H. Huntley, officiating. After the ceremony there was a largely attended reception, during which nice refreshments were served by the Biloxi ladies. The happy couple were the recipients of a number of handsome presents. They went immediately from the Wesley House to their home at Pascagoula. We extend to the bride and groom our congratulations, and pray that their pathway through life may be brightened by heaven's choicest blessings.

Rev. G. W. Bachman, of Winona, Miss., under date of October 24, writes as follows: "I had the privilege of preaching in our elegant new church at Como, Miss., last Sunday and of enjoying the hospitality of Brother and Sister Randolph in their parsonage home. They have recently installed in their house of worship a new pipe organ, of which they have reason to be proud. I have also lately spent a day and night in the parsonage at Grenada with Brother Hall and his family. Brother Hall expects to make a good report at Conference. Grenada College is prosperous, having more students than were in attendance last year. Brother Countiss and the faculty and friends of the college are rejoicing over its bright outlook for the future."

From the Texas Christian Advocate of October 22, we take the following: "Last Tuesday evening in Fort Worth, at the home of her son, Judge Erskine Williams, a prominent member of our last General Conference, his aged mother passed away. Mrs. Williams came to Texas with her husband in 1887 and settled at Fort Worth. Her husband, Rev. E. J. Williams, a member of the North Mississippi Conference, died shortly after coming to Texas. Mrs. Williams is survived by Rev. E. P. Williams, pastor of the Methodist Church at Mexia, and Mrs. J. Sam Barcus, of Bonham. The funeral was held Thursday morning from the Mulkey Memorial Church." Many in North Mississippi will read this announcement with a feeling of sincere regret.

Rev. T. J. Norsworthy, of Yazoo City, Miss., closed a ten days' meeting at Bogue Chitto, Miss., on October 23, which was productive of great good. Of Brother King, our pastor at that place, Brother Norsworthy says: "He is in high favor with his people and is accomplishing a good work. Notwithstanding the adverse financial situation, I believe that he will carry a fine report to the Annual Conference." Brother Norsworthy has also recently held very successful meetings at Silver City, Miss., where Rev. R. F. Witt is pastor, and at Ponchatoula, La., where Rev. J. B. Williams is in charge. He has an open date just prior to the meeting of the Louisiana and Mississippi Conferences, which he would be glad to give some brother who is in need of his services. His address is Yazoo City, Miss.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

JULIA ISABELLE ADDINGTON WHITSON, daughter of Isaac and Sarah Ann Addington, was born in Lafayette County, Miss., on Nov. 24, 1848. She had lived a devont Christian life, having joined the M. E. Church at the age of 12 years. She was married to James H. Whitson on Nov. 8, 1868. To them were born 9 children, 4 of them preceding her to the better land. On Aug. 16, 1914, the dear Lord saw fit to send his angel for this precious one, who was willing, ready and waiting to go. She left a devoted husband, 5 precious children, all of whom are grown, and a host of friends to mourn her death, while they realize that their loss is her gain. We had known her all our life. She had been a mother to us and a friend in time of need to all who knew her. She was submissive to the Lord's will, and though she suffered greatly, she never forgot her friends and loved ones and wanted to administer to their needs. She was laid to rest at Wyatt's Chapel, where she was a consistent member since the church there was organized. May God bless the bereaved ones.

ADA GREEN.

SARAH J. OWEN (nee Beal) was born in Logan County, Ohio, on Feb. 15, 1835, and passed to her reward on Oct 3, 1914. Since 1892 she had lived in Rankin County, and for the last five or six years in Brandon. Her death marks the passing away of a true saint. Early in life she joined the Methodist Church, and she was, indeed, a loyal and true member. Almost to the day of her death she identified herself actively with the work of the Church. Faithfulness was the chief characteristic of her life. "Grandma Owen" was invariably present at all the services, and her shining face was an inspiration to every one. Her religion was not merely an outward performance of dnty, bnt an inner reality. The Bible was her dear companion. Her shining face bespoke the presence of her Lord in her heart—an inner light that failed not. How sorely we miss that sweet face with the halo of glory about it! The funeral service was held in the Methodist Church, being conducted by the writer and attended by a host of friends. May the God of all grace comfort the hearts of the bereaved! Her pastor,

O. S. LEWIS.

Mrs. J. C. MONROE was born on Oct. 4, 1881, in Rapides Parish, near the old Spring Creek Campground, and died in the sanitarinm at Shreveport, La., on Sept. 27, 1914. She was buried at Natchitoches, La., where she had lived for the past five years. She joined the Methodist Church when she was just bndding into young womanhood, and lived a consistent life. She was married on June 30, 1901, to Mr. J. C. Monroe. Theirs was a home where love reigned snpreme, and to be accorded a place in that home was indeed a rare privilege. As a woman Mrs. Monroe was modest and unassuming. As a wife she was a faithful and true helpmeet to her husband. She was an ideal mother, and desired her children to be trained in the ways of righteousness and usefulness. She loved to serve, and was not unwilling to do the small things, and whether in the home or in the church she delighted to give herself in service to others. Mrs. Monroe is survived by her hnsband and children. We bow in submission to the will of God, and pray that our heavenly Father may comfort those who so keenly feel their loss.

F. M. FREEMAN.

RESOLUTIONS OF APPRECIATION.

Whereas it has pleased Almighty God in his providence and wisdom to take from our midst a member and very much loved sister, Mrs. W. T. Barnes; and whereas our hearts are greatly grieved and saddened by this untimely death, and go out in warmest sympathy to the bereaved ones left behind; therefore be it resolved:

1. That we, the Scooba Methodist Sunday school, bow in hnmble submission to the will of Him who reigneth and ruleth over all, and governs his children with a hand of love, righteousness and mercy.

2. That the grief-stricken loved ones have onr deepest love and sympathy in this sore honr, and we trust that they look to Him who was a man of sorrows and acquainted with grief, yet a victor over death and the grave.

3. That in the passing of our beloved friend and sister, the Snnday school has lost a devoted member and the church a generous and loyal supporter. We shall long cherish the memory of her consecrated, Christian example, and while we miss her presence and mourn our loss, the influence of her life, with its grace and beanty, strength and sweetness, still lingers with us an inspiration and a blessing.

4. That a copy of these resolntions be given the loved ones, and a copy be sent to the New Orleans Christian Advocate, and to the Kemper Herald-Star for publication.

Signed by: Mrs. J. E. J. Ferguson Miss Margaret Kennon and Mrs. Fannie Stuart.

EUREKA CHARGE, NORTH MISSISSIPPI CONFERENCE.

Dear Dr. Meek: Thinking perhaps it might be of interest to some, I will give you a brief summary of my year's work on this charge. There has been some progress made this year along both material and spiritual lines. We began our first meeting on the fourth Sunday in July, the writer doing the preaching himself. While the visible results were meager, we believe there was good accomplished. At our other appointments we had in the way of ministerial help Brothers J. T. Lewis C. R. A. Brantley, O. R. Beasley, and W. J. O'Bryant. These brethren all wrought well, giving the gospel trumpet a certain (not an uncertain) sound. God honored their preaching in the salvation of several precious souls, and the qnickening of the spiritual life of his people. We have endeavored to do a character of work which will abide. Or, in other words we want our work thorough—beginning at the bottom and building npward. When I came to this charge there were five subscribers to our Conference organ. We have now 34 paid-up subscribers. I believe in doing all we can to induce our people to read their church paper.

As a result of our preaching some of the distinctive doctrines of Methodism. we have thus far bantized 27 children. Say, Doctor, I believe it pays to preach the doctrines of Methodism anyhow, don't you? They are the doctrines of the Bible, every one of them, and, therefore, ought to be preached and lived. Taken as a whole, the results of our labors this year have not been what we hoped for, but we are not discouraged, for the "Gospel is a savor of life unto life or of death unto death," and God's Word shall not "return unto him void." We are very busy these days getting ready for the "rounding np" of the "boys" at Starkville on Dec. 2.

Yours for a full Gospel for a lost world.

T. J. PORTER.

Never yet was a man true to Christian principle in his own little circle, who became untrue to it when placed in a position of trust.—Goulburn.

Tidings From the Field

First Church, Memphis, Tenn.

I have two more Sundays at First Church, Memphis, and my four years will end. I ought to stay here four more years. I have received 1213 into the Church, and will turn over to my successor a roll of 1900 members and one of the greatest churches in Southern Methodism. The church has raised about $105,000 for all purposes; not over $2000 of this amount has been expended on the church and parsonage. Every department is in good condition. Where will I go another year? Ask Bishop Murrah.—T. W. Lewis.

Oct. 22, 1914.

Harrisonville, Miss.

Dear Advocate: It is indeed a pleasure for me to utilize this opportunity to express my fondness for the dear old Advocate, which to me is a spiritual tonic. Its arrival I ever await in joyful anticipation.....Our Church is in fairly good condition. We enjoyed a revival this summer under Brother Waldrop's preaching, one of the results of which was an upward spiritual trend among the people. Pray for us—that we may subdue every discordant passion within us and serve our Master in the very beauty of holiness.

Yours fraternally,
B. R. SEBREN.

Crystal Springs, Miss.

Dear Dr. Meek: We have just closed a very delightful and helpful meeting at this place. We had with us "The Lewis Quartette," consisting of Revs. B. W., H. P., Jr., J. M., and O. S. Lewis. Each of these took his place in the pulpit, and all sang at each service. The preaching was plain and practical, while the singing was of a high order. The subjects chosen for discourses and the songs selected for the singing indicated that only one desire found place in their bosoms—the salvation of men. Quite a number professed conversion while 21 united with the Church—18 of them on profession of faith, and there are others to follow. The church was delighted with the services rendered and would gladly have kept the brethren longer had it been possible for them to have remained.—B. F. Lewis, Pastor.

Mooringsport, La.

Dear Brother Meek: Since writing you last the generous people of Mooringsport have been so very kind to us, I am sure that generosity is well worth telling to others. Besides the generous "poundings" given us in the early summer they made up the necessary amount for their pastor to take a trip to the Seashore Divinity School, and the next month they gave Mrs. Morris a trip to Kentucky. While my family was away I assisted a number of pastors in meetings, having very good success in one of these meetings, and I greatly enjoyed my association with all the brethren I assisted. It was also a pleasure to meet and mingle with a number of our preachers and old friends at the Rapides camp meeting. Having been engaged to lead the singing there another year, I look forward with delight to that gracious season. Our work here is doing well in a spiritual way. We recently closed a fifteen days' meeting at Mooringsport. I preached 4 days and Dr. A. C. Holden did the preaching from that time until the close of the services. There were about 100 professions of religion and 37 united with the Methodist Church. C. M. MORRIS.

Pine Grove (La.) Charge.

Dear Dr. Meek: We find ourselves nearing the end of this year's work. Our revivals have been held and the season has passed. The first meeting was held by Brother D. L. Griffin, of Slidell, who did some most excellent preaching, which has been followed with good results. The next one was held by Brother J. F. Foster, and he surpassed himself in preaching, so you know it was fine. The third meeting was held by Brother W. L. Hunter, of Hammond, and he was perfectly at himself, so you know we had something good. The fourth and last meeting was held by Brother W. A. Mangum, of the Keener Memorial Church at Baton Rouge, La. He not only rendered good service himself, but had with him his bride of three months, who presided at the organ, and so added much to the success of the meeting there. There were nine accessions at this point.

We have six Sunday schools on the work, besides four organized churches. I am preaching at historic Grangeville, where the good Baptist brethren have thrown open their doors to us and we are using their church, and also at the famous Log Camp No. 1 of the Natalbany Lumber Company.

Finances are very far behind on the work, but we are pressing on, humming those words—

"To serve the present age,
My calling to fulfill,
O, may it all my powers engage
To do my Master's will."

J. S. RUTLEDGE.

Houston (Miss.) Circuit.

Dear Dr. Meek: May we have a little space in the Advocate to make our first report to your paper? I would have made a report last year, but being the pathfinder of the Houston circuit in that year I had nothing to report. We have been doing very good work this year. We have had some great revivals, resulting in many additions to the Church. We were fortunate in getting Brother Dave Bass to assist us in a great meeting at Palestine where there were over 100 conversions, and between 50 and 75 additions to the Church. Bro. Bass is a great revivalist and always has success because of his devotion to God. Palestine pays $150 this year, will pay $250 or more, next year. Rev. D. R. Wasson helped us at Algoma. His splendid sermons were enjoyed by everybody. Brother W. N. Dodds, pastor of the Houlka charge, held a meeting for us with wonderful success at Camp Grounds. The people of Camp Grounds have built a new church this year. Rev. R. M. Evans, of Strong, Miss., held an "old-time-religion" meeting for us at George's Chapel. There were over 30 conversions. Rev. A. Joe Beasley assisted in the Rhodes Chapel meeting where there were several additions to the Church. I held my own meeting at Thorn, and we had a really good meeting. I have been making headquarters most of the time, this year all over the charge. My study was out under a tree by the side of the road between my pastoral calls. I will not take a work next year as I am expecting to go to Millsaps College after Conference.—M. O. Beckham, P. C.

Sunday School

LOUISIANA NOTES.

By W. W. Williams.

At the meeting of the Training Class conducted by the Epworth League of the First Church, Alexandria, on Oct. 21, Mr. Holloman, the Sunday school superintendent, arranged to have the regular teachers study the same course, viz: "Training the Teacher," and took names of nineteen who desired books. It has not yet been decided whether the League will combine with this class or meet separately. Both classes aggregate an enrollment of about forty or more studying the same course, at which an attendance of at least thirty can be expected. This is aside from new members who may come in later.

For fear many have not seen a copy of the 1914 Discipline, which of course does not excuse them for not abiding by it, it is stated that the new rules regarding the Sunday school go into effect at the fourth quarterly conferences of this year. Paragraph 261, Sec. III, page 101 provides that "Each Sunday school may have an advisory committee composed of the preacher in charge, the superintendent and other officers of the school, and three members to be elected by the quarterly conference.

As members of the conference are already in charge of schools, and the three members of the advisory committee are to represent the conference, nothing would be gained by electing a member of the conference on this committee, but it is exceedingly vital to elect the most active members of the school on this committee, as they have to report to the conference, and cannot do so unless they are thoroughly familiar with the school, and if they do not report they are useless and have not complied with the Discipline. The selection of this committee cannot be too carefully made. Assistant superintendents are also to be elected in the future. The Discipline further says:

"It shall be the duty of the superintendent to see that the Sunday school is organized according to the standard of efficiency—" * * * * "to see that workers' councils are regularly held."

Hardly anything is needed as badly in Sunday schools to-day as Teacher-training. When Sunday schools were first organized the teaching of children by laymen, instead of preachers, or other members of the ecclesiastical body sufficiently qualified, was bitterly opposed by many, while now it seems to have reached the other extreme. Just anybody can teach a Sunday school class. The small number of Teacher-training classes in the Louisiana Conference is simply appalling. If we have so much excellent talent, why not put it to work in this way? Some Sunday schools are conducting these classes at the regular Sunday school hour rather than not have any at all. It is the writer's opinion that this should be done, as the Bible needs to be studied in a telescopic way as well as in a microscopic way.

One small Sunday school which had failed in carrying out all the departments on account of its size, placed the Home department in charge of the Wesley Bible class, appointing the regular officers of it to also serve in that capacity, and the members as visitors, and at last settled the question as to what the Adult class may do. It also placed the study of missions and temperance in the school in charge of the Teacher-training class, and some seemed to think it fit in well. They thought that missionary and temperance instruction should be a part of a training course and the giving of the instruction a part of the teachers' practice. Of course larger schools have more material.

NORTH MISSISSIPPI NOTES.

By Rev. V. C. Curtis.

I spent Sunday, Sept. 27 at Sea's Chapel, on the Longtown charge. The pastor, Brother A. M. Bennett, had advertised the meeting well. Five schools were represented. Brother Bennett and his people write enthusiastically about the future prospects of the Sunday schools of the circuit. Sunday evening was spent with Brother J. B. Randolph's congregation at Como. They have recently moved into their new and attractive church, which is well fitted up for Sunday school work. Judging from their reports, they are doing excellent work. Brother Randolph would not be surprised to be moved this year, as it is his fourth. He has wrought well.

Saturday, Oct. 3, was spent with Brother R. I. Collins at Greenleaf, on the Cockrum charge. The weather was threatening and the congregation small, though representatives from three Sunday schools were present. There is much room for improvement in the schools of this charge, but those present seemed much interested and we hope these may be the means of increasing the interest and attendance. We learned that Brother Collins had organized an advanced study circle at one of his churches, which shows the interest the pastor is taking in the work. He is another four year man. His people regret to give him up and the charge that gets him is to be congratulated.

Some of the District Secretaries have been in much demand of late and have been rendering excellent service. Miss Elie Willingham has been to Noxapater, where she spoke four times in one day to enthusiastic audiences. The people are loud in their praise of her work. All the departments were organized and a brighter day is in prospect. Other calls have come from Mathiston, Cedar Bluff, and High Point.

Miss Lizzie Horn has recently gone to one of the churches on the Lamar charge. The people were much discouraged and had decided to go into winter quarters, but reconsidered the matter, decided to press on, and they have ordered the literature and expect to begin work anew. These assistants are rendering valuable service.

Our next place was Olive Branch, where our old-time friend, Rev. T. H. Porter is serving as pastor. They spoke encouragingly of the Sunday school work. The Superintendent, Brother Jones, compliments his teachers very highly and stated they were doing excellent work among the pupils of the Agricultural High School which has been recently located there.

TO MISSISSIPPI SUNDAY SCHOOLS.

In the interest of one of the most worthy causes that we have, the Orphans' Home, let me ask you, if your school is not already giving one Sunday's collection a month, to begin to do so. In visiting the Home, I saw the urgent need. While the children are well cared for by Brother and Mrs. Williams, some of the buildings are badly in need of repair, and Brother Williams says that they are falling behind and are in debt.

We as faithful Methodists cannot allow this to exist. If every school in the Conferences would give the collection on one Sunday in the month to this cause, the problem would be definitely solved. It would save the expense of a field solicitor and would not interfere with the other assessments, as the children will be contributing the most of it, and nothing would appeal more to the children than for them to know it is going to help some poor boy or girl who is an orphan.

It would cultivate a spirit of giving as perhaps nothing else would. Our school was one of the first to start this; it works finely and takes from no other collection; so have your pastor to make a talk concerning this plan and adopt it, and I assure you that with a little effort we can take care of these children, and what more noble work can we do? Please write me or drop me a card if you will take up this collection or that you are now doing so. Yours in the work,

J. H. MINER, Supt.

CHURCH EXTENSION NOTICE.

As the editors of our Annual Conference Minutes for 1913, did not publish my post office address on page 18, as they did of other treasurers of Boards, I am put to the necessity of calling the attention of the preachers of the Mississippi Conference to the fact that my place of residence is Philadelphia, Miss. In remitting to me by money order, draw on P. O. at Jackson, Miss., and mail to me.

It would be a delightful task to act as your treasurer, if every preacher would remit to me before Conference convenes. Why not? Only ten thus far have sent in their money, and only two of these "paid in full," and they paid in the early part of the year.

On the presumption that every preacher takes and reads the Christian Advocate, I ask that you cut this notice out, and keep it for reference.

THOS. A. HOLLOMAN,
Treasurer Board of Church Extension, Miss. Conf.
Oct. 23, 1914.

LAKE PROVIDENCE, LA.

Dear Editor: We are winding up a very pleasant third year at Lake Providence and it has been the best of the three. The congregations have been better and the spiritual tone of the Church has shown some improvement through the year. We have recently had a gracious revival which gave a great spiritual uplift to the town and resulted in 20 additions to the Church by baptism and vows. I was assisted in this revival by Rev. A. I. Townsley. For nine days he poured a storm of shell and shrapnel into the enemy's stronghold and routed him. Townsley's shelling is as effective as the Germans' long range siege guns. In the pulpit and out of it, he is the busiest man in a meeting I ever knew, and his work is deep and thorough. He preaches with unction and power and then between services, in the homes, in the stores and shops, and on the streets, he follows up the convictions produced by the preaching of the Word by effective personal work. He is a fine mixer and everybody falls in love with him. There is no better help in a meeting in the Louisiana Conference than Brother Townsley. He brings things to pass.

I shouldn't be surprised if there should go up to the Bishop a petition from Lake Providence for him as pastor, but I'm going to suggest him to the Bishop for the eldership. He'd make a truly efficient presiding elder, and then I'm going to stick my toes deep into this good old river soil and try to hold on to Lake Providence one more year, because it's the best appointment in the Conference.

Mr. Editor, you can't find a more intelligent and cultured people anywhere in the South. They are genial, big-souled, and sunny-hearted; and they'll spoil almost any preacher by their kind treatment and ministration to his needs. You ought to see how they "pound" their pastor. They roll it in on us in barrels and large packages. But enough of this, lest some of my brethren begin to covet my place. Hands off, brethren, you can't have it! Townsley is the only disturbing element now in my plans. I could also say in praise of the place, that Lake Providence, situated as it is on a lovely silver lake, is the prettiest town in the State and the boating, fishing, and hunting are most excellent; and this preacher has a good motor boat of his own design and construction. Not yet, brethren; wait just one more year!—J. W. Lee.

MILLSAPS COLLEGE NOTES.

At the end of the first month of the session all the Departments of the College report good work by the students. The spirit displayed by the students of last as well as this session during the time of the inconvenience to which we were put by the burning of the old building is to be commended. We take this opportunity of giving expression to the appreciation of the authorities for such patriotism. While we have been greatly handicapped as to room for carrying on the work it is gratifying to note that in every particular the students have co-operated with the faculty in overcoming the difficulties.

The chapel services have been held in the gymnasium, but on the morning of October 22 the first service was held in the new chapel. It will be of interest to all our friends to know that the first service in the new building was the usual morning prayer service conducted by Dr. Watkins. The hour was given over to the delivering of short addresses by members of the faculty.

G. L. HARRELL.

Jackson, Miss., Oct. 23, 1914.

REVIVAL AT COLLINS.

Our series of services started on Sunday, Oct. 11, and Rev. G. H. Thompson arrived the night of the 13th, and held the morning service the next day, and was with us from that time until the close of the meeting the night of October 21. The congregations were highly appreciative and showed this to be true in many ways.

I consider Brother Thompson one of the most original preachers it has been my pleasure to hear. Taking the same old texts we have heard preached from so much, and breathing into them the living fire of the Divine Spirit, he delivered forceful gospel sermons which reached the hearts of the people and resulted in permanent good. As evidence of this, at the prayer meeting following the revival there were some present who had not been in a prayer service in a long time who gave expression to the great benefit which they had received.

Four united with the Methodist Church and one with the Presbyterian Church during the meeting. We had old-time altar services and men and women came forward for prayer that they might be conscious of their salvation and have the witness of the Spirit. Some five or six new family altars were established and numbers who had never prayed in public began to perform that Christian duty during the meeting.

One of the inspiring features of the meeting was the faithfulness of our friends possessed of musical talent who organized quite a good orchestra and rendered invaluable service.

God blessed our efforts and there are many who will rise up and call Brother Thompson blessed for the plain, practical and forceful manner in which he presented the Gospel of our Lord. J. C. CHAMBERS, P. C.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

Oh ye who sigh and languish and
mourn your lack of power,
Heed ye this gentle whisper:
"Could ye not watch one hour?"
To fruitfulness and blessing there
is no royal road;
The power for holy service is intercourse with God.
—Author not known.

JUST A MINUTE.

Do you know

That the M. E. Church, South, is responsible for five of the twenty million people in Brazil?

That to meet the educational needs of the five millions there the Woman's Missionary Council has seven boarding schools, four day schools and one night school, with a total enrollment of 1,395?

That in our woman's work in Brazil there is only one appointment to distinctively evangelistic work?

That our whole force in that country is twenty-seven missionaries (less than last year)?

That in every station the workers are overworked, and new missionaries are not given time enough for language study?

That somebody who ought to fill the depleted ranks, somebody who could strengthen the forces for righteousness there, is staying at home? Is that somebody you? Your daughter? Your sister?

Do you know

That only fifteen of the thirty States of Mexico have any Protestant mission work?

That the Woman's Missionary Council has only seventeen missionaries in that country?

That in our schools a daily Bible lesson was given to 942 pupils last year?

That four missionaries and one missionary teacher (under regular appointment) working in two schools with 188 pupils were your channels of blessing to Cuba last year?

Can you estimate the result of such sowing of the Word?

Just a minute more!

Do you know

That every Latin country is without the open Bible? Without a living Christ?

That the people are largely governed by an immoral priesthood, and bound by superstition?

That somebody has forgotten to pray the Lord of the harvest to send enough workers?

That somebody has withheld some of God's money that he intended to save the Latin people? Was that somebody you, or your auxiliary?—W. M. Council, M. E. Church, South.

NATCHITOCHES YOUNG PEOPLE.

Here in Natchitoches (La.) we have a live Young People's missionary society with a membership of thirty-two boys and girls who are faithful and conscientious in many things, and are trying to live up to our motto, "Loyalty to Christ."

We have two meetings a month—one a devotional and business meeting, and the other a devotional and social meeting. At present, all are interested in studying "Livingstone the Pathfinder," and as they read of the heroism and love for Christ and humanity in the heart of the Pathfinder, I feel sure they are inspired to do something for the Master.

It is a beautiful thought to know that the Young People have a part in God's great plan of sending the gospel to all the world. He could have arranged another way to have the story told, but he wanted the Young People to help in this work.

There is a little story of a light house keeper's daughter who was given a tiny candle and told to stand by her father and hold it, being careful not to let it go out lest some ship might be lost on the rocks. The little girl looked up in surprise and said, "Why, daddy, the sailors can't see this little light." "Wait, my child, it is not dark yet. After awhile we'll see how much good the light will do." He cleaned and polished the lamps, and when the twilight began to come, he took the little candle and lighted the great lamps that threw their beams far out to sea.

We are not able to throw out our little light far, but we hope that from our tiny little light others may catch a gleam and that we may all be able to help save souls that are lost in the night of sin and sorrow.

MRS. R. W. WINSTEAD,
Second Vice President.

VASHTI'S ARTESIAN WELL.

Prof. E. E. Bishop reports a well at Vashti as finished and bringing great relief to the school. The work has been handicapped for some time at this point for the lack of sufficient water. Prof. Bishop writes that it has taken the entire vacation to secure this benefit. School opened on September 2. They are very much crowded, but have courage and hope to do good work despite this handicap. Four hundred schools like Vashti are needed to meet the present demand for the education and protection of friendless girls. Every State in the Union needs just such an institution as we have at Vashti. It is impossible for the Church to finance these institutions. Let us hope that Vashti will become a type which other States will copy.

This is one of the schools to which the Week of Prayer offering goes this year. Much good has been accomplished through this institution; but so many are being turned away for lack of room, that the need for immediate help is quite urgent. Their faith is so great that with many disadvantages and discouragements they do not hesitate to go right on with the work. God will surely reward such faith. Remember, you are a copartner with God; don't disappoint him.

IN THE PRESENCE OF THE KING.

Word reached us a few days ago that Mrs. Lizzie Campbell Johnson, mother of our beloved Mrs. W. T. Cunningham, Corresponding Secretary of the Home Department of the Louisiana Conference, had passed into the great beyond. Mrs. Johnson fell asleep on Tuesday, Oct. 13, 1914, after a long lingering illness. A friend in writing of her said, like St. Paul, "for her to live was Christ." While her sufferings were intense, that rare sweet smile which lingered upon her countenance to the end, told better than words that she knew and trusted her Father. Our hearts go out in deepest sympathy to our bereaved sister, and we pray that amid the shadow which hangs over her she may catch a glimpse of the Father, who with his loving hand has chastened her. There are mysteries in our lives which we cannot fathom, but after awhile they shall be unraveled. "Now we see through a glass darkly but then face to face;" and oh, blessed promise: "I will not leave you comfortless;" so, to his tender love and care we commend this dear sister, knowing that he will bind the broken heart and give healing to her wounded spirit.

ANOTHER SHADOW ACROSS OUR PATH.

We find in our work, as elsewhere, that the Master is constantly throwing light and shadow upon our pathway. One shadow has already fallen; now comes another, though not so heavy as the first one. We allude to the serious illness of the Lafayette District Secretary (La. Conf.), Mrs. Crow Girard. For weeks, friends and loved ones have been praying for her restoration to health and how anxiously all have waited for news from that darkened room where our dear friend is suffering such intense agony with her eyes. We ask the women throughout the Conference to unite in prayer for her complete restoration.

There is a light that shineth in the darkness, and all who know this gifted, generous-hearted Christian woman, know that that Light shines, in her life and illuminates the darkened room in which she is forced to remain. She is a woman true and pure, and the love of Christ is the motive power of her every act. She has served faithfully and efficiently in every office in which she has been placed, and we pray that God in his infinite love and wisdom will restore her to us again, and that the work will not have to suffer because of her inability to resume it.

"Whate'er God does is well!
In patience let us wait."

A BUSY TRIP.

I refer to a recent trip to one of my churches. In the course of 30 hours I tried to preach five times: on Saturday afternoon at the church, Saturday night at a dwelling, twice on Sunday at the Church, and on Sunday night at another dwelling. The preaching in the homes was suggested by another than myself; however, I appreciated this opportunity to so serve, and I stand ready to repeat it wherever desired on the charge. An hour or more before the last mentioned service, in the home where the service was to be held, I baptized a family of seven children (all the family except one married daughter), and just before we were through with this service two young men came in and I baptized one of them, who had been recently converted. The other young man was already a member of the Church. When I was through baptizing this family, I believe I partially realized how Peter felt after he had baptized the household of Cornelius; anyhow, since this occurrence I feel more determined to press on up the highway! Hallelujah! J. A. WELLS.

NOTICE TO LOUISIANA PREACHERS.

It will be absolutely necessary, if the statistical work of the next Annual Conference be accurately done, that each preacher reporting his work be provided with the new report blanks. The old report forms cannot be used with the new Statistical Tables. There are radical changes, and no reports will be received by the Statistical Secretaries except those on the new forms. It will be necessary, therefore, for each preacher to provide himself with the new forms before the meeting of the Conference. We urge you to order of the Publishing House at once a book of the new forms, and prepare your reports before you leave home for Conference so that they will be ready to hand to the Secretaries immediately on your arrival at Conference.

ROBT. W. VAUGHAN,
Statistical Secretary.

BROTHER KELLEY IN VIRGINIA.

We have lately closed at Flint Hill, Va., one of the best meetings in the history of the Church. The citizens say it was the very best revival ever known here.

Rev. Dan E. Kelley, Mississippi's great Conference evangelist, did the preaching. It was full of wisdom and of power. The town and community were stirred to new life and the churches were wonderfully built up.

Forty-five have been added to the Methodist Church as a result of the meeting, and there are some to go to other Churches.

The spiritual tide has remained high in the Church since the revival has closed and the evangelist is gone. The Sunday school has greatly increased in attendance and membership. The prayer meeting, too, has received a new impetus. A woman's prayer meeting has been organized and is even now helping to make prominent the deeply spiritual life awakened.

Brother Kelley is eminently sane in his revival methods. He helps both the pastor and the people. I do not know any man more wonderfully used of God in soul-winning. His work is a blessing wherever he goes.

A. P. WILLIAMS, Pastor,
Rappahannock charge, Va.

A MESSAGE FROM A FRIEND.

Dear Mr. Editor: After the recent District Conference of the Woman's Missionary Society had closed, and the dear Christian women gone to their homes, I felt so keenly the emptiness of my life, its loneliness and desolation: it seemed to me more, almost than I could bear. I picked up the dear old Advocate, and the first lines my dim eyes rested on were:

"How can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up
And spreads the heavens abroad."

Then I read: "The best way to teach Christianity, is to live it. Nothing is so impressive as an object lesson." I felt as if I had a message direct from the Giver of all good, and I have tried to be brave.

The meeting was, I think, a great success, and I think that noble Christian woman, Mrs. J. C. Clark, who, is the efficient District Secretary has just cause for thanksfulness over the result. She is thoroughly imbued with the spirit of missions, and, like Mary of old, "She hath done what she could."

Our Conference President was with us and presided in her sweet, womanly way, and impressed all with the feeling that she is fully consecrated to the work to which she has been called, and appreciates the magnitude and importance of her work. Our Conference Corresponding Secretary, Mrs. La Prade, was also present, and truly magnified her office. Indeed all who spoke on the different themes presented, did great credit to themselves, and I trust even greater good to the cause in which they are interested. That the meeting may result in great and lasting good, is my prayer.

I know an account of this gathering will be sent you, prepared by some abler pen than mine. I always feel like telling a preacher so if his sermon was a help and encouragement to my soul, and it was chiefly to tell you how you had helped me and given me fresh courage, for which I heartily thank you, that I decided to write this brief note.

Sincerely, your friend,
Newton, Miss. S. G. WEEMS.

TO LOUISIANA EPWORTH LEAGUERS.

I wrote to every chapter of the Epworth League in the State during the month of August, requesting the names of the officers. I have heard from very few and hope that you may realize the importance of this request, for without this information the State Cabinet can not be in touch with the different departments to give them assistance. I had names of very few Leaguers, so I addressed my letter to the President of the Epworth League, in care of the pastor whose address I took from the Annual Conference Journal. If you have not sent me the names of your officers, please send them to me when you read this.

Yours "all for Christ."
Mrs. SUDIE J. LINGLE,
Sec. La. State Conf. Epworth League,
1215 Oakland St., Shreveport, La.

MARRIED.

At home of the bride's parents, in Florence, Miss., on Oct. 14, 1914, by Rev. R. E. Rutledge, the Hon. W. J. LEE, Jr., of New Hebron, Miss., and Miss CORINNE ELLIS.

He who speaks, speaks twice. His words convey his thought, and his tone conveys his mental attitude toward the person spoken to.—Arnold Bennett.

The devil tempted Eve to all sin when he tempted her to resist the will of God.—Luther.

TO THE COUNTRY AGAIN.

I have been to the country again. That may seem to others to be a very ordinary occurrence, but to me it was a great pleasure. I went to Clinton, La., Monday, October 5, for the purpose of assisting Brother Fontaine in a week's meeting. The trip there was uneventful. At Ethel I wandered up and down the right-of-way in a blistering sun for more than an hour when my loneliness was abruptly ended by the arrival of Brother Fontaine, who came from one of his country appointments and was on his way home to Clinton. All my loneliness was ended, for whatever else he may or may not possess, there is no discount on Fontaine's conversational ability.

I found Clinton serenely sequestered in a grove of pecan trees. A brother of Rev. George P. White, of Plaquemine, took me in his conveyance from the depot and informed me that, since I once came from Missouri, he would "show me" Clinton. It took a long time to do it though, not that my eyes were out of order, but that Clinton is so badly scattered. Nearly every house is located on from a quarter to a whole block of ground. And the Clinton people raise their own gardens, keep fine cows, plenty of chickens, and, best of all, they have a very fine variety of fry-chickens. I blush to confess it, but it's a fact: I helped to eat from one to two chickens every day I was there. Clinton is an old time town, with old time dwellings and old time Southerners as inhabitants. From the standpoint of cordiality, I have never seen Clinton's superior.

I like Clinton for another thing. Her people go to church and pay respectful attention to the sermons. From the viewpoint of the minister, there can be but one objection to the place: Years of hard times, due to reverses in cotton, have so depleted the finances of the people there that there is small cash support for a pastor. This failing is in a measure offset by the fact that every home in town belongs to the preacher if he will just visit his people.

Brother Fontaine has done a good work there this year. He is a statistician and bookkeeper. His careful habits and conscience regarding accuracy in church statistics has prompted him to revise the roll of our Church there and fix it up until the next pastor will know at a glance exactly what is there. He has received scores of new members into the Church, too, and he has not neglected any department of the Church. Brother Fontaine is a steady man, a good pastor, an instructive preacher, and, withal, a man beloved by his people, and his wife is his help-meet in every particular. The meeting we held appeared to do much good, although there was no great stir among the people.

While in Clinton I met Rev. W. T. Currie, a local preacher of our Church who is serving God as an evangelist. He reports that his labors have been fruitful for the Master. Rev. S. D. Roberts, of the East Feliciana circuit, was present at three or four services, and I enjoyed hearing favorable reports of his work. When I left Clinton, Brother Fontaine took me to Wilson where I visited Rev. F. N. Sweeney, formerly pastor at Wilson, but who has been in Colorado for several months because of a violent attack of illness that threatened his life. I found him happy, well, and bubbling over with religion. A revival meeting was in progress in Wilson, and as my train did not leave until 12:25 p.m., I went and heard a delightful and touching sermon by Brother W. L. Hunter, our pastor at Hammond, who was there assisting the present pastor, Rev. F. R. Hill, in the meeting. It was my first visit to Brother Hill and I was favorably impressed. He is an Englishman and a Christian, and possesses those delightful social traits that merit his reception by the Louisiana preachers in the same class with our own Hills. Leaving Wilson, I thought my trip home would be as uneventful as the one from home had been, but I was mistaken. At Baker Presiding Elder Bowman and Rev. J. E. Craig boarded the train. Twenty minutes in the same seat with Bowman when he is feeling good acts on one's spirits like a tonic. Bowman has personality, piety, pleasantness and vision, and with that blend in his own character it is no wonder that the Baton Rouge district has moved forward this year by leaps and bounds. Brother Craig was just from Bethel Church, where he had been helping Brother Howard in a revival meeting, which he reported to have been a success in every respect. Our train reached New Orleans without my meeting with any more ministers, but I came next to meeting two more when at the Union Station in New Orleans I met Miss Iles and Miss Walker, the two deaconesses who are serving the Church on the Houma Mission. They were full of Christian joy over a great revival that had just closed at one of the appointments on the Mission. I was only gone a week, but I met eight preachers and two preacheresses, so the Advocate readers may easily see why I have used so much space commenting on another week in the country.

A. J. GEARHEARD.

MARRIED.

At the Grunewald Hotel at New Orleans, by Rev. W. D. Dominick, on August 25, 1914, Mr. PAUL D. BERAUD of Lafayette, La., and Miss BLANCH DOMINICK.

On Oct. 22, 1914, at the home of the bride's parents in Logtown, Miss., by Rev. H. Mellard, Dr. C. W. FOUNTAINE and Miss RILHNA PARKER.

At the Twenty-ninth Street Methodist Church, at Guifport, Miss., on Oct. 14, 1914, by Rev. W. T. Griffin, Mr. RUDOLPH SUMRALL and Miss NORA CHANDLER, both of Handsboro, Miss.

On Sept. 13, 1914, Mr. S. B. DOTTERY and Miss VIOLA VANDIVER, both of Okolona, Miss.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3063.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 5, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"Ere yet thy heart be hard and dry,
Make haste to pardon and atone;
One hoarded hate shuts all the sky,
And turns the Father's heart to stone."

* * *

The Methodists of Chicago, patterning after the plan of having a "Go-to-Church Sunday," are proposing to have a "Go-to-Prayer-Meeting Night." The date selected for this is Wednesday, November 11. Doubtless considerable good results from the special efforts made to secure worshipers on such occasions. No unobjectionable method of stirring up persons who are indifferent to their religious duties ought to be discouraged. We cannot tell what will follow from one's spending a single hour in the house of God.

* * *

If we remember correctly one of the inscriptions on the monument to Bishop McTyeire refers to him as "A leader of men and a lover of little children." Principal Shairp, in his little volume, "Culture and Religion," says: "In all the best men you meet, perhaps the thing that is most peculiar about them is the child's heart they bear within the man's. * * * And this child's heart it is that is the organ of faith, trust, and heavenly communion." This is in accord with the words of the Master: "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

* * *

We take the following from a book on our desk: "A mother was talking to a little girl about the death of her father. She said, 'God has sent for your father, and will send for us, but we do not know just when.' Finally, the little girl said, 'If we do not know when, don't you think that we had better pack up and get ready to go? God might send when we are not ready.' Though it is said to have come from childish lips, this is a message which all humanity would do well to heed. Indeed, it is but a repetition of the utterance of the God-Man himself: "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

* * *

A South Carolina pastor in setting forth the results of a revival in his church says: "Men and women all over town were stricken with conviction and were seen going around paying up old debts and confessing their wrongs." Noting this statement, Brother Nettles, the editor of the paper in which this appeared, interjects the remark: "We are sorry it did not reach to indebtedness to the Advocate." Our confrere here puts his finger on one of the weak spots of many people. One of the strange things in the world is how so many persons who claim to be Christians can read a paper all the year and then permit its publisher to discontinue it without paying what is due on it. We scarcely think that such a type of honesty will pass muster at the bar of the general judgment.

OUR CHURCH FINANCES.

From now until the meeting of the Annual Conferences our pastors and official boards will be busy raising the collections that are necessary to maintain the work of the Church. These funds are most urgently needed and it is to be hoped that no charge will consent to report a deficit until every possible effort has been made to secure the assessments in full. The cost of living at this time is very high and the salaries of our preachers and presiding elders ought not to be allowed to come up short. In most cases what they receive is, at best, meager and inadequate to meet their necessities, and the withholding of any portion of what has been promised them is liable to entail embarrassment and hardships. So let all our congregations strive earnestly to meet completely their obligations in this respect.

Nor are the Conference collections less important. A deficit on them will tend to leave the Church without the resources to prosecute its various activities energetically, and the cause of Christ will correspondingly suffer. In such a time as this the demands upon the Church for money are more numerous and imperative than they are when things are in a normal condition. The statement which Dr. Pinson, our Missionary Secretary, makes on another page concerning the collections for missions up to the present time is highly gratifying, and our Conferences in Mississippi and Louisiana should spare no pains to keep up this good record. If necessary, we should be willing to make sacrifices rather than to have the Church forced to take a backward step in any field in these days that are trying men's souls. Let us see that we do not fail to do our whole duty in this crucial period in the history of the world and of the Church. The call is to our colors, and the Master expects every disciple to lend a helping hand.

ONE RESULT OF THE WAR.

One effect of the Great European War has been to re-awaken interest in the study of the prophecies contained in the Scriptures. A New York communication to The New Orleans Times-Picayune describes this late development in church circles, as follows:

"People everywhere are delving into books of prophecy. Volumes written a hundred years ago, some of them, and occupying dusty shelves for decades are in demand at the libraries. People are talking about the meaning of passing events. The argument is heard in all directions that the world has reached the end of one important age. Some who scout the Second Advent and talk of the end of the world are now considering it seriously. A Sunday school class in Indianapolis has refused to hear anything but religious prophecy for several Sundays. A company of Cincinnati ministers have taken up its study. In Boston, Detroit and St. Louis companies of women have put aside other subjects to talk of this one. * * * Advanced thinkers in prophecy say that war was predicted for 1914. Bible classes and private students are studying the second coming of Christ. Religious leaders, Christian and Jew, having had occasion to travel in New England, in the South, and on the Pacific coast, report that everywhere they went 'they heard discussions of this subject of prophecy, and its relation to Christ's early appearance, and perhaps the end of the world."

That religious people in such a time as this should have recourse to the Divine Oracle in their efforts to interpret the significance of the perplexing events that are taking place is not surprising. Man, great as he undoubtedly is, cannot foresee the future or foretell with any degree of certainty to what great world movements may lead; hence, when they are in process it is but natural that he should try to figure out whither he is being borne on the tides of time and what is ahead. And knowing that the great Book of books was written for all ages and that prophecy holds in it an honored place, it is not strange that anxious hearts should search its pages for light. But the realm of prophecy is an exceedingly difficult one to explore and that anything definite can be determined by such researches is by no means sure; still those engaging intelligently in these studies will likely be informed and strengthened, for "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

There is one point, however, that needs to be guarded: such speculations should not be allowed to interfere with our practical duties as Christians. The best way to await the development of God's plans is to keep busy in his service. What we most need now, as is indeed the case at all times, is a strong, unwavering faith in him. We may be sure that he is not an idle onlooker at what is taking place on our planet, and that he will not forsake his Church and his people. It is well for us frequently to read and meditate upon the familiar lines of Cowper, for which humanity will doubtless have use until the end of time:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

PERSISTENCY IN PRAYER NEEDED.

If your prayers are not quickly answered, do not despair. The value of perseverance in our supplications is strongly set forth in the Holy Scriptures. Press, and keep pressing, your case before the Father's throne: if what you ask for is for your good, the Lord will bear you and will grant it. One of the amazing things in life is the feeble and infrequent manner in which Christians make use of this glorious privilege and mighty power. How few there are who really know how to pray!

DO AND SAY.

"Two brothers once lived down this way,
And one was Do and one was Say.
If streets were dirty, taxes high,
Or schools too crowded, Say would cry,
"Oh, what a town!" But Brother Do
Would set to work to make things new.
"And while Do worked, Say still would cry
'He does it wrong. I know that I
Could do it right.' So all the day
Was heard the clack of Brother Say.
But this one fact from none was hid,
Say always talked, Do always did."

WHAT IS IT TO BE A CHRISTIAN?

Rev. Andrew C. Ellis, D.D.

"Verily, verily, I say unto thee, We speak that which we know."—John 3:11.

The double "verily" is recorded only in John's Gospel. Over fifty times the other Gospels make the record of the word standing alone, but more than twenty times John records the double verily, as the solemn words fell from the lips of the Lord Jesus, and three of them stand close together in this conversation with Nicodemus. Jesus used it the first time when he informed the distinguished Hebrew theologian that real Christianity does not consist in the mental reception of certain doctrines. A man may be orthodox in his faith, his intellectual belief, and yet not be a Christian. He used it the second time when he told Nicodemus that Christianity does not consist in an outward amendment of life, but in an inward and spiritual change in the very depths of our being. Nicodemus, trained in a religion which laid the deepest stress on the outward and formal, expressed his amazement at a religion so spiritual and miraculous. Then Jesus used the solemn words again, to declare that the essential fact of his religion, though so utterly spiritual, was a matter of actual personal experience. He puts himself on the level of the humblest Christian, wherever he may be, when he says: "Verily, verily, I say unto thee, We speak that which we know." The final and decisive evidence of Christianity is the evidence of experience. The great modern scientific demand and test is verification—the test of experience. And Christianity, alone of all religions, accepts unhesitatingly and absolutely, this test. Its standing invitation is to "prove all things" The vision and the experience must be brought to the test of life. The teachings of Jesus must stand this test, for all classes and in every age, and when they have stood the test of life, any intellectual difficulties we may have will not discount their value. "Hold fast that which is good."

It is a remarkable fact that in an age when the attack upon the foundations of the Christian faith is the most powerful and searching ever made, an intellectual sketicism which questions every fact of the Christian religion, and a complacent agnosticism which sets up the interrogation point everywhere, there is not in all this wide world an instance of a single prominent and genuine Christian who has abandoned the Christian faith. Men who are not Christians have been disturbed and held back from an open confession of Christ, but not one man who has had an actual Christian experience has turned away from the faith. Take men like Lord Kelvin, Alfred Tennyson, William Gladstone, three men out of thousands. These men stood in the front rank of science, literature and public life, and they were as widely known for their Christian faith as for their achievements among men. Each one went to his grave with an unshaken testimony upon his lips. Why was the faith of these men not disturbed? It was because real Christian faith rests upon the foundations of personal experience, which lie hidden in a man's deepest inner consciousness, far beyond the reach of any intellectual criticism or attack. They are woven into the very texture of a man's deepest life

What is it to be a Christian? It is never a question of dates, and frames of feeling, and rapturous manifestations. It is not a question of religious emotion. We need not discount these things, but they are not the essence of religion. The Lord Jesus never speaks of them as conditions and tests of discipleship, and in the conversions recorded in the New Testament there is nothing said as to feeling or unusual experience. But the Lord Jesus in all his teachings made one point clear to every mind—the essence of religion is discipleship, and the test of discipleship is obedience. A man is a Christian when his face is turned Godward, away from sin, and the fact of his obedience is seen in his life. Have I surrendered my soul to the will of God? Have I that filial relation to God which issues in a life of obedience—that is the ground on which I must stand as a Christian. The human side of conversion begins with repentance toward God and faith in the Lord Jesus Christ. The Divine side is the spiritual renewal which first brought us into the Christian life, and which keeps us in the way. The center of our moral personality is the will—the "I" that is in me; and conversion is not only a change of direction, but a change in the element of character. I am a new man, if I am a Christian. My life moves in a new direction. It is a work of grace in the heart, wrought by the Holy Spirit, and changing the whole color of the life.

A well-dressed man sat in a congregation a few Sabbaths ago, intelligent, humble, his face luminous with a personal Christian experience. One who had known him years before said that at that time he was the most profane man in the community in which he lived, and a notorious drinking man—a moral nuisance. He went into a revival meeting one night, and was converted, and from that night he was a changed man. You can multiply this example by thousands. Any philosophy of life which can not give an adequate explanation of that sudden and total change in character and life is defective. These men say the change was wrought by the power of God. And whether the change be sudden or gradual, it is equally real and complete. The one unanswerable argument for Christianity is this of which Jesus is speaking to Nicodemus—"We speak that which we know, and bear witness of that which we have seen."

Let us go back to the three solemn declarations made by Jesus. To be a Christian is not to mentally accept certain teachings. It is not an outward amendment of life, but an inward moral and spiritual renewal. It is not an observance of rites and ceremonies. The unanswerable argument on which it rests is a consciousness of sins forgiven, and union with Jesus Christ. Such a one is able to say, "I KNOW!" Bring your arguments against the Church—I am not saved by being in the Church, but by being in Christ. Discuss the Bible, and raise all sorts of documentary objections and difficulties—I am nowhere taught that the Bible saves me, but I am everywhere taught that Jesus saves me. There is the essence of Christianity, where it can never be argued or mined away. No man was ever argued into Christianity, or out of Christianity. You can not argue a man out of an actual, conscious, personal experience. When you have once seen the sun shining in the heavens, no one can persuade you that it was a star or the moon—the sun is self-evident.

And when we have lifted our eyes to behold the Sun of Righteousness, we shall need no one to persuade us that he is indeed the Sun. "He that believeth on the Son hath life." We are conscious of physical life—that we are well, and not sick; that we are free, and not slaves. And by a more sure, unerring, unimpeachable consciousness, if we are Christians we can say: "We speak that which we know, and bear witness of that which we have seen."—Pittsburgh Christian Advocate.

A NOBLE SACRIFICE.

Mrs. Mary Norman, of Philadelphia, awoke to find herself the wife of a leper. Her husband is smitten with this dread disease. What shall she do? Let her answer in her own words:

"Two courses are open to me, my children and freedom on the one hand, and my husband and exile with a leper on the other. I will choose the latter, not because I love my children less, but because a wife's plain duty is not to desert a good husband in the darkest hour of his life, and when he needs her most."

And so this woman, at the age of twenty-seven, commits her two children to the care of friends, abandons earthly hope of liberty, and every other natural desire, gift, health, and purpose, and turns with a suffering heart to her afflicted husband, and, standing by him, sticking to him, she goes away into isolation, to minister to his necessities, to alleviate his suffering, with only the expectation of seeing him daily fade, fail, fall in parts, and at last pass away in torture and decay. To all this is to be added the constant danger that she herself may fall subject to the same dread disease. All this she does, not with murmuring and self-condolence, but with the promptness of a lover hastening to the trysting place.

In this age, when marriage is so often contracted upon the bare grounds of mutual advantage, when a man seeks a wife for his own accommodation, when a woman accepts a husband because she counts that it will add to her gain and advantage, when there are so many broken marriage bonds, when self crushes sincerity, when nuptial love is either selfish, or so cold and dead, this woman's experience and giving of a noble love to her husband, and her fidelity to her highest vows, stands out in bold rebuking and reconstructing contrast. She testifies as to what love God can put in a human soul, and whatever the issue, the world will be better for Mary Norman and her deathless womanly love.—The Presbyterian.

GOD'S PROMISES STAND.

"The Bible To-day" has the following choice paragraph:

"All who are in hard places and tempted to doubt the delivering power of God may well turn, for the invigorating of their faith, to Acts 12:5-17.

"Against Peter were Herod, and prison walls, backed by Roman authority and power.

"For Peter there was a prayer-meeting. And the prayer-meeting was more than a match for Herod and the prison and the might of Rome.

"The thrilling narrative is another vivid illustration of the truth, often emphasized in the Scripture for the enheartenment of those who believe, that God is a God of deliverances (Psalm 68:20), and that to the upright there ariseth light in the darkness (Psalm 112:4).

"Our Lord lives and has all power both in heaven and on earth. The exceeding great promise of God is unrevoked: 'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me' (Psalm 50:15)."

"God's promises are his checks good at any depository, and fully sufficient to carry us through the hour of need. But, like good commercial paper, they are not intended for idleness, but as a support for activity. A man always does his best when he feels the ground sure under his feet."

NOT TIME TO BE A CHRISTIAN.

I say to my friend, "Be a Christian." That means to be a full man. And he says to me: "I have not time to be a Christian. I have not room. If my life were not so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us so strange, so absurd, if it were not so melancholy, that a man should say such a thing as that? It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if life said it had no time to live Life is the thing we seek, and man finds it in the fulfillment of his life by Jesus Christ.—Phillips Brooks.

A SECOND OPEN LETTER TO DR. GROSS ALEXANDER, EDITOR OF THE METHODIST QUARTERLY REVIEW.

Dear Doctor Alexander: In the New Orleans Christian Advocate of September 3, I addressed you an open letter. The contents of that letter are familiar to the readers of the Advocate. It is, therefore, unnecessary that I shall repeat in this the complaints therein made and questions propounded, except to say that in a book review by Dr. J. H. Stevenson of Vanderbilt University, published in the July number of the Methodist Review, statements occurred which were so in accord with modern infidelity and so subversive of faith in the WORD OF GOD and so repugnant to the Second and Sixth Articles of our Christian faith, that I felt it is to be a duty to call attention to his method of inveighing against our doctrine.

That you also read the letter, I feel perfectly sure for Dr. Meek, editor of the Advocate, mailed you a marked copy of the paper containing it, and on September 24 I also wrote you a personal private letter enclosing a copy of my open communication.

But I have never received a reply and as my address was plainly printed on the envelope, which I addressed to you at Nashville, and as it has not been returned after this lapse of time I must conclude that you received it. Instead of the evil complained of in my former letter being abated, the October number of the Review is again bristling with its pointed thrusts at the inerrancy of the Holy Scriptures. You have allowed Principal P. T. Forsyth on page 630 to say, "A theology of Revelation faltering on the now hollow ground of Scripture infallibility was but more broadly based upon a new historical interpretation of the Bible, of dogma, of the world, and the soul."

"The old Supernaturalism resting as it did with one foot on an impossible verbal inspiration, and with the other upon a metaphysic of things instead of personality, society and history, fell down. The tradition indeed still continues to stand in some of the more closely organized churches, and those secluded from modern influences by immersion in a false conception of authority in Church or Bible. But they are hollow shells of ruined towers that let heaven be seen through their cracks rather than their windows." Scripture infallibility, verbal inspiration, Church and Bible authority are characterized as "hollow shells of ruined towers."

Voltaire, Tom Paine and Bob Ingersoll, a trinity of Bible traducers, would gladly have subscribed to that cruel criticism of the Church's creed, but that our Chief Editor, representing the most rigidly evangelical and orthodox Church on this continent, should send it forth as the Church's teaching to undergraduates in the ministry, who must read it, if they pursue the course of study prescribed for them by the Church, is not a whit less than amazing.

Is it not your duty, Doctor, to conserve the Church's Articles of Faith? Do you not draw a salary of not less than three thousand six hundred dollars to indoctrinate the ministry in the teaching of the Church? In my original letter as in this, I pointed out dangerous thrusts at the Second and Sixth Articles of our Faith, and I now ask, is not the fifth given a death dealing blow by Dr. Forsyth?

"The Holy Scriptures," says the Article, "contain all things necessary to salvation: so that whatsoever is not read therein; nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith or be thought requisite or necessary to salvation."

Does not that Article necessarily elevate the Scripture as the infallible rule of right? May I ask you, Dr. Alexander, if that is not the effect of excluding every belief that cannot be proved by it? In thrusting at the infallibility of the Scriptures are you not, therefore, using the Review to inveigh against the very faith you are obligated to defend?

Could the Church, consistently with her character, require belief in the "hollow shell" of a ruined tower? Will you kindly inform our young ministers, Doctor, if the Fifth Article of our Church is still the Church's teaching concerning the Holy Scripture, of if Scripture infallibility is thrown to the winds, will you tell them by what authority they shall demand of the people belief in the messages they read therefrom?

May I also direct attention to some clauses on page 820, heartily endorsed by Dr. James Mudge, of Malden, Mass., as follows: "But this high estimate of the practical revelative value of the Bible is not tantamount to affirming any of the theories of the Bible, which set it over against all other books as 'infallible' or 'inerrant;' nor does it justify any language which provides an absolute distinction between the nature of the record and that of all other records. The Bible is not a record of a now discontinued revelation." Is that not tantamount to saying that the authority of the revelation contained in the Scripture and the prophetic insight and utterance of its writers is of no greater value or force than the utterance of the spiritually minded theologians to-day?

It means that, or it means that Dr. Mudge and the scholars of his ilk, are in our day vehicles of a special divine revelation. Is not that strange doctrine, Doctor? Has Doctor Mudge received a revelation? Will the Quarterly Review require belief in it as of equal authority with the revelation given in the Holy Scriptures? Such stuff is absurd. If you were to reduce the revelation of the Scripture to a similar source of inspiration and the same kind of prophetic insight and utterance as that possessed by Dr. Mudge, the Church to-day would be "the laughing-stock" of the world. The claim of the Apostle Paul, that the things which he taught were "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," is ridiculed in this very number of the Review and called a "hollow shell" of a ruined tower. As you paid no attention whatever to my first open letter or private communication you can scarcely wonder that I again have recourse to the public page, giving now to the public my private letter which I addressed to you on Sept. 24, and which was as follows:

"Influenced to do so, by what I considered a very objectionable book review, from the pen of Dr. Stevenson, which had appeared in the Methodist Quarterly Review, I wrote you in the New Orleans Advocate the enclosed open letter. A copy of the paper containing this letter was marked and sent to you at my request by Dr. Meek, addressing you at Nashville; but as you have made no reply of any kind, it has occurred to me that possibly the paper did not reach you. I am therefore taking this method of bringing it directly to your attention. In writing my open letter I was actuated by no spirit of captious fault-finding nor any desire to injure you or the Review; but I was sincerely in earnest, my convictions being such that I felt that I could not consistently remain silent longer. And I now desire to say to you, that this issue is one which cannot be lightly pushed aside and which you will have to squarely meet. The Review is now in the course of study for our young preachers and I cannot believe that the Church will consent for such utterances as that of Dr. Stevenson to be carried in its columns, when its attention is directed to the matter. I have preferred to give you a fair chance to make to the Church such a statement as would give assurance that Dr. Stevenson did not represent your views and that such matter will hereafter be excluded from the pages of the Review. If you refuse to do this I shall be forced to take a different course in dealing with the matter. It is true, that the General Conference, by whose grace you hold your present position, will not meet for four years; but you are amenable to the Book Committee and the Annual Conferences also have a right to be heard on this subject. I should dislike very much to have to carry this matter to these bodies, but I feel that the Church and our young ministers must be protected at all hazards; and I wish to state to you that I am by no means alone in this feeling. There are quite a number of ministers who share fully with me my views in regard to this matter and who are willing to stand with me in bringing it to the attention of the Church.

Awaiting an answer, which surely I have a right to expect, I am, Yours, etc."

Such was the private communication which I wrote you several weeks ago, and which, as I have said, you have seen fit to utterly ignore. I, therefore, feel fully justified in giving it to the public as a means of showing what my course and your spirit have been in the handling of this matter, and as in part my justification for any developments that may follow.

NOLAN B. HARMON.

Yazoo City, Miss., Oct. 22, 1914.

A HARMFUL DEMAND.

The Presbyterian (Philadelphia) comments as follows upon the widespread demand for young ministers in this day:

"Why do churches glory in a young athlete of fine build and good looks, rather than in a man of grace, wisdom and experience and mellowness of character? There is but one reasonable and historical answer. It came from the segregation of our young people—not from the young people, please note, but from their segregation. Young people, as such, appreciate and value the friendship and counsel of mature, wise and experienced men, and prefer them in the high relations to men of their own time of life. But when the young people are segregated, they have their own meetings, their own socials, their own prayer services, their own benevolences; then they seek the young leader, who will fall in with their own notions, who will be a hail fellow in their athletics, social amusements, etc. This is a fickle relation and does not develop confidence or higher fellowship. It becomes commonplace and reduces the pastoral relation to the commonplace, and it grows stale and wearisome, and soon the young fellow is seeking another place. Not only is the pastoral relation thus made uncertain and temporary, but the Church is robbed of that experience, wisdom and mellowness which is so valued in other callings. The Church to-day is showing this poverty increasingly. Her sermons are only half-developed, her plans and schemes are fragmentary and temporary; her activities are spasmodic. She lacks richness and depth in her life, and so becomes the prey of fads and spasms. Her weight and influence in the community is greatly decreased. It will be well and wise for the Church to return to her former practice and Biblical wisdom, and once more put emphasis on faith, good reputation, wisdom and strength, rather than upon good looks, physical activity, and mere social attractiveness."

The Louisiana Educational Campaign

LESSONS TO BE LEARNED FROM THE VANDERBILT AFFAIR.

By Rev. Paul M. Brown.

To one such lesson we would venture to call attention here. It is the fact to which the lawyers for the Board of Trustees in their pleading appealed as proof that the Church did not found Vanderbilt University and upon which the Supreme Court of Tennessee placed great stress in its denial of the claims of the Church, namely, that the proposed Central University of the M. E. Church, South, projected by the original Conferences, was about to fail for the lack of response to the appeal for funds which had been made to the rank and file of the Church, when Mr. Vanderbilt came along with his half-million dollar donation. If Mr. Vanderbilt's donation had been matched by an equal amount from the Church at large, who will say that the decision of the Supreme Court would not have been different? The apathetic attitude which a great Church assumed toward a great enterprise projected by her leaders was a pathetic fact and became a fatal fact when the Church's right to the University was contested. In this instance, as well as many others that could be mentioned, the Church, instead of putting her hands in her pockets, cast longing eyes and made suggestive visits across Mason and Dixon's line to secure funds for the establishment of this great enterprise. The speeches of men, charged with the care of our educational work in the South at that time and in subsequent years, echo many a sad lament over this fact. In a speech made by Bishop Candler upon the occasion of the dedication of the Agnes Scott Institute at Decatur, Ga., in 1891, he said: "Of bequests and gifts to colleges and universities in the United States during 1890, institutions north of the Mason and Dixon's line received more than the entire value of every sort of college property in the South." Referring to the founder of Agnes Scott, he says: "The sight of a man who founds such an institution as this is so refreshing, and in the South so uncommon, that I am tempted to ask our generous friend and brother to stand up and let us look at him." In a baccalauerate address delivered during his presidency at Emory College, the Bishop said: "They (those brought up in Christian colleges) should teach our people to give good gifts to educational institutions. Here is an art that the South sadly needs to learn. After fifty years of useful life Emory College owes of her $100,000 endowment $75,000 to a citizen of New York. In these days when the wealth of the country increases so incalculably every day and the blessed old College stands unadorned and ill-sustained in the open woods where the fathers placed it, it becomes none of us to go into our houses to eat and drink until its deliverance shall have been accomplished." In a review article, written by Dr. Haygood, when he was president of Emory College, he uses this striking language: "When people have no genius for a thing they must cultivate a talent. The Southern people have no genius for endowing colleges and they should cultivate the talent."

SUBSCRIPTIONS TO THE LOUISIANA CONFERENCE EDUCATIONAL FUND.

The following persons have made subscriptions toward the support of the Louisiana Methodist colleges covering a period of five years:

	Per Year
Mrs. J. Mangham, Monroe, La.	$1.00
C. H. McHenry, Monroe	1.00
Thomas T. Gillen, Monroe	1.00
J. E. Brooks, Monroe	1.00
A. W. Riggs, Monroe	1.00
F. D. Gibbs, Monroe	5.00
E. F. Blanks, Monroe	2.00
R. L. McHenry, Monroe	1.00
Bessie Gibbs, Monroe	2.00
W. T. Hunt, Monroe	1.00
Chas. Gandy, Monroe	2.00
Mrs. C. C. Miller, Monroe	1.00
Jessie C. Sadler, Monroe	1.00
Mr. and Mrs. E. B. Ward, Monroe	1.00
B. B. Arrant, Monroe	1.00
R. W. Germany, Monroe	1.00
Mrs. J. M. Munholland, Monroe	1.00
H. S. Lawrence, Monroe	1.00
C. Sanders, Monroe	1.00
A. G. Cook, Monroe	5.00
Richard Cassity, Monroe	1.00
B. V. McDonald, Monroe	1.00
Rev. A. F. Vaughan, Ruston	1.00
D. R. Sirman, Anacoco	1.50
Mrs. W. O. Sparks, Hornbeck	1.00
Janie McInnis, Hornbeck	.50
Mrs. N. A. McInnis, Hornbeck	.50
M. P. Franklin, Jr., Anacoco	.50
W. W. Conerly, Anacoco	1.00
John Franklin, Anacoco	1.00
J. W. Franklin, Anacoco	.50
Mrs. M. P. Franklin, Anacoco	.50
Mrs. Frank Miller, Anacoco	1.00
J. M. Conerly, Anacoco	1.00
Lyndon Webb, Athens	1.00
R. W. Baker, Athens	25.00
H. C. Brown, Leesville	1.00
Mrs. W. W. Thompson, Leesville	5.00
Mrs. W. C. Carold, Leesville	1.00
Bessie Evans, Leesville	1.00
Mrs. J. Alfred, Franklinton	1.00
Mrs. L. H. Magee, Franklinton	1.00
J. A. McCormack, Franklinton	1.00
J. Adolph Pierce, Franklinton	1.00
Mrs. G. D. Goodbee, Franklinton	1.00
T. M. Babington, Franklinton	5.00
Robert Babington, Franklinton	5.00
Mrs. Ada Babington, Franklinton	1.00
H. I. Bean, Franklinton	1.00
H. B. Magee, Franklinton	1.00
Zeke Babington, Jr., Franklinton	1.00
Wm. Magee, Franklinton	1.00
E. W. Metz, Franklinton	1.00
T. McDougall, Franklinton	1.00
Mrs. W. J. Dunn, Franklinton	1.00
E. A. Burns, Franklinton	1.00
H. C. Richardson, Franklinton	1.00
W. W. Babington, Franklinton	1.00
Jennie Burnis, Franklinton	1.00
Mrs. H. B. Magee, Franklinton	1.00
Mrs. T. J. Simmons, Franklinton	1.00
Roxie Mae Holland, Franklinton	1.00
N. A. Burns, Franklinton	1.00
A. D. Metz, Franklinton	1.00
C. C. Welch, Franklinton	1.00
J. M. Robinson, La Chute	100.00
L. B. Phillips, Flournoy	1.00
Mrs. L. B. Phillips, Flournoy	1.00
W. S. Demmitt, Flournoy	1.00
Mrs. A. F. Riely, Flournoy	1.00
Mrs. J. R. Mitchell, Alberta	1.00
C. H. Shamburger, Alberta	2.00
Mrs. W. O. Hood, Alberta	1.00
J. R. Mitchell, Alberta	5.00
Mrs. M. M. Cassity, Alberta	1.00
T. D. Norman, Alberta	1.00
J. F. Sullivan, Alberta	1.00
Mrs. Kate Gore, New Orleans	1.00
Mrs. F. A. Lyons, New Orleans	1.00
Mrs. H. F. Baldwin, New Orleans	1.00
Mrs. W. B. Reily, New Orleans	1.00
Miss Charlotte Reily, New Orleans	1.00
Miss Ethel Reily, New Orleans	1.00
Wm. B. Reily, New Orleans	1.00
W. C. White, Abbeville	2.00
J. E. Nettles, Abbeville	5.00
J. H. Williams, Abbeville	5.00
Albt. ———, Abbeville	5.00
Mrs. Geo. Caldwell, Abbeville	1.00
C. S. Steen, Abbeville	1.00
J. H. McCann, Abbeville	5.00
Mrs. J. R. Kitchell, Abbeville	1.00
Mrs. W. G. Strickland, Abbeville	1.00
Mrs. J. H. Williams, Abbeville	1.00
C. M. Noble, Jr., Mangham	1.00
F. B. Hatch, Mangham	25.00
C. M. Noble, Charlieville	50.00
Lee Rhineheart, Mangham	1.50
D. A. Lagrare, Mangham	1.00
S. W. B. Calvin, Mangham	1.00
D. F. Chapman, Mangham	1.00
Miss Carrie H. Purvis, Mangham	1.00
J. B. Chapman, Mangham	1.00
A. C. Thomason, Mangham	2.00
T. F. Johnson, Lake Charles	2.00
E. L. Gorham, Lake Charles	1.00
Miss Ward Ella Turner, Lake Charles	1.00
Sam J. Jinks, Lake Charles	1.00
S. A. Mavo, Lake Charles	5.00
Myra Price, Lake Charles	1.00
Gardie Kirkman, Lake Charles	1.00
A. M. Mayo, Lake Charles	20.00

(To be Continued.)

AN UNANSWERED QUESTION.

Rev. W. W. Pinson, D.D.

"What about your income for this year?" Often and earnestly this question is asked as we near the end of the year. There are reasons for it. One is that the heart of every serious person is concerned for the cause of missions. Another is that the depressed financial condition creates a doubt as to the financial outcome. Another still is that everybody knows that the Board of Missions cannot at will cease its expenditures or curtail them below a normal level. The reasons are that the normal level is always as low as the cause will stand without disaster, and that we are dealing with the lives of men and women who at best can barely live on what we furnish them. Hence, economize as we may and as we are doing, a drop below a normal income means deficit or worse—disaster. It is an encouraging sign that this question is on so many lips.

It remains unanswered. Only the loyalty and devotion of our people can give a satisfactory answer. On this loyalty and devotion we confidently rely. The forecast is not discouraging.

At this writing thirteen Conferences have met and reported. They report for assessments a total of $72,405. This is $568 ahead of last year. These same Conferences have paid on specials this year $17,116, which is $4801 in excess of last year. The total received from these thirteen Conferences is $5,369 ahead of that for the same period last year. Those who are supporting specials are paying up remarkably well. Letters coming to us from individuals who are giving liberally breathe a spirit of sacrifice that is most cheering.

There are yet twenty-eight Conferences to be heard from. Most of these are in the cotton States, and it remains to be seen what they will do. Strong assurance comes to us from many sources of a determination and a perseverance that are telling. The West Texas Conference just held reports the best financial year in its history. A report from the Alabama Conference that one District is $10,000 ahead of last year rings a new note from the heart of the cotton section. There are no signs of a back-down anywhere. If this spirit holds through to the end we shall be victorious. Ours are a people who have always shown their capacity to do things under difficulty. We dare to believe they will not fail now to live up to their record.

If any apology were needed for this final appeal to the Church it is not wanting. It is not solely nor even mainly that there is sore need of the money. That would be neither a slight nor unworthy apology. But the deeper, more serious and compelling appeal is to the spirit of sacrifice and devotion that belong to those who love our Lord. In answering this financial question the Church is answering a far more serious question before God and men. Can she stand the test of discipleship? Has she the spirit of Christ? Will she make good in the hour when it costs? These are the questions the Church needs to answer for her own self-discovery and for the sake of her testimony to the world. The cause abroad may suffer, but if so the canker will eat deeper into the heart of the Church at home and her witness will grow feebler. A courageous, full-chested, self-denying facing of the situation can now make dollars sing hallelujahs and shine with the lustre of an unconquerable love.

Church News

The new Chinese Ambassador to England is said to be a professed adherent of Christianity.

* * *

Dr. R. H. Bennett, the new Director of our Correspondence School, has moved to Atlanta and has taken up the important work committed to his hands.

* * *

The Methodist Episcopal Church is launching a campaign to increase by $500,000 its fund for helping the superannuated ministers of that denomination.

* * *

The new Theological School in Atlanta now has 55 students, and the Wesleyan Christian Advocate predicts that the number will be increased to 75 or more by Christmas.

* * *

A half-million-dollar Y. M. C. A. building was recently opened in Atlanta with appropriate exercises. The progressive Georgia metropolis never fails to do well anything that she undertakes.

* * *

The Central Methodist Advocate states that Dr. Frank M. Thomas, of Louisville, Ky., was offered the Chair of Moral Philosophy in the Southern Methodist University in Dallas, but declined it.

* * *

The last "Cole Lectures," delivered at Vanderbilt University by Bishop F. J. McConnell of the Methodist Episcopal Church, have appeared in book form. The title of the new volume is "Personal Christianity."

* * *

The liquidation of the $30,000 indebtedness on Centenary College, at Cleveland, Tenn., now seems assured, and a movement will be launched at an early date to raise $30,000 for the construction of a new building.

* * *

Bishop W. A. Candler recently delivered a great lecture on "Christian Evidences" to the students in our Atlanta School of Theology. In nothing is that institution more fortunate than in having Bishop Candler closely related to it.

* * *

Colonel Julian S. Carr, a leading North Carolina Methodist layman, has lately made provision to have a tablet in honor of the Daughters of the Confederacy placed in the State Normal and Industrial College at Greensboro. Col. Carr has long been widely known for his good works.

* * *

Rev. Gobe Smith, pastor of the O'Neal Street Church of Newberry, South Carolina, states that he has 280 members, and that he can call on 200 of them to lead in public prayer at any time anywhere. This is truly remarkable. Every minister should be much concerned to deepen the spiritual life of his people and to lead them into active service.

* * *

Dr. W. C. Lovett has been re-elected Editor of the Wesleyan Christian Advocate, and Rev. R. F. Eakes has been continued as Assistant Editor and Business Manager. These brethren are making an admirable paper, strong, alert, and loyal to Southern Methodism, and we are glad to see them re-commissioned to go forward with their important work.

* * *

Bishop Charles W. Smith, of the Methodist Episcopal Church, died of heart failure at the home of Justice Anderson, of the District Supreme Court, in Washington City, on October 31. He had been attending a meeting held at the National Capital in the interest of the Superannuate Ministers' Fund of his denomination. Bishop Smith's home was in St. Louis.

* * *

The enrollment at the Randolph-Macon Woman's College has reached 591, which is said to be the largest attendance in the history of that institution. The students are classified denominationally, as follows: Methodists, 242; Presbyterians, 99; Baptists, 70; Episcopalians, 66; Disciples, 18; Jews, 11; Lutherans, 8; Congregationalists, 5; United Presbyterians, 4; Roman Catholics, 4; Unitarians, 3.

* * *

In his recent address to the General Conference of Canadian Methodism, Dr. W. N. Ainsworth, in referring to Bishop Galloway as a former fraternal messenger to that body, spoke of him as one "whose heart flamed with an apostle's zeal and whose eloquence had the majesty of an eagle's sweep." This was a truthful characterization of this great ascended leader of Southern Methodism.

* * *

The Central Methodist Advocate (Lexington, Ky.,) says: "Each Sunday morning in Honolulu every street car in town comes out with an announcement on the fender reminding the citizens that services will be held at the different churches. No other advertisement or announcement of any other kind appears on the fender. No one can get on a car without having it called to his attention that this is the day that he should go to church."

* * *

A very remarkable edition of the Bible has been printed in the language of Uganda. The volume is of great length, but is only three inches in thickness, and the same in width. This form was issued because the white ants and other insects rapidly destroy books in that country unless they are well protected, and it is claimed that when printed in this shape the Bible will easily fit into the tin biscuit boxes of a firm which has a very large trade among the inhabitants of that land.

* * *

Dr. F. N. Parker occupied the pulpit of the Edenton M. E. Church, South, of Raleigh, N. C., on a recent Sabbath, both in the morning and evening. Referring to his visit, the Editor of the Raleigh Christian Advocate says: "The morning sermon on 'The Value of a Soul' ranked high among the truly great sermons that we have heard, and the evening sermon on 'The Kingdom of Darkness and the Kingdom of Christ in Conflict' was likewise far above ordinary. These sermons were not only logical and profound in their thought conceptions, but were surcharged with the spiritual insight and sympathy of a soul in touch with God. * * * The more we see and hear of Dr. Parker, the more we feel like congratulating Trinity College and the Methodist Church on having his services at that great institution."

Secular News and Comment

Last year one life insurance company in the United States paid to its beneficiaries 40 per cent more than the entire world gave to the foreign missionary enterprise during the year.

* * *

It is said that over two million Chinese are facing starvation and that the loss of life in South China from famine threatens to exceed that of the great war. The Christian Herald, New York City, is receiving relief funds and will forward and money sent to it to the proper Chinese authorities.

* * *

The Jones Philippine Bill, which declares the purpose of the United States to recognize the independence of the Islands "as soon as a stable government can be established there," has passed the House of Representatives by a vote of 211 to 59. It will not be considered in the Senate during the next session of Congress.—Baptist World.

* * *

A Reuter dispatch from Amsterdam says, according to Berlin newspapers received there, the number of war prisoners in Germany up to Oct. 21 aggregated 296,869, including 5401 officers. Of these it is said that there are 2472 French officers and 146,897 men; 2164 Russian officers and 104,524 men; 547 Belgian officers and 31,378 men, and 218 British officers and 8669 men.

* * *

Thomas A. Edison, the electrical wizard, has invented an instrument called the "telescribe" for recording both sides of a telephone conversation. The instrument is said to be wired with the telephone on the user's desk and operates with its own batteries without interference with the ordinary functions of the telephone. The action is somewhat similar to that of the phonograph, the spoken words being recorded on a wax cylinder.

* * *

The recent advance in the price of sugar makes interesting some figures concerning the consumption of sugar recently given out by the president of one of the great refineries. The total consumption for 1914 in the United States is estimated at $3,700,000 tons, or about 75 pounds for every man, woman and child. From one-half to two-thirds of this quantity is sold for domestic use. Confectioners, bakers, canners and other purveyors of food products take the remainder.—Youth's Companion.

* * *

"The story is told of a brilliant Oxford student who had just offered himself to the missionary society for African service. Some one remonstrated with him, telling him that he would die in a year or two and that he was throwing his life away. The student answered: 'I think it is with the African missions as with the building of a great bridge. You know many stones have to be placed in the earth unseen to be a foundation for the bridge. If Jesus wants me to be one of the unseen stones lying in an African grave, I am satisfied to be such, certain as I am the final result will be a Christian Africa.' It is a fact that this young man died after a few years there."

* * *

"A father in Richmond, Va., was sitting at his breakfast table with his family," says Geo. W. McDaniel, in the Watchman-Examiner, "when his son, who had just arrived at the age of 21, said: 'Father, how do you expect to vote?' 'Son, I will vote for Local Self Government,' said the father. 'Well, father, the practical effect of that vote is to continue the saloons in Richmond, is it not?' 'Yes, son,' replied the father, 'that will be the effect.' 'Father, I am 21. Some of my associates drink, and frequently they have invited me to go with them into saloons. I can truthfully say to you and mother this morning that I have never darkened the door of a saloon, but if the saloon is good enough for you to vote for it, it is good enough for me to support, and the next invitation that comes to me I will accept and go in and drink.' The father lost his appetite; his eyes filled with tears; a lump came luto his throat, and he said, 'My son, I will vote the prohibition ticket.'"

TRUTH DOES NOT CHANGE.

Changes are inevitable in this world. Conditions change, knowledge grows, and there is a constant action and reaction of mind on mind causing changes in man's views of life. It is not wise to assume that one's ideas on any subject, however well-grounded they may be, are so correct that they must never be modified. But that is a far less dangerous attitude than the attitude of the mind which jumps at any idea which may be plausibly presented and which throws overboard well-established truth under the impression that it is out of date because it is old.

Writing in Everybody's Magazine, Hugh Black says:

While we recognize that we are in the midst of a changing order, we are in danger of exaggerating it sometimes. A German proverb says that we never eat our soup quite as hot as it is served to us. Those who purvey our intellectual food often give it to us piping hot, and it is wise to let it cool off a bit. There are other forms of sensationalism than that of the press and the theater. Some change is only breathlessness, and some movement is not even change. There is a passage in "Alice Through the Looking Glass" which comes to mind when one tries to follow the flights of some of the prophets of change:

Alice never could quite make out, in thinking it over afterwards, how it was that they began; all she remembers is, that they were running hand in hand, and the queen went so fast that it was all she could do to keep up with her, and still the queen kept crying, "Faster! Faster!" But Alice felt she could not go faster, though she had no breath left to say so.

The most curious part of the thing was, that the trees and other things round them never changed their places at all; however fast they went, they never seemed to pass anything. * * * "Are we nearly there?" Alice managed to pant out at last. "Nearly there?" the queen repeated. "Why, we passed it ten minutes ago! Faster!"

Not only is some of our motion not progress, but also some of our progress, if not all of it, is accompanied by moral danger. When old standards are let go, men lose their moral bearings and many a wrecked life is the result. This is the real menace of our time. There is a forsaking of the ordinary root-virtues by which humanity subsists. Society will go to pieces without the ancient bonds. This necessity explains the amusing spectacle we sometimes come across to-day of men rediscovering the Ten Commandments, and loudly asserting their value for the world.—The New York Weekly Witness.

BRINGS GOD'S BEST GIFTS.

"God lades the wings of private prayer with the sweetest, choicest, and chiefest blessings. Ah! how often hath God kissed the poor Christian at the beginning of private prayer, spoken peace to him in the midst of prayer, and filled him with light, joy and assurance upon its close!"

QUESTIONS FOR THOUGHT.

Ask yourself the following questions, reading them over slowly, and think, then answer to yourself:

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Is there any one that I can not forgive?
Just where am I making my greatest mistake?
Is there anything I can not give up for Christ?
Is the world better, or worse, by my living in it?
Am I doing anything that I would condemn in others?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Have I ever tried to give one-tenth of my income to the Lord?
Is Christian service my chief joy, rather than worldly pleasure? —Mission Messenger.

DEATH TO ALCOHOL.

The New York Tribune declares that one of the astonishing incidents of the great war has been its arousing opposition to alcoholic liquors. Russia stopped the sale of vodka throughout the empire. This was a war measure, but it carried its own comment on the general effect of alcohol. Now in France, on the front page of the revered and conservative Figaro, says The Tribune, we find an eloquent plea for following this example and abolishing alcohol entirely! The writer, Raphael George Levy, a well-known economist and statistician, concludes thus:

"We have already stopped the sale of absinthe. Why halt on the road? It is only when favored by a great current of enthusiasm and national revival, like that which crosses the country at this moment, that virile resolutions can be taken. Vive la France et mort a l'alcohol!"

The writer is strong in his condemnation of the evils resulting from drinking. Alcohol enfeebles the race, takes away from workmen part of their strength and wages, and reduces the whole economic position of the individual and nation alike. The greatest enemy of France, he asserts, more dangerous than "the savage Germans beaten by our armies, is alcohol." Closing all liquor shops he concedes to be impossible. But he urges a progressive limitation of their number and an end of all secret manufacture.

There is strong language in M. Levy's outpouring. Some of it may be set down to the spirit of the hour. But who knows what change may come over the spirit of Europe when such notions of efficency vs. alcohol can take the place of honor in the gayest of Parisian journals?—The Presbyterian.

STRICKEN BELGIUM.

(Dr. Newell Dwight Hillis in the Brooklyn Eagle.)

Let us judge not, that we be not judged. This is the one example of atrocity that you and I might be able to personally prove. But every loyal German in the country can make answer: "These soldiers were drunk with wine and blood. Such an atrocity misrepresents Germany and her soldiers. The breaking of Germany's treaty with Belgium represents the dishonor of a military ring, and not the perfidy of 68,000,000 of people. We ask that judgment be postponed until all the facts are in." But, meanwhile, the man who loves his fellows at midnight in his dreams walks across the fields of broken Belgium. All through the night air there comes the sob of Rachel, weeping for her children, because they are not. In moods of bitterness, of doubt and despair the heart cries out, "How could a just God permit such cruelty upon innocent Belgium?" No man knows. "Clouds and darkness are round about God's throne." The spirit of evil caused this war, but the Spirit of God may bring good out of it, just as the summer can repair the ravages of winter. Meanwhile the heart bleeds for Belgium! For Brussels, the third most beautiful city in Europe! For Louvain once rich with its libraries, cathedrals, statues, paintings, missals, manuscripts—now a ruin. Alas! for the ruined harvests and the smoking villages! Alas, for the Cathedral that is a heap, and the library that is a ruin. Where the angel of happiness was there stalks Famine and Death. Gone, the Land of Grotius! Perished the paintings of Rubens! Ruined is Louvain. Where the wheat waved, now the hillsides are billowy with graves. But let us believe that God reigns. Perchance Belgium is slain like the Savior, that militarism may die like Satan. Without shedding of innocent blood there is no remission of sins through tyranny and greed. There is no wine without the crushing of the grapes from the tree of life. Soon Liberty, God's dear child, will stand within the scene and comfort the desolate. Falling upon the great world's altar stairs in this hour when wisdom is ignorance, and the strongest man clutches at dust and straw, let us believe with faith victorious over fears, that some time God will gather broken-hearted little Belgium into his arms and comfort her as a father comforteth his well-beloved child.

AN AROUSED ENGLISHMAN.

The friends of Dr. Pope, of the Yorkshire United College, will be pleased to hear that he has returned safely to Bradford. Dr. Pope went to Germany early in July, and when war broke out he was taken prisoner. Instead of being placed in a fortress, however, he was allowed to remain on parole with the German pastor at Ludenhausen, in Lippe, whom he was visiting. His friends made every effort to secure his release, and through the representations of the Foreign Office and the good services of the American Consul at Hanover, a permit was granted last week, and Dr. Pope arrived home on Saturday.

At the conclusion of the morning service at Salem Congregational Church, Bradford, on Sunday, Rev. Dr. Pope walked up the aisle, and, speaking to the preacher, asked permission to address a few words to the congregation. The permission having been given, Dr. Pope said they must excuse him, but he could not help asking for the opportunity to address them. He had been in Germany for seven weeks as a prisoner on parole, and had only just got home, and with all the earnestness at his command he felt he must tell them that unless every man, young, old, weak or strong, did what he could, we British were going to be blotted out. He had no quarrel with the German people; he admired them, and they had been very kind to him; but the people in Germany were all of one mind. The aim of every man in Germany was to reach Paris first—and they meant to do it—and then go on to London. "For God's sake," said Dr. Pope, "don't let the people of this country think that it is an easy job to prevent it. Don't let them think that because the Germans are now being pushed back forty or fifty miles it is an easy job that remains, because it is not." They could not all go to the front, but they could all do something for home defence. Let them put themselves in the hands of the Government and tell the Government to use them for what they were worth.—British Weekly.

The honest doubt of Thomas craves a sign as much as the cold doubt of the Sadducee. And a sign shall be mercifully given to the doubt of love which is refused to the doubt of indifference. —F. W. Robertson.

Do thy part with industry and leave the event with God. I have seen matters fall out so unexpectedly that they have taught me, in all affairs, neither to despair nor to presume: not to despair, for God can help me: not to presume, for God can cross me. I will never despair, because I have a God. I will never presume, because I am a man.—Feltham.

ALEXANDRIA DISTRICT NOTES.

My Dear Dr. Meek: Our First Church in Alexandria has enjoyed a profitable and pleasant year. Some new features and methods have been added to the Sunday school which have inured to its profit. The congregations at the preaching services have been most excellent, while all the finances of the Church have been looked after with care and success. It may be truly said of the official board of this church that they are Christian gentlemen of a dependable character who take a vital interest in everything that concerns the Church and its welfare and they have an abiding ambition to pay such a salary as will make this church equal to any in the Louisiana Conference.

Alexandria, however, has not been the only point in the Alexandria District which has enjoyed a year of prosperity. The news comes from almost every quarter of this District that the work has advanced satisfactorily and at many points decided successes have been achieved. The following are a few of the many good things that have been done within the bounds of the District during the progress of the present year:

The debts that have been standing against the Columbia, Grayson and Jena charges have been provided for, while new churches have been built and paid for at Holum, McNary, Oak Grove and Indian Creek. While we have made progress in the line of church-building and debt-paying, the preachers' comfort in the way of parsonages has not been neglected. A brand-new and beautiful parsonage has been built at De Ridder and one of like description has also been constructed at Oakdale, while our district parsonage has been re-arranged and improved at a cost of $1000, which makes it now a most comfortable and creditable home.

An account of the progress and development of our work in some of this section will read more like an account that might be expected from some new and rapidly growing section than from one that has been so long occupied. For instance, three mission charges were created in the early part of the year, two of which have already been advanced to circuits with four appointments each, namely: Oakdale and DeRidder Circuits. On these approximately 150 members have been added to the Church; while the Oakdale and Merryville Circuits have been advanced to stations, which will pay salaries of $1200 and $900 respectively. On these mission and circuit charges we are preaching in seven or eight country places and small towns where we had no preaching at all last year.

A number of excellent revivals have been held in the bounds of the District and it appears now that the increase in membership will be at least 200.

The Sunday schools have grown rapidly and we feel sure that there is a growing interest in all the affairs of the Church in this entire section. At DeRidder our people are planning to build a $15,000 brick church, and they hope to have this under construction in the early part of the coming year.

This District is a large one, and hence our presiding elder, the Rev. H. W. May, is kept exceedingly busy in traveling over the large territory and in looking after the multiplied interests that arise demanding his personal oversight; but to see the work of the Lord prosper in his hands seems to give him unmixed delight and added strength for the duties of his office. When our "beloved's" name is called at the Annual Conference with clear intonations, we can say that there is nothing against him, but very much for him.

With highest personal regards to the Editor and best wishes to all the brethren, I am,

Yours sincerely,
G. E. CAMERON.

The Home Circle

OUR LITTLE GIRL.

"When bedtime comes, our little girl
Grows tired and sleepy quite,
She puts her doll and dishes by
And kisses all good-night.

When bedtime comes, our little girl
Lifts up her voice in prayer,
Entreating Him who rules the night
To hold her in his care.

When bedtime comes, our little girl
Lies down in peace to sleep,
She knows the angel of the Lord
A watch o'er her will keep."

GOOD SECURITY.

"Mister, do you lend money here?" asked an earnest young boy at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of some ten years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had "a chance to buy out a boy that's crying papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's hand sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquors and tobacco. As respectfully as if it had been a deed to a farm, the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement, laughed as the young borrower departed.

"You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know he has been under good influences, or he would not have signed that pledge, and that he does not hold it lightly, or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security."—Pacific Methodist Advocate.

A CHILD'S PUZZLE.

Meg had been playing in the garden all the morning, and when mamma called her in she had earth on her hands and smut on her face, and she looked such a grubby little thing.

Mamma smiled. "You have been having a good time, Meg," she said.

And she put a tin basin with some soap and warm water in it on a chair where Meg could reach.

"Now, then, wash your hands and face, dear. Dada will soon be in for dinner."

But Meg pouted. "I don't want to wash," she said. "I am not dirty."

Mamma waited a little, but when she saw that Meg did not begin to wash, she said quite gravely:

"You can not sit at the table, as you are, dear. If you do not wash, then you must go without your dinner."

Meg stood a minute, then, as she saw that mamma was quite firm, she put her hands into the water and began to wash and scrub them.

Lucy is older than Meg, she had looked on all the time to see what Meg would do.

When Lucy saw her begin to wash and be good, she said:

"Why is it, mamma, that you and dada can do just as you like about everything, but we children have to do as you tell us all the time? I don't think it is fair. I wish we could do as we like, too."

Mamma did not speak for a moment. In her heart she said, "Lord, help me to make this plain to my little girls."

"Did Meg have to wash?" she asked then.

"Yes," said Lucy. "If not, she would have to—"

"Bear the punishment," said mamma. "You say, Lucy, that dada and I do just what we choose, and that is quite true. But if we chose to do wrong, then we have to be punished too, and the punishment is far worse than any that dada or I can give you, for it comes from God.

"Little children do not always know right from wrong, so in order to help them and make right easy, God gives them parents, and teachers to praise them when they are good"—and here mamma laid her hand on Meg's head—"or else to punish them when they are naughty.

"My two little girls do as they choose, as long as they choose to do what is right, and then when they are big and there is no mamma to tell them at the time what to do, I hope they will do right of themselves." —Young Soldier.

SONG OF THE FIREFLY.

Annie L. Gregory.

Perhaps you do not know that there was a time when the firefly did not carry a candle to light the way. Perhaps you do not even understand the significance of that light. Then listen and I will tell you.

Once a small insect wandered from its home. It saw the round, shining sun roll down back of a tall hill and say to the sky: "Good night, dear heart, we will meet again on the morrow."

The beautiful pale-blue sky flushed rosy red, and the small insect watched entranced until the bright tints faded and the gray of early twilight descended over all the earth. From across the lea came the mournful notes of the whip-poor-will, shrill and high sounded the rasping of the katy-dids, the pr-r-r-ret of the tree-toads mingled with the deep bass of the frogs in the meadow brooks, and all the voices of nature joined in a mighty anthem. The small insect alone was silent, and his tears fell fast, for he was very sad.

Then softer than the night wind came a voice of solemn sweetness: "Little one, why weepest thou?"

"Because I have no voice to praise my Maker."

"Then praise him in your heart," said the wonderful voice.

A great peace came over the small insect, and with a singing heart he soared up into the night. And lo! his little body flashed like a jewel in the moonlight.—Zion's Herald.

A WISE CHINAMAN.

"Ultimate good is only to be obtained through hardship," said Kong Yue Wei, the Chinese reformer. Did you ever hear of our great sage, Chang Wu?

"Well, one day a beautiful princess came to propound important questions to the sage, but was so shocked to note his great age, and manifold infirmities that she forgot to speak, and could only gaze at him in silence.

"'Daughter,' said Chang Wu, smiling, 'why do you regard me so strangely?'

"The princess flushed and murmured confusedly:

"'O father, do—do you not find it very unpleasant to grow old?'

"'Yes, very,' Chang Wu answered. 'But it's the only way I ever heard of to live a long time.'" —The Christian.

HOW THE HUMBUG FIRST BUZZED.

It is not generally known that the word "humbug," long so much in vogue, is of Scottish origin. There was in olden time a race called Bogue, or Boag, of that ilk in Berwickshire. A daughter of the family married a son of Hume of Hume. In process of time, by default of male issue, the Bogue estate devolved on one Gordie Hume, who was called popularly "Hume o' the Bogue, or, "Hum o' the Bug."

He was inclined to the marvelous, and had a vast inclination to exalt himself, his wife, family, brother and all his ancestors on both sides. His tales, however, did not pass current and at last, when anyone made an extraordinary statement in the Nearns the hearer would shrug up his shoulders, and style it just "A hum o' the bug." This was shortened into humbug and the word soon spread over the whole kingdom.—Philadelphia Inquirer.

A BAG OF HEAVY STONES.

If a boy should try to run a race with a bag of heavy stones flung over his shoulder, he never could hope to win against those who were running without any such hindrance to keep them back.

Some one has said that bad habits are like a bag of stones. Every bad habit that a boy forms, keeps him down and prevents him from doing his best. Stop your bad habits, boys, and then you will be able to run a good race in the journey of life, and will not be ashamed of your record.—Pacific Methodist Advocate.

BESSIE'S VERSE.

Bessie was a very little girl. She had learned the verse, "Suffer the little children to come unto me," to repeat at a meeting. She stepped on the platform and began, "Suffer—." It was the first time she had ever tried to speak before so many people. She was frightened, and stopped for a moment, then bravely began again, "Suffer the little—." Again her fear overcame her, but, being a resolute little one, she made a third attempt, and said, "Suffer the little children."

The third time she looked at the upturned faces and stopped. At last she repeated, not exactly the verse, but these words, "Jesus wants us all to come to him, and don't anybody try to stop us." Which was better, to repeat the exact words or to have their meaning in her little heart?—The Sunbeam.

FOOD FOR THOUGHT.

None can measure the wide-spreading harm done to other men's souls by a single known act of sinful cowardice, or the equally wide-spreading good done by a single act of steadfast resistance to evil.—F. J. A. Hort.

It is surprising to observe how much more important anybody may become by simply being always in his place! One need not be wealthy, or influential, or talented, or even educated, to attain this importance. Try it—in the Sunday school, the choir, the Church and other gatherings. The people who are always in their place are the people we "count on."—District of Salina Watchman.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

On the call of the chairman, Rev. J. M. Henry, D.D., the Publishing Committee of the New Orleans Christian Advocate met in the Advocate Office, 512 Camp Street, at 11 a. m., Thursday, October 29. All the members were present except Rev. Briscoe Carter of the Louisiana Conference. Rev. W. Winans Drake was elected secretary and Mr. J. D. Barbee was elected treasurer. Rev. J. M. Henry, Dr. I. W. Cooper, and Rev. W. W. Woollard were elected an executive committee.

The several departments of the paper were carefully examined into and found to be working harmoniously and satisfactorily. The paper is free of debt and makes a remarkable showing in face of the depressing financial condition prevailing throughout most of the patronizing territory. However, the circulation shows some falling off during the last two or three months, which shrinkage can be overcome only by greater diligence on the part of our preachers in getting renewals and new subscriptions. The next twelve or fifteen months are going to work a great hardship upon our sacrificing, loyal publisher unless our church people rally to his support. If your subscription has expired do not stop the paper coming to your home but send in the price of renewal at once, and you will help in a department of church work, the importance of which is not duplicated anywhere else.

The editorial management of our paper is not surpassed anywhere within our whole connection. The Publishing Committee adopted strong resolutions heartily indorsing Dr. R. A. Meek as an editor of exceptional ability, and as one who has shown loyalty and wisdom in advocating and defending the interests of our great Church. He was pledged active co-operation and support in his important work. It will be a matter of great interest to our three Conferences, in fact to the whole Church, to know that Dr. Meek will continue on the tripod of the Advocate for another year.

The attention of our three patronizing Conferences is respectfully called to the following action taken by the recent General Conference:

"And also that each Annual Conference select at its next session auxiliary advisory commissions consisting of three members whose duty it shall be to effect a change of church papers from private to Conference ownership and control, wherever practical, and to otherwise co-operate with the General Committee in carrying out the publicity work of the Church."

In closing this report the Publishing Committee wishes to emphasize the importance of prayerful and active co-operation with the editor and publisher in keeping our splendid paper up to its present success and efficiency. We, therefore, make this public appeal to every Methodist in the States of Louisiana and Mississippi to line up with the Advocate, giving it that hearty support which finds practical expression in the price of one year's subscription being sent at once to the publisher.

In behalf of the Publishing Committee,

CHAS. W. CRISLER.

Hattiesburg, Miss., Oct. 31, 1914.

BEAUTIFUL SOUVENIRS.

Mr. W. J. Bryan, our famous Secretary of State, having negotiated peace treaties with twenty-nine nations, has announced that he is having the blades of a score of condemned army swords made into miniature plowshares, designed to be used as paper weights, each having engraved on it the prophecy of Isaiah: "They shall beat their swords into plowshares." It is Mr. Bryan's purpose to give one of these weights to the ambassador of each of the countries with which a peace treaty has been made and also to the members of the United States Senate Committee on Foreign Relations. This is certainly a striking and beautiful way of providing souvenirs of the important events looking to the promotion of the world's peace that have lately taken place under the leadership of American statesmen. It also eloquently attests Mr. Bryan's faith in the Holy Scriptures as the inspired Word of God. Of all the eminent public men of the English-speaking world since the time of Gladstone, he is perhaps the most consistent and outspoken in his loyalty to the teachings and practices of Christianity.

THE NASHVILLE NEGRO CONFERENCE.

The Conference of Negro members of the Methodist Episcopal Church held in Nashville, Tenn., October 21 and 22, was an interesting and important gathering. Two hundred colored ministers and laymen were in attendance, eighteen Annual Conferences having representation in the body. The deliberations are reported to have been pitched upon a high plane, and the discussions that took place evinced an intelligent grasp of the issues under consideration. A somewhat extended series of resolutions was adopted, from which we take the following as of special interest to our readers:

"We also note with great satisfaction the advance of the prohibition movement throughout the country, and rejoice in the fact that our people in large numbers have everywhere given hearty support to the overthrow of the common enemy of mankind.

"We are neither unmindful nor unappreciative of the great services and personal sacrifices of our General Superintendents in the interest of our work, and more especially of those whose episcopal residences are in the Southland; nevertheless it is our sincere and earnest conviction that indigenous and racial episcopal supervision is absolutely essential for the fullest development of the work of our field, and we therefore approve of the proposed amendments for Bishops for races and languages, and request our Board of Bishops to submit the same to the Annual Conferences of the Church during the fall of 1915 and the spring of 1916, and earnestly pray their adoption.

"We also rejoice in the growing movement for church federation and unity; the colored man has nothing to gain by sectionalism and we are therefore willing to treat on organic union upon the New Testament basis. With the light now before us, we approve of the plan of the Federation Commission for the reorganization of Methodism providing for jurisdictional or quadrennial conferences with identical powers and privileges, one of which is to be composed of the affiliated colored membership."

The first of these resolutions shows that the better class of Negroes in the South are becoming fully awake to the evils of the liquor traffic and that they are going to lend their assistance increasingly to its destruction in the coming years. This is as it should be, for no portion of our citizenship has been more terribly cursed by the saloon than our colored population.

The second resolution indicates that the Negroes of the Methodist Episcopal Church residing in the South are far from being satisfied with the present method of excluding colored men from the episcopacy of their denomination and placing white Bishops over them. This question has been a vexatious one in our Sister Church for many years, and is likely to become more so in the future, unless some satisfactory settlement of the matter can be effected.

The third of the above pronouncements looks as if the Negroes in the Northern Church are resolved not to stand in the way of the unification of American Methodists according to the plan proposed by the Methodist Episcopal Church, South, and it would seem that this action would have a tendency to help that cause along. That the Conference reached this favorable conclusion concerning this important movement, will no doubt be a surprise to many.

SOMEWHAT PERSONAL.

For some time we have been weary of the controversy concerning Vanderbilt University and have been anxious to get entirely away from it, yet we still frequently find ourself writing on the subject. The part that we have taken in this long-drawn-out contest has not been because we have any fondness for such strife, but from what we have conceived to be our imperative duty. That we would make many active and influential enemies by pursuing the course that we have, we understood perfectly in the beginning, and we felt the full force of the temptation to evade the issue and seek to be popular with both sides, having had the advisableness of the latter policy specifically suggested to us by some who at that time felt that they were in a position to tender to us their counsel. But we could not see the sacred interests of the Church imperiled and remain silent; so to the best of our ability we have sought to defend and protect them, and of the opposition that this has brought to us we have no disposition to complain.

Vastly more has been involved in this controversy than many have realized. It has not been merely a fight for the ownership and control of an institution valued at between $3,000,000 and $4,000,000—if that had been all, the Church could have lost and would have been but little injured, for her property interests reach up in value into scores of millions of dollars, and she contributes millions in money to the various benevolent and philanthropic causes every year. The real issue at stake has been whether the educational work of the Church should be conducted in institutions owned and controlled by the Church, or in institutions governed by independent boards. If the Church had yielded to the principle for which the Vanderbilters stood, other boards and schools would have soon become imbued with the same spirit and that manner of governing our institutions would in all probability have become the prevailing one. As Bishop Hoss indicated in his admirable and timely article, entitled "A False Doctrine Exploded," which we recently published, this notion that schools and colleges can be successfully managed only by independent boards even now exists among us to a considerable extent, and is one of the evils that we need thoroughly to uproot. Who can measure what would have been the effect of turning the education of our ministry over to a theological seminary owned and operated by the Vanderbilt Board of Trust according to its remarkable moral and religious ideals and standards? Why, that alone in twenty years would have well-nigh, if not completely, ruined the Church. So, the really crucial hour in the Vanderbilt fight was not when the case was being fought out in the Supreme Court of Tennessee, but at Oklahoma City, after the Board had legally won its independence, when the issue as to whether the Church would surrender the right to control her educational institutions was trembling in the balance.

It was because we realized that fundamental principles, absolutely vital to the welfare of Southern Methodism, were involved that we enlisted on the side of the Church in this great struggle and that we have so steadily stayed in the fight. We are happy to believe that the battle has now been sufficiently won to insure our ultimate triumph, but it is not yet altogether over. There are still some who are intriguing to relate the Church to Vanderbilt University in such a way as to give that institution its indorsement and a share of its patronage, and there are persons high in the councils of the Church who are in sympathy with this attempt. As we have said, we are anxious to let Vanderbilt matters alone and turn our attention to other things, but we have no notion of abandoning the field as long as it is our conviction that the Church is being wronged. And we propose to speak out fearlessly, sparing no one, from Bishops and connectional officers and the members of general boards down, who may lend his influence to Vanderbilt University in any way whatever to the detriment of the educational interests of the Church. We are well aware that there may be blows to take as well as give in this program, but we shall try to endure without whimpering what may be handed out to us in return. We are conscious of our limited ability for such a task as this, but we have great confidence in the justice and strength of our cause, and we have friends who, if necessary, will help us to circulate our paper generally over the connection. In the providence of God we have been made a watchman upon the wall of Zion at this critical time, and we dare not to be negligent or unfaithful. Our duty, as we see it, we must do as best we can.

We have been moved to write these lines as an explanation to some of our readers who, like ourself, would be glad to see the final end of the Vanderbilt controversy reached.

HIS TALE COMPLETELY PUNCTURED.

The following incident, which has been going the rounds of the church press, and which shows how little there sometimes is in the big talk that we hear, is, we think, worth reproducing:

In a hotel recently a traveling man said: "Billy Sunday is a grafter, just a grafter, that is all." A man stepped up to him and said: "What is that?" The traveling man repeated the statement. "Can you prove that?" was the next question. "Why," said the traveling man, "every one knows it." "But," said the other, "that may be true. I will give you $5000 to prove it, however." "Who are you?" asked the traveling man—"one of Sunday's kind?" "No," was the reply. "I am a salesman for a brewery. Billy Sunday is doing

our business great harm, and my people will gladly give $5000 to show him up if he's a grafter, and stop the harm he is doing our business." The big talker was soon conspicuous by his absence.

PERSONAL AND OTHER NOTES.

The city of Monroe, La., is waging war on the gambling evil, and our pastor at that place, Rev. C. C. Miller, is striking some telling blows in behalf of law and order.

Rev T. V. Peters, pastor of the St. Tammany Circuit (La. Conf.), was in New Orleans last Monday and paid the Advocate office an appreciated call, bringing with him five subscriptions. He reports his work as progressing favorably.

Rev. H. W. Bowman, presiding elder of the Baton Rouge District, was a visitor in New Orleans last Thursday. Brother Bowman is alive to all the interests of the Church in his "diocese," where Southern Methodism is steadily forging forward.

Revival services are in progress this week at the Second M. E. Church, South, of this city, of which Rev. W. E. Thomas is pastor. The preaching is being done by Rev. A. L. Mell, of Eddyville, Ky. Mr. I. N. Niebergall, of New Orleans, is leading the singing.

Rev. E. L. Cargill, of Standard, La., reports that progress is being made in his charge. This is not surprising, since Brother Cargill is given to cultivating his field carefully, and in the religious, as well as other realms, diligent work seldom fails to yield gratifying returns.

Wanted: 200 pastors who will mention the New Orleans Christian Advocate and speak a kindly word in its behalf when making their announcements next Sunday. We believe that this would result in many new subscriptions and renewals to the Conference organ.

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere, for two or more subscriptions received within the past few days: Rev. W. H. Young, Trenton, Miss., 5; Rev. D. W. Babb, Charleston, Miss., 3; Rev. E. L. Cargill, Standard, La., 3.

Mrs. Emma Siebe, of Crystal Springs, Miss., in a personal note to the Editor, says: "Our late meeting conducted by the Lewis brothers did much good, and every one enjoyed their singing. As you know, they constitute what is known as the Mississippi Conference quartette."

Rev. C. A. Northington, pastor of the Corinth (Miss.) Circuit states that in the brief summary of his work which recently appeared in the Advocate he was made to say that one of his churches had been "repaired," when he reported that it had been painted. We gladly make this correction.

Rev. G. W. Huff, of Hattiesburg, Miss., writes: "We have just closed a good meeting at Beaumont, Miss., in which 18 persons united with our Church. We held this meeting in the Baptist Church. Rev. P. H. Howse is pastor of the Methodist congregation at Beaumont and his people love him very much."

Rev. W. W. Perry, our faithful pastor on the Haynesville (La.) charge, has our thanks for some good work recently done for the Advocate. He is closing out another successful year's work in that field. Brother Perry does not spare himself in the Master's service, and the effect of his diligence is clearly seen in what he accomplishes.

Rev. D. C. Barr, of Winnsboro, La., has lately been assisted in an interesting revival meeting by Rev. A. Inman Townsley, of Rayville, La. Among the many signs of progress on the Winnsboro charge is a new $2000 parsonage, which has been built and paid for this year, and the organization of a new church at Lamar, La., with 30 charter members.

Rev. S. W. B. Colvin, a local preacher on the Mangham charge, is kept busy preaching for the brethren. He filled the pulpit of the Presbyterian Church at Alto, La., on the fourth Sunday in October. We are informed that it is Brother Colvin's purpose to re-enter the Louisiana Conference and take a pastoral charge at its approaching session in Shreveport.

Among the "live wires" in the Louisiana Conference is Rev. A. Inman Townsley, of Rayville, who excels both as a pastor and preacher. On Sunday night, October 25, Brother Townsley delivered a strong sermon on "Gambling and Lawlessness," and he was complimented by having present on that occasion the Mayor and all the members of the City Council.

The New Orleans District Conference of the Woman's Missionary Society was held in the Carrollton Avenue Church Tuesday and Wednesday of this week. The exercises were interesting and the attendance was good. Among those taking part in the services was Mrs. Abel Bliss, of Shreveport, the Conference President of the Woman's Missionary Societies of Louisiana.

Rev. C. A. Battle preached a forceful sermon at Felicity Street Church of this city last Sunday morning, after which he administered the Sacrament of the Lord's Supper to a large number of communicants. The ladies of that congregation will observe the Week of Prayer on only one (Thursday) night, when Rev. G. D. Parker, of Brazil, will deliver an address.

Mr. D. R. Barbee, one of the editors of the Mobile Register, accompanied by his wife and babe, spent last Friday, October 30, in New Orleans. He and his family were en route home, after having spent a couple of weeks in Greenville, Miss., as guests of his brother, Mr. J. D. Barbee, of that city. Mr. D. R. Barbee is one of the best informed newspaper men in the South.

The new dormitory at Whitworth College will be formally opened with appropriate exercises next Monday. Dr. Cooper and that splendid institution are to be congratulated upon the completion of this elegant building, which will add largely to the facilities of the college. A man of clear head and warm heart and high ideals, Dr. Cooper is doing a monumental work for the young womanhood of this section.

Brother Joseph H. Sanders, of West Point, Miss., has our thanks for the renewal of his subscription to the Advocate, accompanied by some appreciated words of commendation. Brother Sanders has long been a true and helpful member of our Church in the Queen City of the Prairies, and the Editor well remembers the kindnesses shown him in his home when he had the honor to be the shepherd of the worthy flock with which he is connected.

Brother Pastor, have you ordered from the Publishing House, or from Rev. G. W. Bachman, of Winona, Miss., a set of the "new blanks" for reporting to the Annual Conference? Remember that the last General Conference ordered new forms of blanks to be prepared, and that the old ones will not answer. So you should get a set of them at once and make out your statistics before you leave home for Conference. This is an important matter.

We acknowledge the reception of a unique and very attractive invitation to a Hallowe'en entertainment given by the Morris Bible Class of Eupora, Miss. This is one of the leading adult Sunday school classes in North Mississippi, and it is known far and near for its progressive spirit and good works. The invitations sent out were signed by Brothers T.W. Cooper, J. W. Wofford, and S. B. Curtis. Our pastor at Eupora is the Rev. J. T. McCafferty.

The Meridian College, of which Dr. J. W. Beeson is president, has recently enjoyed a gracious revival, which was conducted by Rev. C. M. Dunaway, of Talapoosa, Ga. The faculty and Christian students had been praying for the meeting for days in advance, and everything was in a fine state of preparedness when the services began. Dr. Beeson states that Brother Dunaway is now in fine health, and that he is doing the best work of his life.

At the recent session of the West Texas Conference, which met in Austin, Rev. W. D. Bradfield was stationed at Travis Park, San Antonio, and Rev. J. W. Hill (Gulliver) was transferred from the North Texas Conference and appointed to the Laurel Heights Church in the same city. Rev. J. E. Buck was assigned to the Goliad and Fannin charge, and Rev. C. W. Perkins, who had been on the superannuate list, took work and was placed in charge of the Alice Circuit.

Writing from Holden, La., on October 28, Rev. E. L. Whiddon says: "I have just finished a very successful meeting here. I organized a church with 13 members, and, assisted by the pastor and presiding elder, we have succeeded in getting the construction of a house of worship started. Mr. Isaac McCarroll, who operates a sawmill here, gave the land and the lumber for a church 30 by 42 feet, and the contract was quickly let and the framing is now up. It will be painted while the other work is going on, and we shall soon be able to preach in it and dedicate it."

The meeting of the Publishing Committee on Thursday, October 29, was an occasion of both interest and pleasure. It was a delight to have the brethren with us, and our only regret was that they could not tarry long enough for us to see more of them. At the noon hour all the members of the Committee, except Brother Adams and Dr. Cooper, who had strayed off, together with the Publisher and the Editor, lunched at The Rathskeller. Mrs. Cooper accompanied Dr. Cooper to the city. The only absentee was Rev. Briscoe Carter, of Ruston, La., who was much missed.

The Okolona (Miss.) Messenger of October 15 says: "Bishop R. G. Waterhouse, who has episcopal supervision in North Mississippi, paid Okolona a visit last week, spending two days in the hospitable home of Mr. F. J. McDonnell. Rev. W. W. Willard, of Columbus, and Rev. J. W. Bell, of Aberdeen, two of the presiding elders of the Conference, were at the same time guests in Mr. McDonnell's home. * * * Bishop Waterhouse and Rev. J. W. Bell dedicated the Methodist Church at Houston, Miss., on the following Sunday. Returning through Okolona on Monday, the Bishop became the guest of Rev. J. H. Holder until he left for Bristol, Tenn., the seat of the Holston Conference."

Under date of October 31, Rev. J. M. Alford, of Columbia, La., writes as follows: "We have just closed a great meeting at this place. Rev. D. E. Kelly, one of the Mississippi Conference evangelists, was with us nine days, and old Columbia is revived as never before—so say our oldest members. I took 86 into the Church at the last service and will receive 6 more Sunday. I believe that we will round up 100 new members as a result of this meeting. Kelly is a wonderful fellow. Happy is the pastor who secures him for a revival! This makes 169 members received on this charge this year. I am happy and hopeful of the work in this field." This is a great showing, and Brother Alford has a right to be encouraged.

On Tuesday, October 27, at 1 o'clock p.m., in Carrollton, Miss., at the home of Mr. and Mrs. C. Gillespie, the parents of the bride, Mr. H. Percy Bryan and Miss Mabel Gillespie, two of Carrollton's most prominent young people, were married, Rev. W. W. Jones officiating. The bride is a graduate of Grenada College and is possessed of many rare accomplishments; and the groom is a young man of sterling worth, who is a member of the mercantile firm of H. M. Bryan & Sons, and a steward in the Methodist Church. Some of the out-of-town guests were Miss Mary Gibbs of Grenada, Mrs. Reece of Indianola, Mr. and Mrs. Sid Gillespie of Morgan City, Miss., and Mr. Albert Bryan of Center Point, Texas. The Advocate extends to the happy young couple congratulations and all good wishes.

We told last week of the great success of the service devoted to the interests of the Sunday school of our First Church of Shreveport and the Louisiana Methodist Orphanage, which was held on Sunday, October 25. As we stated, the attendance was 1727, which did not measure up to that of "Rally Day" of the preceding year, when it reached 2001; but the collection was very much larger, being $2003 against $1000 in 1913. Brother McKennon writes that the person who gave $1000 toward the extinction of the $4000 debt on the Orphanage, on condition that the other $3000 should be provided for, has removed all conditions and made a straight-out donation of this amount to that splendid institution. First Church, Shreveport, is one of the really great congregations of Southern Methodism, and its Sunday school, of which Brother W. A. McKennon is the efficient superintendent, is scarcely surpassed in the connection.

Mr. Robert F. Jones, of La Junta, Colo., has our thanks for an illustrated pamphlet giving the program of the Colorado Annual Conference of the Methodist Episcopal Church at its session in this town in September and the stopping places of the preachers. It is similar to the one issued by those who entertained the recent session of the Ohio Conference which was presided over by Bishop Thirkield. Mr. Jones is a nephew of the late Col. R. A. Jones of Coldwater, Miss., and we remember him as a small boy in knee trousers when we had the honor to serve that charge some twenty years ago. There is no Southern Methodist Church in La Junta, and our young friend is the chairman of the board of stewards of the Methodist Episcopal Church. Referring to his connection with the Northern Church, he says: "I see so little difference in the two denominations that I scarcely realize that I have changed from one to the other. I hope to see them united some day."

We have in hand resolutions of some length, signed by Brothers M. P. Hardin and J. H. Pointer and unanimously adopted by the fourth quarterly conference of the Como (Miss.) charge, strongly commending the work of Rev. J. B. Randolph and Sister Randolph, who are finishing a fruitful pastorate of 4 years at that place. Mention is made of their helpfulness in all departments of the work, the church having had quite a healthy growth and the Sunday school now being larger than ever before in its history; the indebtedness of the congregation to these choice workers for their large assistance in securing the handsome new house of worship, valued at $18,000, which is out of debt, and the fine pipe organ, is also acknowledged, and Sister Randolph's achievement in organizing and building up a Wesley Adult Bible Class of 60 is particularly praised. The faithful pastor and his active helpmeet are, furthermore, assured of the affection and the interest of their entire membership and all good wishes for the future are extended to them.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. SARAH ELIZABETH HARRIS was born on Sept. 20, 1848 and died on Aug. 16, 1913, just a little over a year ago. God, who knows best, has taken from us our dearly loved mother. The call came at midnight, and she left her earthly home to enter in at the golden gates to be forever with her Lord. Heaven now keeps our treasure and earth holds only the lovely casket where our dear mother sleeps in Olive Branch Cemetery. Hers was a pure, sweet life and she was always bright, cheerful and noble. She was a true wife and mother ever striving to fill her place in the world. Our hearts are broken and sad, but we pray that we may be able to say, "Thy will be done." She leaves sons, a daughter, grandchildren and many friends who feel that they are bereaved, indeed. Yet we know that He doeth all things well, and we hope that he will help us so to live that we shall meet her again some glad day in the beautiful home beyond the stars, where "there shall be no more death, neither sorrow, nor crying, and God shall wipe away all tears."

Her daughter,
Mrs. R. M. McELRATH.

WILLIAM BINZIE was born in Aichinblain, Kincardinecshire, Scotland, March 25, 1846. He professed religion and joined the Methodist Church about the age of eighteen years. He set sail from Liverpool, England, on January 10, 1871, and landed in the United States about a month later. He died at his home four miles from Corinth, Miss., on October 17, 1914, at the age of sixty-eight years, six months, twenty-six days. He is survived by a loving wife and eight children—six girls and two boys: Mrs. L. W. Timlake, Mrs. J. E. Kready, of Pennsylvania; Mrs. M. E. Whitehurst, Mrs. C. H. Byrd, Mrs. D. M. Babb, John A., Will N. and Mattie Binzie. Mr. Binzie leaves a record of which his family and friends may well be proud. Coming to a foreign country, he connected himself with the Church of which he had been a member in his homeland, and continued in the same while he lived. He allied himself with the best citizens of the country where he lived and made a reputation for integrity, honesty and industry. He was called by all who knew him a good man. He was a great sufferer for months before he died, but he bore all patiently, trusting in his God. He made arrangements for his own funeral and calmly went to sleep like a babe in its mother's arms. The funeral services were conducted by Rev. J. H. Mitchell at Farmington Church, being attended by a large concourse of friends and his body was laid to rest near-by. May God bless his aged and fond wife, his dutiful and loving children, and may they all meet him in heaven! J. H. MITCHELL.

The Woman's Foreign Missionary Society of Crystal Springs, Miss., has been called upon to part with another member, who, because of her sweet and amiable disposition was loved by everybody. Early in life she gave her heart to God and for her Church and the work of temperance and missions she showed great interest and served faithfully in any position she was called to fill. In her home life she was especially kind and loving and the relatives always loved to visit there. Her door was always open to ministers of the Gospel, and a welcome awaited them. Her four intelligent and useful daughters and two sons were taught to reverence the messengers of God, and although she has left them, she has left them the memory of a life well spent and the assurance of a happy entrance within the gates of the New Jerusalem. She was always beautiful in feature, and graceful in every movement, yet meek and modest, full of faith and good works and adherance to duty as she conceived it. She was greatly needed. On the night of July 10 she quietly fell asleep in Jesus. We grieve that we shall never see her again on earth, shall not hear the sound of her voice nor know the helpfulness of her life, but in that bright and beautiful land beyond we shall meet her again among the pure and the redeemed of earth.

Signed: Mrs. Emma Siebe, Miss M. R. Barrington, Miss Nannie Bettisworth, Committee.

BEULAH ANN MARRISON, was born on June 2, 1836, near Utica, Miss., and was married to Mr. B. C. Chase, July 24, 1863. She joined the Presbyterian Church soon after she was married, and 24 years ago she joined the M. E. Church, South, and was a faithful and true member until her death, which occurred on July 17, 1914. Her husband preceded her to the home above, more than 18 years ago. She was the mother of seven children, all living, except a little girl who died at the age of three years. A truer, more faithful Christian it would be hard to find. I was her pastor for three years, while in charge of the Gilbert work, in Franklin Parish, La., I visited her home often, spending many pleasant hours with the family. I learned to love them and was always glad when the time came for us to visit them. Her home was the preachers' home, and she always entertained them with a hearty hospitality. How the community and church will miss her! and oh, how she will be missed in the home! The children live as monuments to her godly life. She was a true and faithful friend, a kind and good neighbor, and a devoted mother. They carried her body back to Learned, Miss., and laid it to rest beside that of her husband in the Bethesda Cemetery. Her daughter writes that she was the last member of a family of eleven children. May the grace of our God sustain the grief-stricken ones in the home left desolate by the going away of their loved mother, and may they look ever above. She has gone on before, and has joined the loved ones in the heavenly home. Be true, be faithful, and you shall see her again in the sweet beyond. T. S. R.

HELP THE ORPHANS.

At the last session of the Chickasahay Baptist Association the writer was appointed a committee of one to secure free transportation for a car for our Orphanage and try to get it filled with provisions, dry goods, shoes, hosiery, stationery, good books, handed-down clothing and anything its inmates could eat or wear. There are 149 children in the Orphanage ranging in ages all the way from babies to those 18 years old. The car will pass between Vinegar Bend and Waynesboro on Friday and from Waynesboro to Meridian Saturday after Thanksgiving. Have your offerings securely packed so they will go safely. Secure a barrel for them and give the shipping agent ample time to waybill them. The A. & V. R. R. will transport the car on to Jackson. This arrangement is also open to the Methodists who may send packages to their Orphanage at Jackson. The railroads will give the transportation and it is hoped that the people to fill the car. W. H. PATTON.

Shubuta, Miss., Oct. 26, 1914.

CHURCH EXTENSION NOTICE.

As the editors of our Annual Conference Minutes for 1913, did not publish my post office address on page 18, as they did of other treasurers of Boards, I am put to the necessity of calling the attention of the preachers of the Mississippi Conference to the fact that my place of residence is Philadelphia, Miss. In remitting to me by money order, draw on P. O. at Jackson, Miss., and mail to me.

It would be a delightful task to act as your treasurer, if every preacher would remit to me before Conference convenes. Why not? Only ten thus far have sent in their money, and only two of these "paid in full," and they paid in the early part of the year.

On the presumption that every preacher takes and reads the Christian Advocate, I ask that you cut this notice out, and keep it for reference.

THOS. A. HOLLOMAN,
Treasurer Board of Church Extension, Miss. Conf.
Oct. 23, 1914.

Tidings From the Field

Sicily Island, La.

I have finished all the meetings on my charge, six in number. Brother T. D. Lipscomb and his wife assisted me in my two last meetings at Ferriday and Vidalia. They are splendid help. No man will make a mistake in getting them to help in a meeting. The work will not pay out, on account of the distressing financial condition that is now prevailing all over the South. I have more than paid my Orphanage assessment. We were assessed $60 and have paid $68. We have raised for church and parsonage improvement about $150, and for incidentals and ministerial help about $170. I have received into the Church to date 64 members, most of them by profession of faith. My Sunday schools are doing fine work. I ask the brethren to pray that I may do more and better work.—W. T. Woodward, P. C.

Leesville, La.

Dear Mr. Editor: I began a meeting here on October 11, and ran through three Sundays. Rev. W. R. Harvell did most of the preaching. Harvell is a strong, earnest preacher, and fine help in a revival. He is unsparing in denouncing sin, urges the absolute necessity of being "born again," and then living a life of consecration till death. The singing was splendid. It was led by the Rev. Edward Temple of Athens, La., who is pastor of the Presbyterian Church there. In all, we had 18 accessions, and many were stirred to a better life. The Baptists joined heartily in the meeting and they had 11 accessions. I am, and will be very busy trying to bring up a full report to Conference. I wish the war would cease. It is everybody's excuse. May the Lord help us all to do our best.—R. W. Tucker.

Escatawpa, Miss.

Dear Dr. Meek: This is our second year on this work. When we came here on Jan. 1, 1913, we found that two of our predecessors in succession had left the work, each having stayed about six months. It was thought that I would leave within six months' time, but I remained until Conference, and as the official board had asked for my return, Bishop Candler appointed me to the same charge for another year. We have had during the year 75 accessions and 20 children have been baptized. We were assisted in a meeting at Caswell Spring by Rev. David McUlmer, of the Montorum charge, who did some fine work resulting in 23 accessions. Brother McUlmer was converted under the ministry of Rev. Geo. W. Huff, who assisted me in a meeting at Orange Grove, where we had 47 accessions to the Church, ranging in age from 10 to 60 years. This was said to be one of the best meetings ever held on the coast. Brother Huff is fine help in a revival. We were assisted at Escatawpa by Rev. W. W. Moore of Pascagoula, who preached some fine sermons, but as it was a busy time the visible results were small. Then we had with us Rev. J. A. Carruth of the M. E. Church from Louisiana, the meeting lasting nine days. While he preached good, logical sermons, only a few of the members were revived, but we had other results. In addition, one of our churches was painted inside and another one was re-covered, this work costing about $150. We hope to bring up a good report on the Conference collections. —W. G. Roberts.

Waynesboro, Miss.

Dear Dr. Meek: As our revival meetings have all been held, I suppose a brief report from this charge will be of interest to some of the brethren. In many respects I have had a splendid year on this work. "The Lord of hosts has been with us." I began my first meeting on the third Sunday in June, at Clara, Miss., with the valuable assistance of Rev. W. W. Hopper, who brought us under obligation to him for the great and good messages that he gave us, which were freighted with truth divine. We had 8 accessions at that place—3 on profession of faith, and 5 by certificate. .....On the fourth Sunday in July I began my meeting at Big Rock, where we had the faithful help of Rev. S. N. Young, who brought us from day to day some very fine messages, but we had no visible results there. .....Our next meeting was held at Hebron, beginning on the first Sunday in August, where we had the efficient help of Rev. James T. Leggett, our presiding elder, who gave us a series of very fine sermons; yes, they were second to none. Brother Leggett certainly does know how to expose sin in all of its heinous forms. When it comes to the expounding of the Word of God, he is far above the average man in the pulpit. We had 4 accessions to the Church in that meeting, all by vows.....On the second Sunday in August our meeting began at Fedora, where we had the earnest help of Rev. H.A. Gatlin. This man of God did some as fine preaching as I ever listened to. Brother Gatlin doesn't fail to hold up the standard against sin. We didn't have any accessions, but much and lasting good was accomplished. To God be the glory!.....Following this came our meeting at Goldwood. This is Rev. J. J. Golden's old home church. The pastor did the preaching at the beginning of the meeting, after which Rev. J. Loyd Decell appeared on the scene, and he did some very fine preaching, which was searching, powerful and edifying to all.....On Tuesday following the first Sunday in September we began at Olive Branch, a schoolhouse appointment, where we again had the efficient help of Rev. Loyd Decell. The meeting was fine and we baptized 9 children while it was in progress.....Our meeting began at Pleasant Grove on the fourth Sunday in September, where we had the assistance of Rev. W. W. Murray who did his work faithfully and well. We had a very good meeting, though the weather was inclement. We had 1 accession at that place on profession of faith.....In all I have received 13 members into the Church during this Conference year—6 by certificate and 7 by profession of faith. There have been 9 removals by death and otherwise and 12 children have been baptized. Our aim on this charge is, onward, upward, and higher ground.—Hilary Westbrook, P. C. Oct. 22, 1914.

FROM ABROAD.

The Young Men's Christian Association of Constantinople reports 481 members at the end of three months from the date of its organization. Sixteen nationalities are represented in its membership.

The first missionaries entered Korea in 1884. To-day there are about 200,000 Korean Christians and the number is increasing so rapidly as to cause serious embarrassment to those who seek to guide the movement and make it enduring.

MY VIEWS AS TO QUADRENNIAL BOARDS.

I believe that the Conference Board of Education should include an official of each Conference school or should be composed of persons who have no official connection with any Conference school. Either would assure equity and allay all fears of injustice.

I believe that when a member of the Conference is honored by electing him a member of the board of trustees of a school it should be for service rendered or anticipated; also that he should be an active advocate of said school, and that when he can not be such for any cause, he should refuse to remain on said board; and also that if he be elected an official representative of another school that is in any sense a competitive school, he should refuse to be placed in such a dual relation,

I do not believe that any president of a Conference school should be a member of the Board of Education.

I believe that when any member of the Conference has been appointed a presiding elder by the Bishop that he should refuse to serve any longer as a member of any Conference board or committee.

I believe that our Conference has plenty of material for boards and committees, and that when a member is serving as elder he should not be called upon for such service as his time and most of his talent is necessarily taken up with matters connected with the administration of the work in his district.

I do not believe that any Conference board should be rushed with its work, so that reports carrying appropriations come in as a part of the benediction ceremonies.

I believe that I have heard more expressions of dissatisfaction concerning the above matters than concerning appointments.

I believe that a small part of this complaint is just and should be remedied. C. M. CHAPMAN.

Rolling Fork, Miss.

KNOWLEDGE THAT EVERYONE SHOULD POSSESS.

You never know when you will face an emergency, either caused by sickness or accident, when there will be no doctor within call and when it will be compulsory for you to render what aid you can.

You can never tell at what time you may suddenly be taken sick or may he called to take charge of a sick or injured person when you will need some practical knowledge of medical matters.

Dr. Miles' Family Medical Guide contains that practical knowledge of medicine that every one should possess.

It is a little book that is full of practical advice and knowledge that will enable you to be of the greatest assistance to your doctor both before and after he is called in.

This book is divided into three parts. Part 1, Simple Treatment for Common Ailments. Part 2, What to Do in Case of Accidents. Part 3, Practical Laws of Health.

Special arrangements have been made whereby the readers of the New Orleans Christian Advocate can obtain this book free of charge for a limited time only.

It is a book that should be in every household in America.

Just write your name and address clearly, on a post card if you like, and send it to Family Medical Guide, Dept. V-1, MILES MEDICAL CO., Elkhart, Indiana, and you will receive one of these valuable books all charges prepaid.—Adv.

DRUGS EXCITE YOUR KIDNEYS, USE SALTS.

If your Back is aching or Bladder Bothers, drink lots of water and eat less meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Bayou Pierre, at Pleasant Valley ... Nov. 7, 8
Crystal Springs ... Nov. 5,
Wesson, at Wesson ... Nov. 8, 9
Meadville, at Meadville ... Nov. 11,
Monticello, at M. ... Nov. 15, 16
Hazlehurst ... Nov. 18,
Topisaw, at Topisaw ... Nov. 21, 22
McComb, at Centenary ... Nov. 22, 23
Pleasant Grove, at Pearlhaven ... Nov. 24,
Barlow, at Brandywine ... Nov. 26,
Tylertown, at China Grove ... Nov. 29, 30
Adams, at Adams ... Dec. 1,
Scotland, at Bethel ... Dec. 4,
Brookhaven ... Dec. 6, 7

ROBT. SELBY, P. E.

Meridian District—Fourth Round.

Martherville, at Winifred ... Nov. 7, 8
Buckatunna, at Buckatunna ... Nov. 8, 9
Porterville, at Porterville ... Nov. 14, 15
Scooba, at Scooba ... Nov. 15, 16
Daleville, at Daleville ... Nov. 18,
Pachuta and Quitman, at Quitman ... Nov. 21, 22
Enterprise and Stonewall, at Enterprise ... Nov. 22,
Meridian, East End ... Nov. 24,
Meridian, Poplar Springs ... Nov. 25,
Lauderdale, at Lauderdale ... Nov. 29, 30
Meridian, 5th Street ... Dec. 1,
Meridian, South Side ... Dec. 2,
Meridian, 7th Ave ... Dec. 3,
Vimville, at Cokers Chapel ... Dec. 5, 6
Meridian, Central ... Dec. 7,

J. T. LEGGETT, P. E.

Port Gibson Dist.—Fourth Round.

Centerville, at C., Friday ... Nov. 6,
Woodville ... Nov. 8, 9
Woodville Ct., at W., 11 a.m. ... Nov. 9,
Nebo, at Nebo, Friday ... Nov. 13,
Port Gibson ... Nov. 14, 15
Fayette, Monday ... Nov. 16,
Rolling Fork ... Nov. 22, 23
Mayersville, Wed. ... Nov. 25,
Anguilla ... Nov. 28, 29
Oak Ridge, Wed. ... Dec. 2,
Jefferson St., Natchez, Fri. ... Dec. 4,
Washington, at K. ... Dec. 6,
Pearl St., Natchez ... Dec. 6,

T. W. ADAMS, P. E.

Newton Dist.—Fourth Round.

Laurel, 1st Church ... Nov. 7, 8
Laurel, 2nd Avenue ... Nov. 7, 8
Laurel, 14th Avenue ... Nov. 7, 8
Hickory & Meehan, at —— ... Nov. 14, 15
Decatur & Union, at U. ... Nov. 17,
Forest, at —— ... Nov. 19,
Chunky, at —— ... Nov. 21, 22
Louin, at —— ... Nov. 24,
Forkville, at —— ... Nov. 26,
Suqualena, at S. ... Nov. 28, 29
Shiloh, at —— ... Dec. 2,
Newton & Montrose, at N. ... Dec. 5, 6

H. WALTER FEATHERSTUN, P. E.

Hattiesburg Dist.—Fourth Round.

Green Co. Mission, at Win-
Silver Creek, at Oakvale ... Nov. 7, 8
Prentiss, at Carson ... Nov. 8, 9
Magee ... Nov. 14, 15
Oloh ... Nov. 21, 22
Sumrall ... Nov. 22, 23
Eucutta, at Goodwater ... Nov. 28, 29
Heidelberg ... Nov. 29, 30
Court St. Church, Hattiesburg ... Dec. 2, 6
Broad St., Hattiesburg ... Dec. 3, 6
Main St., Hattiesburg ... Dec. 4,

GEO. H. THOMPSON, P. E.

Seashore Dist.—Fourth Round.

Lumberton ... Nov. 7, 8
Poplarville ... Nov. 9,
Derby and Millard ... Nov. 10,
Moss Point ... Nov. 14, 15
Mentorum, a. m. Thursday ... Nov. 19,
Wiggins ... Nov. 20,
Coalville, at C. ... Nov. 21, 22
Vancleave, at V. ... Nov. 24,
Gulfport, First Church ... Nov. 29, 30
Long Beach ... Dec. 1,
Pascagoula ... Dec. 2,
Biloxi ... Dec. 5, 6
Miss. City and Handsboro, at M. ... Dec. 7,

W. H. HUNTLEY, P. E.

Jackson Dist.—Fourth Round.

Galloway Memorial, Jackson ... Nov. 8,
Rankin St., Jackson, p.m. ... Nov. 8,
Vaughan, at Fletcher's Chapel ... Nov. 14, 15
Benton ... Nov. 18,
Canton ... Nov. 19,
Sharon, at Sharon ... Nov. 20,
Camden, at Soule's Chapel ... Nov. 21, 22
Edwards, at Clinton ... Nov. 25,
Eden, at Lamkin ... Nov. 28, 29
Terry, at Byrum ... Dec. 2,
Florence, at Monterey ... Dec. 4,
Capitol St., Jackson ... Dec. 6,
Millsaps Memorial, Jackson, p.m. ... Dec. 6,

PAUL D. HARDIN, P. E.

CITY PREACHERS' DIRECTORY.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 493.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5820 Prytania St.; phone, Uptown 329.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1125 Fern St.; phone, Walnut 1238.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5814 Coliseum St.;

NOTICE TO LOUISIANA PREACHERS.

It will be absolutely necessary, if the statistical work of the next Annual Conference be accurately done, that each preacher reporting his work be provided with the new report blanks. The old report forms cannot be used with the new Statistical Tables. There are radical changes, and no reports will be received by the Statistical Secretaries except those on the new forms. It will be necessary, therefore, for each preacher to provide himself with the new forms before the meeting of the Conference. We urge you to order of the Publishing House at once a book of the new forms, and prepare your reports before you leave home for Conference so that they will be ready to hand to the Secretaries immediately on your arrival at Conference.

ROBT. W. VAUGHAN,
Statistical Secretary.

Sunday School

A GREAT SUNDAY SCHOOL CLASS.

The Alpha Wesley Class of the First Methodist Episcopal Church, South, of Tupelo, Miss., has just concluded its seventh year of organized work. The year closed with the Annual Meeting on the evening of October 9 in the spacious reception room of the Sunday school apartments of the Church.

The election of officers, reports of the year's work by the officers and committees; followed by a social hour, re-enforced by the annual spread of "palative delights," filled the evening program.

A historical sketch showed that the class was organized seven years ago with twelve members, Mr. W. T. Reeves being the first president, and Mrs. Vic Thompson Hoyle being chosen teacher. The "perpetual roll" holds more than four hundred names, while the present active enrollment is about one hundred. Ten names were read of those who have been transferred to the "Roll Triumphant."

The report of the treasurer showed that the class had raised during the year—$314.30, of which $280.05 was contributed to the Orphans' Home as follows: To expenses of Laura Desoto at college (Grenada) $110.50; to general Orphans' fund $169.55. (Miss Desoto is being educated by the class and is its prospective missionary to the foreign field). The class contributed to local charity $24.85. One member of the class (who became an "associate member" by advancement to the teaching force of the school) supports a **Bible Woman** in Korea; while the class has given one of its most active members to the Home Mission work in the Virginia K. Johnson Rescue Home, at Dallas, Texas.

The Class has done a work which cannot be estimated through its visitations, care for the sick, its "Flower Mission" work, its Lookout Committee, and its personal work. The class has commanded as its president a number of the strongest men of the Church, as it elects a new man every six months. The teacher, Mrs. Vic Thompson Hoyle, resourceful, devoted, intelligent, loyal and consecrated, has been the center around which the Class has grown and served since its organization.

This history is remarkable when it is known that this is one of three strong organized classes, and only one of five splendid adult classes in the school.

Mr. J. H. Ledyard is the truly great superintendent from whom the whole school receives its inspiration.

JOHN PARK, Pastor.

Tupelo, Miss., Oct. 14.

A LETTER FROM TEXAS.

Dear Brother Meek: We are living among a fine and helpful people. They are very kind to us and say they are glad to have us with them. They gave us a surprise a short time ago, in the way of a good pounding—not a pounding to hurt, but to delight the eye, and make glad the heart.

I would be delighted to be with you at Conference in Shreveport next December, but am not able either physically or financially; so I must abide the time, and hope for the future. I passed the 72 mile post on life's journey, the 17th of this month (October). The Lord has been wonderfully gracious, good, and kind to me all these years. He has wonderfully provided for us all the way, for which I am very grateful, and I praise his great and holy name. I have trusted him during all the past and have never been disappointed, and I am trusting him for the future. I long for the old home, that I might be with the people I love. God bless them all. I enjoy the dear old Advocate, as it comes to me every week. It is an old friend I have known from my earliest recollection, and I have never known it to be better filled and clothed than at this day. God bless you in your great work.

Your brother in Christ,

T. S. RANDLE.

Carrizo Springs, Tex., Oct. 24, 1914.

SEASHORE DISTRICT NOTICE.

Applicants for admission on trial are requested to meet the Committee at the First M. E. Church, South, at Gulfport, Thursday, November 26, at 2 p.m. Members of the Committee: L. A. Darsey, J. L. Sells, H. J. Moore, B. F. Jones.

W. H. HUNTLEY, P. E.

POLLOCK, LA.

Sunday, Oct. 25, was a great day for us at Pollock. It was "Go-to-Church" Sunday, Sunday school "Rally Day," and also the time of our fourth quarterly conference. Our Rally Day was a success in every respect. Miss Hattie Walker trained the children for the occasion, and they knew their parts perfectly. The last act on the program was a collection taken by four little boys for the Ruston Orphanage, which amounted to $7.50. At 11 a. m. Rev. H. W. May preached a wonderful sermon, and held our fourth quarterly conference in the afternoon. He also preached again at 7:45 p.m. This has been a very prosperous year with us. We have added to the Church 48 members, and will receive a few more before the Annual Conference convenes. I have served a good people this year, and from their kindness I take it for granted that they are well pleased with their pastor. Should the presiding elder advise my assignment to the Pollock charge for 1915, I will make no complaint. The question of finance is a problem with us this year. Our people are poor, the mills are closing down, and the farmers are not able to sell their crops which will necessitate a shortage on the Conference collections. I will only receive about $300 as support from my charge, and our Conference assessment is $386. I have helped some of the brethren in their revival work this year, and we are praising God for the success he has given us.—E. G. Wood.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A PLEA FOR BEDS FOR OUR WESLEY HOUSES.

The Wesley Houses both at Biloxi and Meridian have opened day nurseries, and are much in need of little beds. Surely in the boundary of the Mississippi Conference, there are many stowed in attics, no longer needed in the home. Will you not send them to the little ones in these nurseries, whose need is so great? There children are left by the mother when she goes to her work in the morning, cared for all day, fed, bathed and clothed; they smile into her face as she receives them when her day's work is done. Many of these little beds are sacred to you because of the little one who rested there only a little while, then went back to the loving Father, who lent it to bless your life. Maybe some who pressed its pillow have gone out from the old home, fathers and mothers now themselves. Could you do anything more pleasing to Him, who loved little children, than to send them to bless the lives of less fortunate babies than your own? Send beds to Meridian or Biloxi, as is most convenient, or if any one will make a contribution toward one, send it to Mrs. R. E. Johnson, Gulfport, Miss. Little blankets and comforts are also needed.

Mrs. ROBT KEMP.

NEWTON DISTRICT MISSIONARY MEETING.

The opening session of the Newton District meeting was held at Newton on Tuesday evening, October 13. A lovely musical program had been arranged by the Newton ladies and the welcome extended by the various Churches made every visitor feel at once that we were "one in Christ Jesus." Mrs. W. L. Walker, of Laurel, responded in a few well chosen words to the many beautiful words of welcome. Wednesday morning was devoted to children's work, also the work at the two Wesley Houses: the one at Biloxi being presented by Mrs. Paul Daniel, and Miss Mollie Womack, deaconess, giving an account of her work at Meridian. Mrs. J. L. Neill made a strong plea for loyalty to the New Orleans Christian Advocate. The afternoon session was devoted to the Young People's work, Missionary literature, Social Service, and an Institute on the "Organization of the Woman's Missionary Work." The meetings were very well attended, considering the inclement weather, and much interest was manifested. With such a corps of Conference officers as Mrs. Johnson, Mrs. La Prade, Mrs. Daniel, and Mrs. Neill, and our beloved deaconess, Miss Womack, we can but feel that much good was accomplished in the name of Him who said: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth."

Mrs. J. C. CLARK,
Dist. Secretary.

WHAT THE WOMAN'S MISSIONARY SOCIETY HAS DONE FOR ME.

It was just after a terrible shock in my life, and I was almost a physical wreck, a stranger in a strange city that I, feeling the need of Christian fellowship, joined the Woman's Missionary Society of the First Methodist Church (New Orleans). It was then a very small band of workers. I attended the meetings, would sit and look on, hoping and hearing about the good work the women were doing. I felt my weakness and inability to do active work, so I said that I would not go again. Then as the time drew near for another meeting, I would find myself irresistibly drawn to the church again. The same discouragement followed and I fully resolved not to return, but something seemed to call me to press forward.

Then I was called to my dying mother's bedside. When I reached her she did not recognize me. One night in the wee, small hours, she grew suddenly worse. After making her as comfortable as possible, I knelt down by her bedside, clasped her poor wasted hand in mine, and looked into her eyes. With a sweet smile, while suffering intensely, she said "My child! my child!" Something in the clasp of the hands must have caused the recognition. She soon lost consciousness, and while kneeling there, holding her hand, and praying, each and every member of the little band of workers came up before me so distinctly that I could see each face as I had been accustomed to seeing them at the meetings. Oh, what comfort and strength this gave me! What a beautiful experience in that hour of need to know that I was a member of that little band of workers! Oh, how I thanked God, and pledged then and there on bended knee, that when I returned, I would work with them with renewed vigor, even though it was little that I could do. The auxiliary has grown greatly since then, and is doing a fine, good work. Again and again I thank God that I am a member of the Woman's Missionary Society. It has done so much for me.

An Humble Worker,
Mrs. L. BAMBERGER.

SALTILLO.

The school at Saltillo opened in September with an enrollment of 87. These pupils are from the best families, and the prospects for the school are in every way good. Professor Olivarez is in charge and has done a good work.

CHANGES AMONG OUR DEACONESSES AND MISSIONARIES.

The regular appointments of the deaconesses and missionaries are made at the session of the Woman's Missionary Council, but between that date and the time appointed for them to go to their field of labor, circumstances frequently arise which make changes necessary. Illness, family afflictions, and weddings, have caused a number of changes recently. Miss Celia Parsons has been transferred from Dallas, Texas, to the Wesley House at Danville, Virginia. Miss Salina Monohan was called to the Woman's Home and Hospital at Tampa, Fla., to supply the place made vacant by the illness of Miss Elizabeth Davis; Miss Daisy Duncan succeeds Miss Myrtle Long at the Biloxi (Miss.) Wesley House. Miss Long was married on Oct. 20, to Rev. Waldo Moore of the Mississippi Conference.

So many vacancies have been made that trained workers have been pressed into service. Miss Marie Parham, of Bullochville, Ga., a graduate of Scarritt has gone to the Methodist Institute at Richmond, Va., to fill the place made vacant by the illness of Miss Sellers. Miss Edith Brittingham, a foreign missionary, is helping with the boys' work at the Avondale Wesley House, Birmingham, Ala. Miss Sadie Davis goes to direct the work at the Orangeburg (S. C.) Wesley House. Cupid is also responsible for this vacancy, Miss Sarah Regan, former deaconess, having married in August. Mrs. Carrie Bond, for many years district nurse at Louisville, Ky., goes to the Dallas Wesley House to take the place made vacant by Miss Monohan's removal to Tampa. Mrs. S. R. Griffith, of Scarritt, is conducting the Norfolk City Board work because of Miss Frankland's illness: Miss Nell Wynne of Cleburne, Tex., and Miss Mamye Reams of Kentwood, La., have been granted temporary absence from deaconess work because of family afflictions.

Miss Frankland was at one time church deaconess at Rayne Memorial, New Orleans, La., and Miss Reams served at the Biloxi Wesley House last year during Miss Long's illness. These two deaconesses are known to our Conferences and our prayers should follow them in their afflictions. They are both women who live very close to their Savior and their lives make a deep impression wherever they go. We know it saddens them to give up their beloved work even for a short time, but the Father knows best, and they would not question his wisdom. We pray that they may not long be kept from the labors which so insistently call to them, and to which they have consecrated their lives.

COMB SAGE TEA IN HAIR TO DARKEN IT

Grandma kept her locks dark, glossy, thick with a mixture of Sage Tea and Sulphur.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.

There are in India perhaps six million pupils in government and mission schools, and a large part of this number studying English.

OUR SUNDAY SCHOOLS.

By Rev. B. F. Lewis,
Chairman Mississippi Conference Sunday School Board.

One million four hundred ninety-seven thousand seven hundred eighteen pupils, and 131,972 officers and teachers, making a total enrollment of 1,629,690 in the Sunday schools of Southern Methodism, with a regular literature circulation of over 2,020,000 copies! This mighty Sunday school army can be made all but irresistible, and this great host of young life should represent not less than fifty thousand conversions and additions to our Church on profession of faith per annum from this department alone. This is what we desire and this is what we are aiming to accomplish.

For the first time in the history of our Church has the Sunday School Department been fully recognized and elevated to its true and rightful sphere. Formerly the General Sunday School Board was composed of only five men, faithful and competent, it is true, but still only five, of whom the Sunday School Editor was chairman, and these, "with the Publishing Committee and Book Agents," were to have supervision of our Sunday school work and provide it with a literature. This small board of less than half a dozen men had no financial backing save a little pin money and could not of their own volition bring out a book or publish a leaflet. What has been accomplished under the circumstances is marvelous, proving the divine inspiration and supervision of this mightiest arm of the Church. But now things are different. We have a board consisting of eighteen men representing as many different parts of our connection, chosen because their success in Sunday school work proves their eminent fitness for this responsible position. One of our chief pastors is permanent chairman of this board. Now fifty per cent of all Children's Day collections (twenty-five per cent if a Conference Board employs a field secretary) and ten per cent of all missionary money raised in the Sunday schools goes to this board for it's use in extending the work, while they have the right to go before the Church at large for such additional financial help as may be needed.

Four things will be noted with interest by all practical Sunday school workers, and not only their feasibility, but their great importance and greater possibilities, will be appreciated.

1. The whole Church has been divided into seven districts or divisions—two foreign and five in the home field. The two foreign divisions are: the Orient, consisting of China, Japan, and Korea; the Latin American, consisting of Mexico, Cuba, Brazil and Africa.

The five home divisions are: The Atlantic Coast Division, consisting of all those Conferences on the Atlantic coast from the Baltimore to and including the South Georgia; the Gulf Division, consisting of all the Conferences in Florida, Alabama, Mississippi, Louisiana, and Arkansas; the Middle Division, made up of the Conferences in Tennessee, Kentucky, Missouri, and Illinois. The Southwestern, which includes the Conferences of Texas, Oklahoma, Colorado, and New Mexico; the Western, which includes all the Conferences on the Pacific coast and the West. Over each of these divisions will be placed a superintendent who, under the direction of the general board, will cooperate freely, but without undue interference with the Conference boards and Conference Field Secretaries in extending the Sunday school work within Conference bounds, and in bringing that already inaugurated to the highest state of efficiency.

2. Arrangements have already been made with the Southern Assembly at Junaluska, North Carolina, for a two weeks' Sunday School Conference each year, from July 15 to the 31st. During the first three days the General Sunday School Board will hold its annual meeting. Following that, the Annual Conference of General Superintendents, Conference Board Chairmen, and Field Secretaries, will be held, and the work will close with a general Sunday School Conference for the study of methods.

3. The standard of efficiency has been revised and brought down to date, based on the action of the Sunday School Council of Evangelical Denominations, and consists of the following points, each of which counts ten, viz: Cradle Roll, Home Department, Wesley Bible Class, Teacher-training Class, the use of our own periodical literature (whether graded or uniform), Missionary Instruction and Offering, Temperance, Definite Decision for Christ urged, Annual observance of Children's Day and offering as per Discipline, and Workers' Council regularly held.

4. A goal for all Southern Methodist schools has been fixed as follows: A 300,000 increase in our Sunday school enrollment, 100,000 increase in the Wesley Bible Classes, 50,000 enrollment in the Cradle Roll, 100,000 enrollment in the Home Department, 25,000 enrolled in the Teacher-training Classes, and 400,000 increase in the circulation of our periodical literature, one million dollars from our Sunday schools for missions, $150,000 Children's Day offerings, and an earnest seeking for the conversion of all unconverted connected with our Sunday schools, and the deepening of the spiritual life of all our people.

All of which we can do by the grace of God.

ANGOLA, LA.

Mr. Editor: For several months I have been conducting services for the public at Angola in addition to my regular work. First we held services in the hotel; then the Board of Control on request of the people repaired at a cost of several hundred dollars the old church building on the plantation. Subscriptions were taken for organ, lights, etc. We have had several services there with a good attendance upon the part of the public. A Sunday school has now been organized and there is a good prospect of regular services. Many good people reside on the Angola plantation and in the vicinity. In the spring Rev. W. T. Currie, was with me one Sunday and preached to the prisoners and at the hotel at night. The people there desired that he should return after our church was renovated, and he came in response to invitations and preached nearly a week in the church to good audiences, and also on Sunday to the prisoners. The preaching of Brother Currie was plain, pointed and practical. The people enjoyed it very much. The prisoners were delighted with his sermons, also. Many eyes were wet with tears as he tenderly told of his experiences and of the work of God under his ministry, and in response to invitations many lifted their hands or knelt in request for prayer. The people at Angola are desirous of obtaining the services of one of our pastors for a service each month next year, if sufficient financial backing can be obtained to make the offer. God has blessed me in the work among the prisoners. I am toiling on without much newspaper talk, but precious results are being accomplished.

H. S. JOHNS.
Chaplain.

LOUISIANA CONFERENCE.

Lafayette Dist.—Fourth Round

Morgan City ..... Nov. 7, 8
Franklin ..... Nov. 8, 9
Evangeline Mission, at Bethel ..... Nov. 14, 15
Patterson, Wednesday ..... Nov. 18,
Houma-Lafourche ..... Nov. 21, 22
Bell City, Wednesday ..... Nov. 25,
Jennings ..... Nov. 28, 29
Lake Arthur ..... Nov. 29, 30
French Mission, at Kaplan. Dec. 5, 6
Indian Bayou, at I. B. ..... Dec. 6,

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—Fourth Round.

Mangham, at Union ..... Nov. 8,
Rayville ..... Nov. 8, 9
Gilbert ..... Nov. 14, 15
Winnsboro ..... Nov. 15, 16
Sicily Island, at Vidalia.. Nov. 22,
Tallulah ..... Nov. 23,
Bastrop, at Collinston ... Nov. 29,
West Monroe ..... Nov. 30,
Monroe ..... Dec. 2,

WM. SCHUHLE, P. E.

Ruston Dist.—Fourth Round.

Cotton Valley ..... Nov. 7, 8
Haynesville, ... Nov. 14, 15
Bernice, at Alabama ..... Nov. 17,
Jonesboro ..... Nov. 18,
Winnsfield ..... Nov. 19,
Blenville ..... Nov. 21, 22
Arcadia ..... Nov. 22, 23
Ruston ..... Nov. 25,
Sibley ..... Nov. 28, 29
Minden ..... Nov. 29, 30

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Tickfaw, at James Ch.... Nov. 7, 8
Hammond ..... Nov. 8, 9
St. Francisville, at St. F.. Nov. 11,
Pine Grove, at Pine Grove. Nov. 14, 15
St. Helena, at Greensburg. Nov. 15, 16
Mt. Hermon, at Mt. Hermon, Nov. 21, 22
Kentwood ..... Nov. 22, 23
Franklinton, at Franklinton. Nov. 24, 25
Ponchatoula, at Wesley... Nov. 28, 29
Amite, at ——— ..... Nov. 29,
First Ch., Baton Rouge... Nov. 30,

H. W. BOWMAN, P. E.

Alexandria Dist.—Fourth Round.

Elizabeth and Oberlin, at Elizabeth ..... Nov. 7, 8
Oakdale, 8 p.m. ..... Nov. 8, 9
Marksville, at Oak Grove.. Nov. 14, 15
Melville, 8 p. m. ..... Nov. 16,
Provencal ..... Nov. 22,
Indian Mission, at Indian Creek ..... Nov. 25,
Alexandria. ..... Nov. 29, 30
Pineville, 8 p.m. ..... Nov. 29.

H. W. MAY, P. E.

Shreveport Dist.—Fourth Round.

Logansport, at Longstreet. Nov. 7, 8
Queensboro.. ..... Nov. 11,
Anacoco, at Holly Grove... Nov. 13,
Many, at Many ..... Nov. 14, 15
Texas Avenue ..... Nov. 18,
Wesley, at Davis Spgs..... Nov. 21, 22
Coushatta ..... Nov. 22, 23
Noel Memorial ..... Nov. 25.
Zwolle ..... Nov. 28, 29
Leesville ..... Nov. 30.
First Church, Shreveport.. Dec. 2,
Mooringsport ..... Dec. 4,
Vivian ..... Dec. 5, 6

WM. H. COLEMAN, P. E.

A MISSISSIPPI WOMAN'S EXPERIENCE IN MEXICO.

Miss Elizabeth Streater, of Black Hawk, Miss., though not an officially appointed missionary, has for several years, with rare consecration, been doing Christian work in Mexico at her own expense. When the employees of our Board of Missions were ordered home, though importuned by friends likewise to leave, she refused to do so and has continuously remained in Guadalajara, where she has had many thrilling experiences and has made her influence strongly felt for good. Mrs. C. M. Hawkins, editress of the Woman's Missionary Department of the St. Louis Christian Advocate, recently printed in that paper the following letter from Miss Streater, which we take pleasure in reproducing, feeling assured that it will interest many of our readers:

"The wounded from the battles at La Venta, Cartillo, and other places near by were brought here, and I've been helping at the military hospital with the 'white cross.' I've seen so much suffering and had so many trying experiences during these two weeks that it seems I've lived three years or more. I've had 'pruebar' many and dangers not a few, but out of them all the Lord has delivered me, and oh, how I praise him for the privilege of being here during the trying times, when there is so much need of Christian help and comfort! And do you know that for a while at least I can work without having my work undone by the 'sacerdotes?' They are all in prison. The new government had suspicions of a plot among the priests, began to search the churches, and found arms, ammunition, and dynamite. The result was that every priest that could be found was put in prison, and every Catholic church in the city was locked. Can you imagine Guadalajara without a single 'mira' and not one sonnd of a bell? The priests will have their trial next week, and those not found guilty will be liberated. The leader in their fanaticism, Padre Correo, has not been found, and the archbishop was wise enough to leave for Europe before the revolutionists reached these parts. The residence of the archbishop is being used as 'cuartel;' also the large Jesuit college, and some of the convents that were conducted under the name 'colegios.' And not only the Catholic schools were occupied, but also some of the public school buildings and even some of the private residences that were vacant. So you see that by a special providence 'Instituto Colon has escaped.

"One night a whole company of cavalry did their best to break open the iron gate and enter, even sending to our caretaker's home for an ax. The women refused to give the ax. After much banging and demanding that the gate be opened, they finally called to some one to know to whom the house belonged; and being told that it was American property, they left immediately and took possession of a nice residence near by. It was at or near the time I was having a special season of prayer for our property to be saved."

REVIVAL AT CARROLLTON AVENUE CHURCH.

The revival meeting at the Carrollton Avenue M. E. Church, South, this city, came to a close last Sunday night. The pastor, Rev. J. G. Snelling, reports 6 conversions and about 12 accessions to the Church. While the attendance was not all that could have been desired, the interest was good. The preaching during the greater part of the meeting was done by Rev. J. B. Williams, pastor of our Church at Ponchatoula, La. Brother Williams proved himself to be a spiritual preacher of unusual gifts. His sermons were of a high order and carried conviction to the hearts of his hearers. The members of the Carrollton congregation speak in high terms of the work done by Brother Williams, whose faithful ministrations, made in a spirit of humility and love, will long abide in the hearts of those whose good fortune it was to sit before him.

On last Saturday night Rev. J. L. Sutton, Superintendent of the Orphan Boys' Home, occupied the pulpit and preached an effective sermon. Brother Sutton brought with him a company of the orphan boys who rendered appreciative choral service.

On last Sunday morning Dr. J. M. Henry, the presiding elder, delivered a thought-provoking sermon, after which he administered the Sacrament of the Lord's Supper, assisted by Rev. R. A. Davis and the pastor. Brother Snelling preached the closing sermon of the revival on Sunday night.

The singing throughout the meeting was conducted by Mr. B. G. Grenfell, who gave valuable assistance and contributed not a little to the success of the meeting. Brother Grenfell is a Welshman, who has recently come to this country. He has consecrated his life to this kind of work and is recommended to the brethren as good help in revival services.

THE NEW ORLEANS WOMAN'S CITY MISSION BOARD.

The Woman's City Mission Board met at St. Mark's Hall on Tuesday afternoon, October 27, with an average attendance.

Mrs. S. A. Montgomery, the president of the organization, made a plea for more teachers in the sewing school at St. Mark's Hall. Ninety pupils are enrolled in this school, it was stated, and the classes are too large for the number of teachers if instruction is to be thorough. Members of any of the Methodist churches are expected to respond to this need, and a good story teller to entertain the pupils twice every month also will be welcomed.

Encouraging reports were heard from Mrs. Meekins, of the Mary Werlein Mission, and from Miss Thompson, a visiting missionary. Miss Martha Nutt reported on the work accomplished at St. Mark's Hall, and Miss Mary Werlein told of the successful outing given a number of deserving persons during the past summer at the Seashore Campgrounds.

Rev. H. W. Jamieson extended an invitation to the Union to hold its next meeting in the Mary Werlein Mission, and the invitation was accepted.

Among the visitors was Mrs. F. A. Lyons, mother of Mrs. L. S. Clark, who is an earnest missionary worker, and who was at one time the State President of the Methodist Missionary Societies of the Louisiana Conference.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 46 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3064.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 12, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"A noble aim,
Faithfully kept, is as a noble deed;
In His pure sight all virtue doth succeed."

* * *

Truth may go down, but she will not stay down. Like Him who was the Incarnate Truth, though buried, she will rise again. "The eternal years of God are hers."

* * *

The announcement was made a few weeks ago that the Rockefeller Foundation will make a thorough study of the labor problem. A newspaper man at once suggested that the inquiry begin in the Rockefeller Colorado coal fields. Not a bad idea!

* * *

Character, and not intellectual attainments, is the chief factor in the making of a man. When his moral nature is in ruins, all else a human being may possess is like the verdant vine encircling and hanging upon a tree that is rotting at its heart. Soon it will fall, and all will perish with it.

* * *

Thackeray somewhere says: "To be a gentleman is to be honest, to be gentle, to be generous, to be brave, to be wise, and, possessing all these qualities, to use them in the most gracious outward manner." Huxley writes as follows: "Thoughtfulness, generosity, modesty, and self-respect are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by that name." Measured by these standards, how many ladies and gentlemen do you know?

* * *

The Brooklyn Eagle of October 26 says: "A movement is also on foot, strongly favored by Bishop Candler of the Methodist Episcopal Church, South, for the union of that part of the Church with the Methodist Episcopal Church, North, the two bodies having been separated since the Civil War." As an exhibition of stupendous ignorance of both the past and present of American Methodism, this statement tops anything that we have seen. If The Eagle escapes a suit for libel after this utterance, it will only be because of the large magnanimity of our distinguished Georgia Chief Pastor.

* * *

It is a very good work to erect houses of worship and put in them pipe organs; but this is by no means the highest and noblest function of the Christian ministry. Paul's "joy and crown" were not in brick and mortar or in any other material thing, but in the living souls that he had led to Christ and which were radiant with the light that attested the indwelling of the Holy Spirit. The minister should be "a steward of the mysteries of God" and a wielder of that power that makes the dead live and sets sinful lips to speaking the praises of the Lord. He may be mightier in this respect than all the monarchs and architects and musicians on the globe. Let us see, brethren, that we do not lose sight of our high calling.

AN IMPOSSIBLE PROPOSAL.

A minister told us some time since of a prominent layman who had remarked to him that our theology needs readjusting; that the creed for the future should be humanitarianism and nothing more. We are inclined to think that there is a good deal of that sort of sentiment abroad in the land, but it is superficial and wicked. To turn thus away from the claims of Christ as to his deity and the great supernatural doctrines clustered about him, would be a betrayal of him not less base than that of which Judas Iscariot was guilty. It is because it repudiates the love and sacrifice of the eternal and divine Son of God that unbelief is accounted such a heinous sin that it forever damns the soul. An emasculated Christianity can never save the world. If it were to spread over the earth, it would carry no lifting power and would leave humanity still in the grip of depravity and vice. Our one and only hope is in the Cross of Calvary.

"That Cross, like a far beacon, stands,
In the midst of a world of sin,
And stretched out are its bleeding hands
To gather the wanderers in."

CHRIST'S KEEPING POWER.

"All the saints salute you, chiefly they that are of Caesar's household." So wrote Paul to the Philippians. The Caesar referred to was not Julius Caesar, nor Augustus Caesar, but Nero, the basest character in human history, the most lustful man that ever sat upon a throne and the murderer of his own mother. If the disciples of Jesus could be loyal and true to their Lord in Nero's household, they can do it anywhere. We do right to shun as far as may be possible an evil environment, but if forced into sinful surroundings we need not despair. Jesus can keep us pure in spite of adverse circumstances if we will stay close enough to him.

ADMIRABLE.

A few days ago the report was spread abroad that the Prince of Wales had consented to become the honorary sponsor of a ball to be given in New York for the purpose of raising money for the benefit of bereaved families and wounded soldiers in England. This report led King George, through Sir Cecil Spring-Rice, the British Ambassador to the United States, to issue to the American public the following message:

"The statement has recently appeared in the New York press to the effect that His Royal Highness, the Prince of Wales, had consented to be honorary sponsor of a ball to be held at the Biltmore Hotel in New York on November 2, in aid of the Prince of Wales Fund, and had signified his intention of sending a personal envoy to be present.

"The British Ambassador at Washington has received His Royal Highness' command to let it be known that the above statement is absolutely without foundation.

"Sir Cecil Spring-Rice wishes to add that while the many generous offers of help to the wounded soldiers and bereaved families in England are very highly appreciated, he feels obliged to dissociate himself from any efforts to raise money for these purposes by means of an entertainment or festivity of any kind. He is confident that any British subjects, who have generously offered to collect funds in this way, will readily understand his feeling that it would be unsuitable for him to be connected with any such festivities at this time of widespread sorrow and mourning."

This statement is admirable in every respect. There is something incongruous about a charity ball at any time, and particularly is this true under the conditions now existing. The English are a great people. In point of true culture and real refinement of feeling and manners it is doubtful if they can be matched by any other nation on the globe. One only needs to read their current periodicals discerningly to realize that their ideals are high and that they are surpassingly well informed. Other peoples may outstrip them in some things, but in the sturdy elements that make men and women of the noblest types they stand in the forefront. Well may we be proud of our Mother Country!

NAMBY-PAMBY CHRISTIANITY.

Some people seem to think that the man who is the most ready to overlook an offense against the authority of the Church, or against the cause of justice and right is the most religious; but this may be far from being true. To be forgiving is, indeed, a disposition to be commended, if the offender is truly penitent; but to "slop over in the matter" and extend amnesty to persons who do not acknowledge their wrong-doing, to the injury of the cause of righteousness and the Church, is to evince a censurable weakness of character. If God, for instance, were to obliterate his attributes of justice and righteousness and become all mercy, what would become of the moral government of the universe? Doubtless it would soon go to pieces. How then can we expect the Church to escape that fate if such a spirit is to prevail in her governing councils?

Dr. F. B. Meyer, the noted English preacher in a recent speech bearing on the great European War is said to have spoken to his fellow-countrymen on "the danger and futility of sitting on the fence at a time like this." If Dr. Meyer can find a method of getting all his compatriots off the fence, we hope that he will publish it so that it can be used in the United States. We know some people in this country who have been occupying such a perch so long that we fear that their trousers are glued to the rails; and some of them, we regret to say, presume to call themselves ambassadors of the frank and fearless Christ.

What a multiplicity of methods in church work are suggested in this day! One plan is hardly explained and understood before we are urged to abandon it and take up another. We are rather inclined to the view that larger results would follow if there were less shifting and a longer adherence to one course of procedure. The old aphorism, "A rolling stone gathers no moss," is as applicable in the sphere of religious endeavor as it is elsewhere.

THE USE OF THE WRITTEN BY THE INCARNATE WORD.

(A part of a matriculation address recently delivered at the Boston University School of Theology by Rev. T. H. Lewis, D.D., of the Methodist Protestant Church and published in full in Zion's Herald. Dr. Lewis is one of the ablest and most eloquent Methodist ministers in the United States, and at this time when so many are seeking to weaken the authority of the Holy Scriptures, this notable utterance is well worth a careful reading.)

1. Jesus constantly referred to the Bible as his own great credential. "Ye search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "For had ye believed Moses, ye would have believed me; for he wrote of me."

He began his ministry by going, as his custom was, "into the synagogue on the sabbath day." "And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, 'The Spirit of the Lord is upon me.'" This and the words following were his text for his first recorded sermon. But they were also the explanation of his mission and the justification of his claim, because in him that Scripture was first literally fulfilled. And after his resurrection, walking to Emmaus with the two disciples, he gave an instance of his method of using the Bible: "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Now, of course, it would have been impossible for Jesus to have used the Bible in this way if he had not regarded it as true and as justifying his claim to be the Messiah. He submits this credential in the broadest way—not an obscure passage here and there, but "beginning at Moses and all the prophets." If any of his critics, whose animosity must have made them more than willing, had been able to find a single prophecy he did not fulfill, or a single precept he did not obey; if they could have produced any word of this ample body of testimony that witnessed against him, he must have yielded his claim and acknowledged himself an impostor, so completely does he rest his case on the whole Bible. His acceptance of the Bible, therefore, was no qualified, half-hearted acceptance. He went to it just as he has taught us to go, ready to take it all as the true and the infallible Word of God, to be judged by and measured by it in all that he did and said.

There is another suggestion in this appeal of Jesus to the Bible as his credential which may be illustrated by our own times. Some years ago the President of the United States went upon the platform to introduce to the public the author of a little book, and to endorse and commend the book with unstinted praise. Instantly this book was seen everywhere, and thousands of copies were sold upon this recommendation. Similarly, when Mr. Gladstone wrote approvingly of one of the novels of the day, it became the rage with the reading public, showing how the character of the men added to the character of the book. Towering infinitely above these examples in majesty and significance is the testimony of Jesus to the Bible. He speaks of it not only as a good book, a true book, but as his book, the very transcript of his character. "They are they which testify of me." "Take it," he seems to say, "and judge me by it. Or, if you have already judged me and find no fault in me, then take it and judge it by me. If I am the light of the world, the Bible is the vehicle of that light. If I am the way, the truth, and the life, the Bible is the guide by which men may come to me." Whatever Jesus is to the world he is through the Bible as interpreted and enforced by the Holy Spirit. No man cometh unto Jesus but by the Bible.

2. Jesus quoted freely and reverently from the Bible in his addresses to the people to enforce his words.

He was in a most emphatic sense a Bible preacher. Of course, we have only a few of his discourses recorded at all, and they are for the most part reported in a summary way. But even in these extracts references to the Old Testament abound. It would be profitable exercise for any Bible student to go over one of the Gospels to identify the Old Testament quotations made by Jesus. I cannot go into detail here, and indeed it is not necessary, since any good edition of the Bible will furnish a full list of these references. But I will, as an illustration, sum up the results of a superficial examination of the Gospel of Matthew. In this Gospel there are about 25,000 words. Of these, about 10,000 are recorded as spoken by Jesus. An ordinary reader can read aloud all that Jesus is reported by Matthew to have said on earth in one hour. Yet he will find at least 100 direct quotations from the Old Testament or allusions to its history or precepts in that reading. Jesus quotes from twenty-two of the thirty-nine books, from every one of the five books of Moses, from every one of the prophets except six of the minor, from four of the historical books, and from Psalms, Proverbs, and Job.

Now this sort of tribute to the Bible from Jesus must be allowed great weight by all who will consider one fact: Jesus was the most original teacher who ever lived. He never quoted a line or a phrase from any philosophical, literary, historical, or poetical work written by men. The evangelists, who usually narrate what took place without the least personal comment, depart from their custom to tell us that so original and striking was his teaching that the "people were astonished at his teaching, for he taught them as one having authority, and not as the scribes." But it was this Teacher, impressing his contemporaries by his originality, who was so saturated with the Bible that scarcely one of his addresses was begun or finished without some reference to it. The quotations in every case were made in a spirit of profound submission to their authority, and without criticism or modification, except to point out a deeper meaning than his hearers were accustomed to give them. Jesus quoted the Old Testament just as we quote it, "for doctrine, for reproof, for instruction in righteousness." Surely, in all that has been written in praise of the Bible there is nothing approaching the eloquence and impressiveness of this tribute of our Lord, who showed what he thought of the Bible by the way he used it.

3. Jesus treated the Bible as the paramount authority in conduct. When, immediately after his baptismal inaugural into the work of God's beloved Son, he was "tempted like as we are yet without sin," he met all the assaults with the Bible as his only shield and weapon. "It is written" was his invincible defense and the complete overthrow of his enemy. Thus he who might have triumphed in his own strength chose to rely upon the Bible, available for every man, sufficient to succor every tempted one, and supply the final answer to every doubtful question.

When he was charged with blasphemy because he claimed equality with the Father, thus making himself God, he silenced his critics by quoting the very authority on which they based their charge. And by thus establishing his own claim, he taught his disciples the first thesis of Protestantism, the right of direct approach to God based upon the authoritative Word which reveals God to us and our relations to him.

When the Pharisees came to him with the complaint that his disciples were transgressing the traditions of the elders, he retorted upon them the charge that they themselves were transgressing the Word of God by their traditions, thus insisting upon carrying back conduct behind the customs and traditions of men to the Bible as the only true standard. This is in reality an assertion of human liberty from laws and customs that are merely man-made. Yet it is not the liberty of anarchy. It is a liberty that plants itself on the Bible as the constitution that guarantees liberty. "He is free whom the truth makes free."

In the Sermon on the Mount, which is really a great ethical syllabus, he quotes Scripture freely. To guard against the notion that his teaching derogated something from the Old Testament, he said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." And then, taking up in detail the duties of life, he shows us how to read the law so as to attain a righteousness greater than a mechanical observance of the law can attain. He does not abrogate the law against murder, but shows how hate in the heart is as wicked in God's sight, that lust is the essence of adultery; and thus gives the law a wider application and a stronger sanction. And, what is more important, he thus shows us that we can never come to that point of development which will make the law obsolete. It is planted deep in the nature of things, and all our new philosophies, so far as they are true and vital, will be but the blossoming of the old stock. "Till heaven and earth pass away one jot or one tittle shall in no wise pass away."

In that wonderful parable of the rich man in hell, where the veil is drawn aside to instruct us as to the bearing of conduct on destiny, he represents Abraham replying to the pathetic appeal of the doomed soul to send warning to his brethren: "They have Moses and the prophets; if they hear not these, neither would they be persuaded though one rose from the dead." And the awful meaning is that the Bible is man's only hope in instructing and saving his brothers from eternal ruin. If they will not listen, if they will not believe, if they will not obey the Bible, then there is absolutely no hope for them in God's mercy or in Christ's intercession.

Let us pause here long enough to sum up the significance of these deliverances of Jesus on conduct. We have cited his teaching on temptation, on our relation to God, on the law of right, on duties and on destiny. The list may not be exhaustive, but it is fairly comprehensive. The first two cover what Carlyle phrases as "the everlasting no" and "the everlasting yea," which determine man's pou sto in the moral world. Until man determines his relation to the eternal evil and the eternal good, no intelligent progress in morals is possible. The next two cover the essence of conduct viewed as objective activity, the ultimate standard and the spirit of performance. And the last covers conduct as related to an end. I do not believe any essential principle of a complete ethic is omitted from this list, even according to the latest treatment of it. And now note that Jesus is not only as comprehensive and as scientific as the most modern philosophy, but infinitely more definite in his conclusions. And his last word is the Bible. He boldly offers this as the complete and authoritative text-book on ethics, the absolute moral guide.

4. Jesus treated the Bible as the supreme standard of moral and religious truth. The Sadducees were the skeptics of his time. They came to him once with a flippant puzzle about a woman married successively to seven husbands. Now, said they, if your doctrine of a resurrection is true, tell us whose wife this woman will be in the other world? Jesus put this irrelevant trifling aside with a solemn warning, "Ye do err, not knowing the Scriptures." These skeptics missed the great truth of a future life by failing to read deep enough the Scriptures which they thought they knew so well. And this warning is still appropriate. For with all our advancement in culture and in general knowledge, it is as true now as it was in the time of Christ, that only they advance in moral and religious truth who know the Scriptures. What is called advanced thought in our day has labored much with the great themes that men have always been thinking about—God, duty, the future; and it is the lamentable confession of scholarship that its final word on these subjects is agnosticism, the philosophy of knowing nothing with certainty. How long have the philosophers traveled to come round to the point from which they set out! St. Paul defined the goal of those who abandon the Scriptures when he said, "The world by wisdom knew not God." This is to-day the supreme attainment of those who know not the Scriptures.

Jesus made another statement in this connection of a most impressive character. It was in that inconceivably solemn moment when he was holding communion with his father just before his passion. Speaking of his disciples and the dangers to which they would be exposed after his departure, he prayed for them to be kept through the truth, and then added, "Thy Word is truth." This asserts more than that the Bible is true. It makes the Bible the truth itself, the standard by which other books are to be tested.

Of course this assertion is to be limited to the legitimate sphere of the Bible. We are not warranted by this statement in using the Bible to test the truth of scientific or historical treatises, for example. Even those who insist that the Bible is true in all its details and incidents do not claim that it is the whole truth in all spheres of knowledge. When it has been fairly and reasonably interpreted it has always been found in agreement with the discoveries and established facts of men; yet men who have believed in it have frequently been found ignorant or in error with regard to many truths of science and philosophy. But when Jesus declares, "Thy Word is truth," he must be understood as referring to the truth he came especially to make known to men, the truth by which man is to be saved—that is, moral, religious truth. Understanding him thus, there is no further qualification to be made. All the moral and religious systems of the world are tested by this Book. Those contrary to it may flourish for a time, but ultimately men cast them out or revise them into agreement with the Bible. "Thy Word is truth," is one of those absolute declarations which our Lord was accustomed to make when speaking of matters entirely beyond the scope of human endeavor. It seals the Bible to us as not only divine in its origin but final and infallible in its character.

5. Jesus regarded the Bible as the means by which man was to be spiritually awakened, developed, and perfected. In setting forth the purpose of his kingdom, although under the guise of a parable, using the commonplace incident of a sower going forth to sow, he yet made it clear by his interpretation that the great object was to spread abroad a knowledge of the Scriptures: "The seed is the Word of God." How impressively this relates the Bible to the Church! The chief end and glory of the Church of Israel was that "unto them were committed the oracles of God." And "holding forth the Word of life," is the great business of the New Testament Church. It cannot produce the divine energy that awakens a dead world, but unto it has been given the means through which this energy operates.

When Jesus was tempted to satisfy his hunger by making bread out of the stones at his feet, he replied: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This gives to Scripture the power to maintain the divine life in man, as well as warns him against preferring his animal existence to his real life, if either has to be sacrificed to the other. When men say they must live, they are really expressing the urgency and the constancy of the demand for the Scriptures. The Word of God is the life of the world.

Another expression of Jesus to the same effect is his declaration in disputing with the Jews about his character and mission: "He that is of God heareth God's words." This can only mean, as the context shows, that participation in the divine nature is produced and proved only by an honest and obedient acceptance of God's message as set forth in the Bible. It is a declaration equally valid, whichever part of it is taken for the antecedent. "He that heareth God's Word is of God," or "Ye therefore hear them not because ye are not of God." The solemn import of this declaration is that salvation is impossible for those who will not have the divine nature, and this nature is not attainable except through the divine Word. Thus it is from Christ himself that we have learned to exalt the Bible as the only basis for our hope of acceptance with God.

Finally, we must revert again to the intercessory prayer for another declaration of the use and purpose of the Bible in bringing us to perfection. It is that sublime prayer with which he prefaces the declaration that "Thy Word is truth:" "Sanctify them through thy truth." We may not hope to enter fully with our explanations into this most holy place of Scriptural mysteries, but something of its meaning and power we may attain by reverent attention. The word "sanctify" involves two requests in this petition—one for the consecration of his disciples to the work he has sent them into the world to do, and the other for personal holiness of character. How shall these disciples call men from sin and win them to holiness when they have no armies, no learning, no social or political influence? "Consecrate them by thy truth." Let his Word be their weapon, and they shall prevail against the powers and principalities that exalt themselves against God. Let the Bible be their constant theme, and men shall turn away from the sweetest songs and the most charming stories to listen to the song of Bethlehem and the old, old story. Let them be heralds of the Bible Christ, preachers of the Bible salvation, and no philosophy shall gainsay them, no criticism confound them. Therefore, "Consecrate them through thy truth." But this prayer has also its personal reference. The disciple must not only be faithful to duty, he must be holy in character; and for this attainment there is likewise but one prescription—"Sanctify them through thy truth." The Bible is the great means not only of setting men apart to a holy business, but of cleansing them to a holy life. If we would be faithful to the idea of personal holiness as Jesus was faithful to it, we must open our Bibles to read the directions there on every page. We must pursue it as he prayed we might by learning its secret and tracing its lessons on the characters and precepts of the Bible. We must learn that it is not a strange gift bestowed on us in our dreams, not a mysterious thrill of emotion, but a plain walking in the ways of our God, reading his will, and meekly obeying it in every act of our life. Therefore, Jesus prays that we may be made holy by a constant study of the Bible, a constant breathing in of its spirit, and a constant conformity to its precepts. "Sanctify them through thy truth."

With this imperfect glance at some of the instances of our Lord's testimony to the Bible we must close. It is a most cheering, inspiring study, and should bring to us all a deeper conviction of the value and power of that Word upon which such a seal has been set. And when we ask ourselves as ambassadors of Jesus, sent with salvation to the ends of the earth, as to our equipment and resources and method for accomplishing this mission, how can we entertain any other answer than that which the Master himself gave both by word and deed? Jesus occupied himself while on earth wholly with man's salvation. He had within the range of his choice of means all the treasures of wisdom and knowledge and power. But of all the instruments he might have selected he chose but one—the Bible. As the Author of it knew what it could do. And he "needed not that any should testify of man; for he knew what was in man." He selected the Bible as the perfect instrument to accomplish the perfect salvation he brought to man. It supplied the background and explanation of his mission; it was the eternal substance of his teaching; it was the divine authority for his code of conduct; it was the standard of truth; and it was the one means of the Holy Spirit in awakening, developing, and perfecting men. What more can we say but that this is another instance "wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel," has confirmed his own Word by his own Son, "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

When thou hast Christ thou art rich.—Thomas a Kempis.

SOME FACTS ABOUT OUR SUNDAY SCHOOL WORK.

More than two years ago the Mississippi Conference Sunday School Board saw the necessity of selecting and placing in the field a Traveling Secretary who was to devote the greater part of his time to Sunday school work in such places as his services were most needed. Brother R. A. Maddox was chosen for the work, and the splendid service that he has rendered during these two years is abundant proof of the wisdom of the Board's action.

During the period of his service our Field Secretary has traveled over the greater part of the territory of our Conference organizing Sunday schools, where for years they have had none, infusing new life into declining Sunday schools, organizing Teacher-training classes, and giving instruction as to the best methods of conducting Sunday schools. Really, he is doing a noble work in the cause that he represents. He has had opportunity to acquaint himself thoroughly with the facts and conditions as they exist, and with the experience of two years' active service, he is the equal of any Sunday school worker we have in the State.

Now in view of the magnitude and supreme importance of this work, we can not afford to recall our Secretary and abandon it. To do so would be a step backward that would be felt in our Sunday school work for a generation to come. And yet, my brethren, in order to retain him in the field some more definite plan must be put into operation by which he can be employed from Conference to Conference. He is doing a great work, and, so far as I am informed, he is doing it in a way that satisfies all concerned, and by all means we should retain him and pay him a comfortable salary.

Our Sister Churches have realized the importance of this work, and they have put men in the field and are keeping them there, and they are paying their men good salaries. The U. S. A. Presbyterian brethren, who are but few in number, pay their Secretary $1500 and expenses. The Southern Presbyterians pay their Secretary $1800 and expenses. The Baptists in Mississippi employ two men for full time, paying one of them $1800 and expenses; I am not informed as to what they pay the other. The Field Secretary for the International work of the State draws a salary of $2400 and expenses. Our own Field Secretary is paid a salary of only $1400, and out of that he has to pay his own expenses. And I am reliably informed that necessity was laid upon him to raise the greater part of the money to carry on the work this year. I am also informed that Brother Maddox has been compelled to borrow money almost every month during the year in order to continue the work, because his salary was delayed on account of the treasury being empty.

Brethren, there is something wrong somewhere. We are as greatly in need of a Field Secretary as other denominations, we have as good as the best, and we are as able to keep him in the field and pay him a salary that will compare favorably with what others are paying. We should relieve Brother Maddox of all financial embarrassment and send him out unhampered to do his work.

At our coming Annual Conference let the Sunday School Board take this matter up with the Board of Missions, and let the Board of Missions provide for an assessment that will cover any deficit in the salary of our Field Secretary. His work is mission work, and it would be perfectly legitimate and right for the Board of Missions to come to his relief in case of necessity.

Purvis, Miss. H. L. NORTON.

The Louisiana Educational Campaign

A VISIT TO THE LOUISIANA BAPTIST COLLEGE.

Finding himself in Alexandria with a few leisure hours recently and the automobile of a friend and a former parishioner at his disposal, the writer, in company with President Bobbitt, of Mansfield College, availed himself of an opportunity to visit the Louisiana Baptist College at Pineville. President Cottingham, that splendid Baptist layman, though exceedingly busy in the classroom welcomed us cordially and personally conducted us through the grounds and buildings. We found a beautiful girls' dormitory on the site of the building which was burned two years ago. Another two-story building serves for a chapel and classrooms. In the rear of the girls' dormitory there is a splendid dining-hall and kitchen made of brick. The male students are comfortably domiciled in cottages on the campus. Everything that we saw and heard inspired us with the belief that the Louisiana Baptists were not only doing a real work of Christian education, but were laying the foundation of an institution that that great denomination would have every reason to be proud of. Mr. Cottingham belongs to a type of laymen that are an ornament and blessing to any Church. Having won for himself a high place among Southern educators, and being able to command prominent and remunerative positions in secular educational institutions, he yet chooses at a personal loss to serve his Church in the difficult and trying position of the presidency of a struggling Church college.

We regretted not having an opportunity to meet Mr. Godbold, another layman, who has been leading the campaign to raise $100,000 for this institution. We had long wanted to meet him because of a wonderful fellow-feeling for him as a partner in distress. However, we had the pleasure of meeting his good wife, who is the matron of the institution. We are pleased to hear that the Educational Campaign of our sister Church is nearing a successful close.

One thing we noted upon this trip was that nearly every room in the girls' dormitory had on the door a plate upon which was engraved the name of some woman's organization of some Baptist Church in the State, which fact indicated that the room had been furnished by the good women of that organization. We would commend to our Methodist ladies the example of their Baptist sisters as well worthy of imitation.

In this connection we are pleased to note that one of our Methodist woman's organizations has recently made a neat contribution to Centenary College. The Missionary Society of the Alberta Church has made this good beginning. Who will follow?

PAUL M. BROWN.

SUBSCRIPTIONS TO THE LOUISIANA CONFERENCE EDUCATIONAL FUND.

The following persons have made subscriptions toward the support of the Louisiana Methodist colleges covering a period of five years:

	Per Year
I. S. Martin, Lake Charles	$1.00
Mrs. Mamie Bradley, Lake Charles	1.00
G. Mutersbauger, Lake Charles	5.00
R. E. Bobbitt, Mansfield	10.00
Mrs. Eula Mae Washington, Mansfield	1.00
Mrs. H. McClarahan, Mansfield	2.00
Mrs. M. E. Cale, Mansfield	1.00
Miss Jennie North, Mansfield	5.00
Mrs. H. J. Woodard, Mansfield	10.00
J. W. Lowrey, Mansfield	2.00
Liverman & Pollock, Mansfield	5.00
O. H. Jordan, Mansfield	5.00
Mrs. M. Vaughan, Mansfield	1.00
Mr. and Mrs. J. Alfred Williams, Mansfield	2.00
Mrs. Noble Williams, Mansfield	5.00
Mr. and Mrs. C. W. Eubanks, Hammond	10.00
A. O. Miller, Hammond	5.00
Robert Stainbach, Hammond	1.00
Mrs. E. Kemp, Hammond	1.00
Mary Smollen, Hammond	1.00
C. C. Lipscomb, Hammond	1.00
Mrs. Robert Stainbach, Hammond	1.00
Mrs. R. L. Carter, Hammond	1.00
Mrs. E. J. Saint, Hammond	1.00
Willie Fargeson, Longstreet	.50
A. J. Thompson, Longstreet	1.00
Ella Fargeson, Longstreet	1.00
Syble Lawson, Longstreet	.50
Lottie Bell, Longstreet	.50
Lucile Thompson, Longstreet	.50
D. A. Thompson, Longstreet	5.00
Mrs. E. L. Johnston, Longstreet	1.00
Mrs. W. M. Fargeson, Longstreet	1.00
L. T. Holms, Longstreet	1.00
W. F. Henderson, Jr., Pelican	2.00
Mrs. W. F. Henderson, Pelican	1.00
C. O. Ferguson, Homer	25.00
C. A. Hamil, Homer	1.00
John A. Richardson and wife, Homer	5.00
A. B. Coleman, Homer	1.00
H. N. Menefin, Homer	.50
T. B. Gregory, Homer	1.00
A. S. Ford, Homer	1.00
E. L. Gill, Homer	1.00
W. L. Hamil, Homer	1.00
W. A. McKenzie, Homer	2.50
W. W. Moreland, Homer	10.00
W. L. Fonsly, Homer	1.00
L. B. Martin, Homer	1.00
M. Otts, Homer	5.00
M. A. McKee, Keithville	.50
Mrs. C. Olsen, Keithville	1.00
Namus Bagley, Keithville	1.00
John V. Attaway, Keithville	2.00
Emma Olsen, Keithville	1.00
Fred Olsen, Keithville	1.00
Geo. B. McKee, Keithville	1.00
Anna Mae Henderson, Keithville	1.00
Richard McKee, Keithville	3.00
C. W. Olsen, Keithville	2.50
C. F. Henderson, Keithville	2.00
Mrs. Bagley, Keithville	1.00
P. P. Keith, Jr., and wife, Keithville	2.00
T. McGoldrick, Coushatta	1.00
Mrs. P. C. McLemore, Cousbatta	1.00
Mrs. Mattie Hase, Coushatta	1.00
Mrs. S. D. McGoldrick, Coushatta	1.00
Mrs. James W. Adeoca, Coushatta	1.50
Mrs. M. J. Paxton, Coushatta	1.00
Mrs. John Marston, Coushatta	1.00
S. A. Alexander, Greenwood	5.00
Mrs. C. F. Staples, Greenwood	1.00
Mrs. Lucien Flournoy, Greenwood	1.00
Mrs. T. J. White, Greenwood	1.00
Mrs. M. Bryson, Greenwood	1.00
Jacob Hoss, Greenwood	1.00
Mr. and Mrs. D. A. Simpson, Jr., Greenwood	1.00
Mrs. D. A. Simpson, Greenwood	1.00
Mrs. S. A. Alexander, Greenwood	1.00
J. M. Moore, Greenwood	1.00
Mrs. J. A. Moore, Greenwood	1.00
J. M. Trosper, Jr., Greenwood	25.00
Miss Annie Dunkins, Greenwood	.50
T. J. White, Greenwood	1.00
A. J. Scott, Greenwood	2.00
Mrs. A. J. Scott, Greenwood	1.00
J. R. Thweat, Greenwood	2.00
Mrs. J. R. Thweat, Greenwood	1.00
Mrs. S. J. Phillips, Sr., Greenwood	1.00
Hattie Ruth Vaughan, Greenwood	.25
Mrs. J. B. Vaughan, Greenwood	1.00
Mary Vaughan, Greenwood	.10
H. N. Harrison, Lafayette	1.00
R. L. Jordan, Lafayette	5.00
Miss L. Wahmud, Lafayette	1.00
Mrs. P. M. Girard, Lafayette	1.00
Mrs. P. C. Bennett, Lafayette	1.00
Mrs. H. W. Hoeli, Grand Cane	1.00
B. N. Cowdin, Grand Cane	2.00
Mrs. Annie M. Jackson. Grand Cane	2.00
Mrs. C. B. Hicks, Grand Cane	1.00
W. S. Phillips, Grand Cane	5.00
Dr. and Mrs. Baunerman, Grand Cane	2.50
Mrs. W. Ross Gamble, Grand Cane	1.00
Rev. J. F. Foster, Amite	25.00
T. L. Bryson, Church Point	5.00
O. E. Price, Logansport	1.00
P. J. Clesi, New Orleans	1.00
J. H. Carter, New Orleans	2.00
Mrs. I. J. Woods, New Orleans	2.00
S. Stone, New Orleans	1.00
J. G. Snelling, New Orleans	10.00
J. G. Snelling, Jr., New Orleans	.25
Murff Snelling, New Orleans	.25
Clarence Snelling, New Orleans	.25
Mamie Singleton, New Orleans	.50
Milton Chalmers, New Orleans	.50
E. C. Jamieson, New Orleans	.50
Miss Emma Clauset. New Orleans	1.00
Miss Kate Denton, New Orleans	1.00
Miss Marguerite Nicolaisen, New Orleans	1.00
M. H. Jamieson. New Orleans	1.00
Miss Robina Vaught, New Orleans	1.00
Member Carrollton Avenue Church	5.00
Mrs. R. A. Davis, New Orleans	1.00

(To be Continued.)

DO WE NEED CENTENARY COLLEGE?

The above question is suggested by the many failures to secure funds for Centenary, and by its present financial condition. If the Church really needs the college, it seems that it would support it. But the Church does not adequately support this school. There is an annual appropriation for Centenary by the Conference, but the sum is utterly insufficient. Hitherto all efforts at raising an endowment have been futile and seemed to be predestined to failure, and a very small percentage of the boys of our members are sent to Centenary. This has been the situation for many years in the past. While all our State schools are growing very rapidly, Centenary has a struggle to exist. What is the answer? Does the Methodist Church of Louisiana need Centenary?

S. C. FULLILOVE.

Shreveport, La.

FROM THE COLPORTER.

It is highly important that all dues to the Colporter for books shall be paid by November 25. Amounts as much as $3 and upward may be sent by bank checks; amounts under that by money order or currency. It is hoped that all concerned will promptly heed this modest appeal for help in a time of need. Thanks are hereby tendered to those who have already promptly acted their part in this way of helping forward the work in which we are mutually interested.

Let it be borne in mind that beginning with the next Conference year the newly revised Quarterly Conference Record must be used. The price is $1 postpaid. Many orders have already come for it, but there is still room for many more. To save trouble and expense I can have at the Conferences as many as the brethren will notify me that they want. Preachers will do well to read carefully "Monday Morning" and other advertising bulletins which our Publishing House is sending out and write me in due time what books they will want at Starkville and Columbia.

I want a copy each of the two following books: "Armageddon," by Rev. S. D. Baldwin, and "Select Melodies," by Rev. W. H. Hunter. The former on the prophecies of the Bible, was published about sixty years ago, and was much read in those days. The latter was a very popular song book, used extensively sixty or seventy years ago by our parents and grandparents. They are both out of print, but copies may be found in some of the old libraries of our ancestors. If any one knows of a copy of either or both books that can be bought reasonably, or borrowed, I shall be greatly obliged to him for the information.

In closing this my thirtieth year of Colportage work and my fifty-fourth in the itinerant ministry, I would record heartfelt praises unto God for saving grace and for whatever success has attended the weak efforts of his unworthy servant. To my brethren in the ministry and all other friends who in all these years have in any wise contributed to my personal good and the success of the work, I can only say, God bless and reward you. "Let brotherly love continue."

Sincerely and faithfully,

G. W. BACHMAN.

Winona, Miss., Nov. 6, 1914.

The St. Louis Christian Advocate states that every layman and preacher in the Illinois Conference of the M. E. Church, South, settled in full his account with that journal. How we wish the spirit prevailing among the Illinois brethren would become universal! If it were to do so, however, we fear that it might so astound our Publisher that he might not recover from the shock. But we dare say that he would be willing to take chances on it; so we hope that the Methodists of Louisiana and Mississippi will imitate the good example set by their fellow-workers along our northern border.

Church News

Bishop W. R. Lambuth, of the M. E. Church, South, on account of the unsettled condition of things in Mexico, has postponed the holding of our Annual Conferences there until next January.

* * *

It is stated that Bishop McCoy at the recent session of the West Texas Conference did not continue in the office of presiding elder any minister who had served for four years in that capacity.

* * *

Rev. Abe Mulkey, the noted Texas evangelist, who has been in a failing state of health for some time, is now reported to be improving, with a prospect of recovering sufficiently to take up work again.

* * *

We notice that at the Randolph-Macon Woman's College "a training class in folk-dancing games" has been organized. We scarcely think that dancing of any kind needs to be taught at a Methodist institution.

* * *

The Southern University, at Greensboro, Ala., has an enrollment of 35 students in the Fitting School and 68 in the College Department. Birmingham College reported two or three weeks ago an enrollment of 138.

* * *

The British Weekly of October 15 stated that Dr. G. Campbell Morgan, of London, England, was ill with typhoid fever, and that at his request he had been moved to a Nursing Home, where he will be cared for and treated.

* * *

Of the 60 Methodist preachers in Germany, more than 30 are said to be in the army. The President of the Wesleyan Conference of France is also battling for his country as a private soldier. Thus does cruel war array Christian against Christian.

* * *

Dr. Alpha G. Kynett, Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, claims that Philadelphia is the greatest Methodist city in the world, having in the city proper 50,000 members, and in what might be termed Greater Philadelphia about 60,000.

* * *

Dr. Mark A. Matthews, pastor of the First Presbyterian Church of Seattle, the largest Presbyterian Church in the world, has lately declined an attractive call to a leading congregation in Winnipeg, Canada. Dr. Matthews is well known in West Tennessee and North Mississippi. He is one of the really great pastors in the United States—a minister of flaming zeal and remarkable power.

* * *

The First Methodist Episcopal Church, South, at Houston, Texas, has had a great year, under the pastorate of Dr. Caspar Wright. Up to the present time, 290 members have been received, and the congregation has raised for various purposes $35,000. Besides this, $65,000 was set aside in the will of a deceased member, Mrs. Sarah Bell, as a fund to be used in assisting the widows of deceased ministers. The numerical strength of this church is approximately 1200.

* * *

The Regular Baptists and Free Baptists of Maine have agreed upon a plan of union, which is expected to be fully consummated in the year 1915. The latter body is said to be numerically stronger in Maine than in any other State in the Union. This merging will make the United Baptist Convention, as it to be called, the representative organization of the largest number of communicants in any one denomination in the Pine Tree State. It will have jurisdiction over 32,817 members.

* * *

According to Zion's Herald the Mormons of Canada recently had up for discussion the question as to whether John Wesley deserves a place among religious reformers, their decision being that slight recognition may be given him as such, as he was a forerunner of Joseph Smith. About the only sense in which Wesley was a "forerunner" of the founder of the Mormon sect is that he lived and died before that impostor came upon the stage of action. Their teachings could "no more mingle that the pure lights of heaven and the unholy fires of hell."

* * *

The Presbyterian, of Philadelphia, has taken over all the papers formerly published by the Federated Religious Press of Chicago, as follows: The Presbyterian Examiner, The Great Lakes Presbyterian, The Rocky Mountain Presbyterian, and The Pacific Presbyterian. It was only a few years ago that The Continent likewise absorbed a number of publications of the Presbyterian Church. As a rule, the papers maintained by the Presbyterians in the United States are among the ablest and soundest of our religious journals.

* * *

The Barnes Hospital of the M. E. Church, South, a $2,000,000 institution located in St. Louis, was dedicated on October 27 by Bishop E. R. Hendrix. A beautiful memorial chapel connected with the hospital invites the nurses and patients who are well enough to do so to enter it to rest and pray. Mr. Robert A. Barnes, the founder of this splendid charity, was an Episcopalian, but he placed it under the auspices of the Southern Methodist Church because he believed that it was in a position to so administer it as to make it a larger blessing to humanity.

* * *

A contemporary calls attention to the fact that the Interchurch College, which Rev. J. E. McCulloch, its organizer, has announced will hereafter work in conjunction with the Vanderbilt Biblical School, domiciling its pupils in Wesley Hall, has at this time neither any teachers nor students in its white department. This does not alter the fact that, according to Mr. McCulloch's statement, such a coalition has been formed, and that by this method an effort will be made to bring students from all the Churches into Wesley Hall and into touch with the Vanderbilt Theological Department. And it is but proper that the general public should be apprised of this relation and the plan growing out of it.

FAITHFUL UNTO DEATH.

"One of the bravest acts I witnessed during the whole war," said an officer of the Army of Northern Virginia, "was that of a young soldier, who was probably not over sixteen. We had thought of him as only a boy, although he went with the regiment on all of its marches, and lived with it in all its encampment."

"One day there was a fierce engagement. In the midst of it a bullet struck this boy in the breast, and he fell. Our colonel ordered his men to dismount, and as he himself sprang from his horse, the boy called out in a weak voice, 'I will hold your horse, colonel!'

"Stopping in the midst of the storm of bullets to gaze in pity on the white, boyish face, the colonel said, 'But you can't do that, lad—you are dying.'

"'I know I am, colonel,' the gallant boy replied. 'But I can hold the reins when I am dead.'

"The colonel placed the bridle in the trembling hands and went forward. When the fight was over, he hurried back, and found the boy lying dead, the bridle reins still wrapped tightly around his limp right hand."—Southern Churchman.

CHRISTIAN DOCTRINES.

There is everywhere a tendency to appropriate the results of the Christian faith, but to disparage the faith itself; to praise and rejoice in the feelings that the Christian doctrines awaken, and yet to deny the doctrines. This is unfair. The Christian doctrines ought to be given the full credit that is due them for that which they have inspired and created. It is no sign of a profound mind when any one boasts that he means to promote the causes and the civilization which Christianity has inspired and cultivated, but flouts the great Christian teachings themselves. It would be far nobler and fairer to confess that these efficient causes of Christian culture, the great, distinctive doctrines of the faith, must be true, and are worthy of allegiance because of what they have accomplished. Give the essential teachings of Christianity their due credit for what they have wrought.—Zion's Herald.

PARENTAL PRAYER.

"It is related of the parents of the Rev. Dr. Finley, that it was their practice, soon after the birth of each of their children, to set apart a day for prayer that it might be an heir of eternal life; and that they had the happiness of seeing their eight children—seven of whom were sons—distinguished by their piety in youth, and growing in grace as their years increased. Most of them lived to an advanced age, were useful in their several spheres, and greatly respected and beloved on account of their Christian character."

Secular News and Comment

Mr. Richard W. Sears, founder of the firm Sears, Roebuck & Company of Chicago, lately deceased, left his widow an estate valued at $17,500,000.

* * *

The longest session of Congress in the history of the nation came to an end on Saturday, October 24. It had lasted continuously for about nineteen months, having opened on April 7, 1913.

* * *

M. Caillaux, formerly Minister of Finance of the French Government but lately a paymaster in the army, whose beautiful wife was tried some months ago for killing the editor of the Figaro, is said to have been recently imprisoned for talking disparagingly of the service of the British troops in France.

* * *

November 19 will be "Orange Day" in Louisiana. It is expected that fine displays of the luscious, golden fruit will be made in all the towns and cities of the commonwealth, and that every citizen will be patriotic enough to purchase and eat some of it. A box of the choicest oranges that can be purchased in the State will be sent to President Wilson in time for it to reach him on that day.

* * *

Mr. Charles D. Hilles, chairman of the Republican National Committee, has announced that when the call for the next national convention of that party is issued it will be on the basis of a reduced representation from the Southern States. It was the manipulation of the large number of delegates from these certainly Democratic States in the interest of President Taft's renomination that caused the split in the Republican party two years ago.

* * *

The press dispatches state that the Egyptian Government has issued a decree eliminating the cotton crop of 1915 in the upper Egytian basins; and the South Carolina Legislature, recently in a called session, enacted a measure providing for State warehouses for the storing of cotton, and also a bill making it a penal offense for any person to plant in cotton more than one-third of the area devoted to other crops. We consider this wholesome legislation.

* * *

From Zion's Herald, we take the following: "A monument to Col. Fletcher Webster, of the Twelfth Massachusetts Regiment, son of Daniel Webster, killed in the third day's fighting in the second battle of Bull Run, was unveiled, Oct. 23, at Manassas, Va., near the spot where he fell. The monument consists of a boulder from the Webster farm in Massachusetts. Samuel Appleton, of St. Paul, Minn., a grandson of Daniel Webster, delivered the address of dedication."

* * *

The Chicago stock yards, the largest in the world, which have been continuously in operation since 1865, have been closed because of an epidemic of the foot and mouth disease among the cattle penned there. An investigation showed 600 head to be affected and it is feared that the contagion is widespread. The first result of closing the yards will be to stop the shipment of cattle, sheep, and hogs to Chicago, of which nearly 100,000 are ordinarily received every day.

* * *

The late Mrs. Mary R. Miles, widow of General William R. Miles, bequeathed a portion of her estate valued at $100,000 to her nephew, Rev. J. M. Kellogg, a Catholic priest, who is pastor and superintendent of the Newsboys' Home of New Orleans. The property given Mr. Kellogg includes two plantations, Good Hope and Black Bayou, in Holmes County, Miss., and Mrs. Miles' handsome residence in this city, No. 18 Rosa Park. The remains of General and Mrs. Miles are interred at Yazoo City, Miss.

* * *

Prof. Shigetaka, a Japanese scholar, has brought to the United States a monument made in his country in honor of the heroes of the Alamo, which he proposes to set up in or near that famous old structure in San Antonio, Texas. On one side of the stone is a brief inscription declaring its purpose, while on the other is a poem composed by the foreigner. What led Prof. Shigetaka to form the idea of erecting this monument was the fact that a battle very much like that of the Alamo was fought in the Province of Mikawa, of which he is a citizen, some four hundred years ago. Toril, a Japanese soldier, was sent out by his commander who was holding a large number of the enemy at bay, as Bonham was in Texas, and returned, as the Texan did, to perish with the gallant little band. While in the United States, Prof. Shigetaka will deliver an address at a conference to be held in Washington City under the auspices of the Pan-American Union.

READJUSTMENT IN MEXICO.

By Rev. W. W. Pinson, D.D.

It is my purpose to set down some facts to which your readers are entitled in reference to the action of the Board of Missions on readjustment in Mexico. I shall not now discuss the merits of the question, but only the genesis and history of what finally became the action of the Board by a very unusual majority.

1. The movement very properly originated in the Committee on Latin America, one of the standing committees of the Mission Boards of the United States and Canada. In a meeting of this Conference in Garden City on January 14-16, 1914, recommendations were adopted "in the interest of closer co-operation and a fuller and more even occupation and cultivation of the entire field." It was recommended that a conference be held at an early day by representatives of all the boards and missions having work in Mexico.

2. A meeting of our own missionaries was called in Laredo, Texas, on February 10-11, 1914. This meeting was presided over by Bishop Morrison, the bishop in charge of that field. There were thirteen missionaries and four board representatives present. After very thorough discussion a paper was adopted. (I hear there was one vote in the negative). This paper recommended action on practically every point later considered and acted on by the Board, including that of territory readjustment, which was specifically recommended to the Committee on Latin America to be by them put in form for submission to the several boards for their action. This again was the natural and almost necessary course. This, so far as I know, was the first denominational body to take action on the subject, and so gave to our missionaries the honor of leading in this great movement.

3. The conference recommended by the Committee on Latin America was called to meet in Cincinnati on June 30-July 1, 1914. Representatives of nine of the eleven boards having work in Mexico were present, some sixty in number. About one-third of these were missionaries. It will be noticed that this was after the annual meeting of our Board and also after the meeting of the General Conference. Hence its findings could not have gone before either body. This Conference divided its work among five committees. The reports of these committees, together with facts and reasons on which the action was based, were sent out in the form of a printed pamphlet of twenty-three pages, containing thirteen recommendations on which the Boards were asked to take action.

4. One of the requests of this meeting was that a report of its findings should be printed in the church press of the country and furnished to all the missionaries. On the 17th of July a report covering more than a page was printed in the Nashville Christian Advocate. This was the official statement of the foreign secretaries, Dr. Cook and Miss Head. On July 8th a similar communication was sent to each of the church papers. These reports gave special attention to territorial readjustment or redistribution. If any of our Advocates failed to print these reports it was not our fault, and equally so if they were not read. We did our best to take the whole Church into our confidence. A notice was even given through the Missionary News Bureau, which goes to six hundred secular papers.

5. A full notice, with copies of the action of the Cincinnati Conference, was mailed to all our missionaries on September 4th.

6. Thus full and ample publicity and opportunity for discussion were given before the Board met. The announcement brought instant and enthusiastic approval from many quarters. One of our veteran and honored missionaries availed himself of the privilege and wrote several articles strongly protesting against the proposed territorial readjustment. No reply was made to these articles. They were allowed to have their full weight unhindered. No article in advocacy of the proposed scheme of readjustment was ever issued from any representative of the Board either in print or otherwise, so far as I know, before the Board met or since. The case rested entirely on its merits. The larger part of the speaking at the Board meeting was against the proposition.

7. Notice calling a meeting of the Board for September 15th was sent out September 4th. Afterwards the date was changed to September 29. In the call it was stated that the main business would be the consideration of the readjustment in Mexico, and a full attendance was urged. The printed report of the Cincinnati Conference was sent to all Board members, which gave them further opportunity to inform themselves of what was proposed and to form their judgments, which they evidently did.

8. The meeting was the most representative and the largest called meeting I remember to have seen together. There were thirty-three members present. The session lasted for two days. One whole day, including three sessions, morning, afternoon and evening, was given to this business alone. The discussion was thorough and extended till "all minds were free." Every member certainly had a good opportunity to know which side of the question he was on and why.

9. The recommendations referred to us by the Cincinnati Conference in printed form, which had been in the hands of the members of the Board for many days, was the basis of our action. From this elaborate report the General Secretary had taken the various recommendations and put them in proper shape for consideration and action by the Board. A committee was appointed to which the whole matter was referred, after one entire session of discussion. This committee, in order to meet objections that had been raised in the preliminary discussion, changed one whole section, substituting new matter for that taken from the Cincinnati report. This was the section on territorial redistribution. In this the committee felt sure the wishes of the Board had been met and in this they were right, for the section in question was adopted by a vote of about ten to one.

10. Notice that the Board would meet and consider this question was mailed to the missionaries in ample time for any protest they wished to make, and they were invited to express their views. Three of our missionaries, Rev. F. S. Onderdonk, Rev. D. W. Carter, and Rev. N. E. Joyner, were invited to be present. Only one of these was present, Brother Joyner. He spoke in favor of the readjustment. One of the strongest speeches made was by Andres Osuna, official Spanish translator, whose home is in Northern Mexico. He is a religious and educational leader among the Mexican people, is thoroughly familiar with the situation, and was heartily in favor of the proposed plan. There was remarkable unanimity in the vote. The facts made a strong appeal. It was recognized by all that something needed to be done. To this all our missionaries agree, and I have yet to find anybody who is not of that mind. The plan finally adopted by the Board may not be the best possible, but it is the only one anybody has proposed. Those who have opposed this one have offered no other. This is at least a real effort to meet an acknowledged need. Let those who are in doubt get a copy of the Board's action before they make up their verdict against it.

TREASURER'S REPORT.

The following are the amounts received from the several districts of the Louisiana Conference for home and foreign missions during the year 1914:

	Foreign.	Home, etc.
Alexandria	$37.00	$18.00
Baton Rouge	152.50	179.50
Lafayette	10.00	35.00
Monroe	45.15	40.00
New Orleans	159.25	214.25
Ruston	20.00	15.00
Shreveport	62.50	123.75

S. H. MEYER, Treasurer.

New Orleans, La.

DENOMINATIONAL REVIVAL.

Denominations, like other of our little systems, may "have their day and cease to be," but their day is not yet over. We might almost say that we are on the eve of a denominational revival—a revival of all that has been best in the several denominations in the past, and an evaluation of the best possible in each sect, in order that by the resulting synthesis, in a general federation, the common work of the kingdom may better be carried on. It has been said that the time for sectarian zeal is passing, but that the time for denominational enthusiasm will never pass—at any rate, it is likely to last as long as conditions short of millennial perfection obtain on earth. Our denominational affiliations are like regimental associations, and pride in each "command" is entirely compatible with loyalty to the one flag that waves over all. So let the Presbyterian contribute his sense of order, the Episcopalian his love for beauty, the Methodist his zeal for evangelism, and the Baptist his evangelistic aptitude to the one great cause of Christ.—Zion's Herald.

LIFE'S LITTLE DAYS.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We can not carry this load until we are threescore and ten. We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them."

God gives us nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—British Weekly.

The Home Circle

BEDTIME PRAYER.

Ere thou sleepest, gently lay
Every troubled thought away;
Put off worry and distress
As thou puttest off thy dress;
Drop thy burden and thy care
In the quiet arms of prayer.

Lord, thou knowest how I live,
All I've done amiss forgive;
All of good I've tried to do,
Strengthen, bless, and carry through;
All I love in safety keep,
While in Thee I fall asleep.

—Henry Van Dyke.

THE NEXT DOOR BOY.

"They've only got a boy," Elma said, tragically. She had been watching the next door family move in. Now everything and everyone was there, and it was quite certain that there was not a girl in the family.

"Never mind," consoled mother. "He may be a nice boy. I've known them quite as nice as girls."

The next day Elma brought in another report.

"He is a nice boy, mother. He has three dogs and a cat and some bunnies."

"If he has all those pets, and is kind to them, he must be a nice boy," said mother.

"I think he is kind, for they all love him. The dogs griggle all over when they see him."

That afternoon the new boy got acquainted. He came to the fence and said, "Would you like to see my dog do his tricks?"

Emma was very shy, but she said "yes," and the new boy called the littlest dog and bad it do tricks. It could play dead, and march like a soldier with a stick for a sword, and sing and dance, and jump through a hoop. At first Elma smiled, but soon she shouted with laughter and clapped her hands.

"Oh, but he's lovely!" she said. "How did he learn so many things?"

"I taught him," said the boy, whose name was Harry. "He'll do anything for me."

"That's a perfectly wonderful boy. He's smarter than anyone," Elma confided to her mother.

And with the passing of each day the "wonderfulness" of the new boy increased. He could make tiny doll baskets out of peachnuts; he had a little workshop in the barn, and he could make furniture for the doll-house; he could make puzzle pictures with his jigsaw; he could whistle so that the birds answered him. And best of all, he would do all these things to amuse his admiring little neighbor.

Elma carried all these reports to her mother.

"I wish I were a boy," she said one day. "I wish I could learn to do things like Harry. I guess girls can't ever do any nice things."

"Oh, I think they can," said her mother.

"Not nice things like boys," doubted Elma.

And mother said no more about it just then. But the next morning she let Elma help her bake. Now, Elma was a good little cook, and she made some of the fancy yellow cakes all by herself. Mother had taught her months before.

When the baking was all done and cleared away, mother said, "Would you like to invite Harry over this afternoon and make some of your nice fudge for him."

"I'd love to," said Elma. "And the dogs, too?"

"Yes, the dogs, too."

Elma ran out to invite Harry and that afternoon he came with all the dogs. He had them do their tricks for mother, and she admired them very much.

"Now," said Elma. "We'll make candy."

"Hurrah!" said Harry. "But can you make it yourself?"

They went into the kitchen and Elma made the candy. Then she set out a dainty lunch on the playroom table on the back porch.

"You made the sandwiches and the cake and the candy," said Harry, admirably, when he had tasted each of the good things, "and they're all as good as can be. You're a smart girl, all right. Boys can't do things as nice as that."

"Oh!" said Elma. Then she laughed. It was just what she had been saying about him. After all, perhaps girls could do some nice things.—Zelia Margaret Walters in Christian Standard.

A BAD LITTLE HOUSEKEEPER.

"Where are you going, my pretty maid?" said Aunt Kitty, meeting little Marian on the gravel walk with an armful of books to be put away.

"Oh, please don't stop me, Aunt Kitty," said Marian; "please don't. I promised Amy Lee to come back as quick as I could. We are playing keeping a boarding house. Amy is cook, and I am housekeeper."

"Well, Miss Housekeeper," called Aunt Kitty as she passed, "I am very sorry for your boarders."

"Why, Aunt Kitty?" Marian came to a full stop and looked back in surprise.

"Oh, never mind," said the auntie, walking on. "You are in a hurry now, but some day I'll tell you."

Many times that long Saturday little Marian took a rest from keeping boarders and fell to wondering what Aunt Kitty meant. And on another day she asked her.

"I mean that you are not a good keeper of your own wonderful little house."

"Why, auntie, mamma keeps our house," said Marian.

"Oh, I don't mean the big house, with wide porches and bay windows. I mean your own tiny little house, that God has made you keeper of—the one he built for your soul to live in."

"Do you mean my body?" asked Marian.

"Yes; that is a wonderful little house, and yet you do not mind abusing it, my little housekeeper. When you got your feet wet and had croup last week, that was neglecting your little house and doing it harm. When you are greedy about candy and cake you are spoiling your house. Sometimes you don't want to take your bath, and that is being a very bad housekeeper; and when you don't go to bed early, that is bad, too."

"I must go and tell Amy Lee about it," said Marian, soberly.—My Lesson.

EDISON AT HIS BOYHOOD HOME.

The following sent out by the Associated Press from Detroit, Michigan, recently, will doubtless be read with interest:

"Detroit, Mich., Oct. 28.—It has developed that Thomas A. Edison, the inventor, visiting scenes of his boy-hood near here, cast off the mantle of years Tuesday and on the way to Port Huron once more tried his hand at the operator's key, and taking the wares of the news butcher, sold them among his friends.

"As a boy Mr. Edison sold papers and worked as an operator for the same railroad. As he passed through Mount Clemens he stepped into the telegraph operator's office and tapped off a message to his children in New Jersey.

"At Port Huron Mr. Edison was equipped as a news butcher. He appeared to take keen delight in the situation. When he stepped off the train he poured the proceeds of his day's business into the hat of a grinning porter."

THE INCONSPICUOUS GIRL.

There is one advantage about an extravagant style of dress for women. This advantage is always overlooked in the discussion of the subject, and yet most people are instinctively aware of it. It is the advantage of proud pre-eminence in modesty and beauty which it gives to the women who are not extravagantly or conspicuously dressed.

Here they come—the girls who, in the midst of fashionable excesses, of horrors and exposures, are modestly and prettily dressed. Everybody notices them with admiration except those whose opinion is not worth having. Avoiding conspicuousness, these nice girls become conspicuous by their modesty and grace. "That is the sort of girl that I would like to know," is the thought of every young man who sees them. And when the young man does know them, rest assured that he treats them with respect.

All that is good in the world belongs to these girls who stop short of the line of ostentation when they go out; who would rather pass quite unobserved than startle the community. They do not pass unobserved. They are supreme. It is their hands, not those of their ornate sisters, that will rule the world. Their estimation is not confined to people of their own sort. Even the flashily dressed woman envies their quiet power, and "wishes that she could dress that way." The trouble with her (so thinks the woman of the startling gown) is that she does not know how to achieve that effect of simplicity and grace. She looks upon it as an art that she has never learned, and never can learn. But to the world it looks very easy, since it lies in restraint.

The more extravagant the fashions get, the more pre-eminent, the more triumphant, the modest girl appears. Every new freak of fashion puts her a peg higher up. As Kungfut-Tze learned politeness from the impolite, so we learn to find the most perfect adornment in those who are not erratically adorned.—New York Mail.

DANCING AMONGST SCHOOL CHILDREN.

Prof. M. V. O'Shea, of the University of Wisconsin, has been discussing dancing in its relation to education, and he says: "No people have ever long endured among whom the ballroom, and the relations which it develops, occupied an important place during the period of early youth. Speaking generally, when an adolescent catches the dancing fever, and it runs its course, his mental evolution ceases betimes." The inevitable result, he claims, is "to stifle interest in the less exciting situations presented in science or history or language; while the mastery of these latter is absolutely essential for the welfare alike of the individual and of society."

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

DR. PINSON'S STATEMENT.

We are printing on another page a statement by Dr. W. W. Pinson, our head Missionary Secretary, which we hope will be carefully and discerningly read. We will not at this time undertake to make a full reply to Dr. Pinson, but will only call attention briefly to two or three features of his utterance.

1. Let it be noted that the Doctor does not at all touch upon the question as to what extent the denominational integrity of Southern Methodism is to be sacrificed in Mexico. He does not say one word as to the correctness of The Independent's statement that denominational lines are to be wiped out there; that there are to be "no Baptists, Methodists, or Presbyterians, but one body, called 'The Evangelical Church of Mexico;' nor does he give us the least light as to how far we are to be tangled up in the hodge-podge arrangement with the mission boards of the other co-operating Churches, with some of which we differ widely in doctrines and have little in common. Bishop Hoss's statement that the proposed plan will take our forces out of the States in which we have our best churches, schools, and hospitals, and give them a poorly arranged and unsatisfactory territory, is also left entirely untouched by Dr. Pinson.

2. The Doctor's effort to show that the Church has been duly consulted concerning the proposed new arrangement is, we think, when carefully examined, weak and far from convincing. For instance, he admits that it is true, as was stated in our editorial in the New Orleans Christian Advocate of October 22, that a meeting of the Committee on Latin America (which is composed of the representatives of various Churches), was held in January, 1914, for the purpose of dealing with this matter, and that our missionaries had a meeting last February with the same object in view at which a paper was drawn up making definite proposals to the Cincinnati meeting of missionaries and the representatives of various boards that was to be held in August. Our General Conference convened in May, but though our missionaries and Secretaries had gone far enough with their scheme to submit propositions to an interchurch body, the great law-making assembly of Southern Methodism seems to have been entirely ignored. We respectfully submit that Dr. Pinson's naive statement that the Cincinnati Conference had not then acted and that in consequence its findings could not be submitted to the General Conference or to the meeting of our General Board of Missions last spring, lacks much of being a satisfactory explanation as to why they were not conferred with. According to his own admission, a comparatively well-matured plan had been developed and negotiations of far-reaching significance were going on with the representatives of other Churches for months before our Board of Missions and the General Conference met; why then, we again ask, were they left in the dark as to these important proceedings? The gentlemen carrying forward this movement knew perfectly well that the General Conference would not assemble again for four years, and that, if they let it pass without securing its endorsement of their plan, they would have to proceed without its needed authority; yet they let it adjourn without the least effort to ascertain its will concerning their project. If Dr. Cook and Miss Head could make an official statement on the subject in July, why could they not have done so to the General Conference in May and have sought its approval?

What Dr. Pinson says about the information that has been given out to the public, in our opinion, falls very far short of being an adequate defense of the course of those who have had this movement in charge. The statements that have been printed in the Church papers have been too indefinite for one to form a proper conception of what was in contemplation; no one of them has gone into exact details or has been accompanied by a map showing what territory we were to give up and what we were to acquire. And let it be noted that these statements were mere general notices as to what was being done, and did not invite an expression of opinion concerning the issues involved and were not in any true sense an effort to ascertain what the will of the Church was. After all that Doctor Pinson has said, it remains perfectly clear that a revolutionary policy has been adopted concerning our work in Mexico which will largely impair, if it does not destroy, the denominational integrity of Southern Methodism in that country, without any really representative body of the Church having been consulted. Taking his own statement, it will be seen that thirty-three members of the Mission Board are presuming to handle this great undertaking almost wholly apart from the General Conference and the great masses of the Church. And nothing at all is said in the Doctor's discussion about conferring with our native members in Mexico concerning the proposed readjustment. Dr. Andres Osuna is doubtless a wise and good man, but we scarcely think he alone of all our Mexican Methodists needs to be consulted. Nor should our readers attach too much importance to the claim that the Board of Missions has been largely of one accord in this matter until the complexion of that body has been carefully considered.

Some may think that the war in Mexico has so nearly destroyed our work there, that it will make but little difference what is done; but, according to the statement made by our Bishops in their address to the General Conference last May, this seems far from being true. They said:

"In Mexico there have been revolutions and counter revolutions, wars and rumors of war. But the statistics of our work in that field are not discouraging. In 1910 the membership was reported as 7386, and in 1914 the figures are 6935. The number of Sunday school scholars has decreased, most naturally under the conditions which have prevailed, the number in 1910 having been 5663, and the number reported in 1914 being 5105. However, the number of students in our Mexican schools and colleges has advanced from 3391 in 1910 to 4164 in 1914. Contributions on the field for the support of the work amounted to $6235 in 1914 as compared with $6515 in 1910."

A GREAT DAY AT WHITWORTH COLLEGE.

Last Monday, November 9, was a memorable day in the annals of Whitworth College, at Brookhaven, Miss. For the past four or five years a movement has been under way to improve and enlarge the building equipment of that historic institution, and as these plans had been brought to a successful culmination, it was decided by the College authorities to celebrate publicly this notable achievement. The day was a bright and beautiful one and the spacious campus perhaps never presented a more attractive appearance than it did on this interesting occasion. The exercises, which began at 3 o'clock in the afternoon, were held in the Mary Jane Lampton Auditorium, a magnificent brick structure with a large seating capacity. A splendid audience, made up of the people of Brookhaven, visitors from neighboring towns and cities, and the faculty and students of the College, was in attendance. The meeting was gracefully presided over by Mr. T. B. Lampton, of Jackson, Miss., a distinguished member of the Board of Trustees, who, after some brief introductory remarks, presented Miss Drake, who spoke for the Faculty of the College, delivering an address that was appropriate, eloquent, and strikingly suggestive. Mrs. Higdon, an honored Whitworth graduate, then brought a happy and inspiring message from the Alumnae, and Mrs. Tyler and Mrs. Brady, of Brookhaven, Miss., spoke informingly and impressively for "The Climbers" and "Peripatetics," the two woman's clubs of that city. The concluding address was delivered by Dr. A. F. Watkins, of Millsaps College, who was singularly felicitous in his remarks. The program was interspersed with music, including a brilliant piano solo by Miss Cooper, a charming vocal solo by Miss Shannon, and a delightful chorus song by members of the Peripatetic Club. All of the speakers paid beautiful tributes to Dr. Cooper and bore testimony to the great service which he has rendered the College during the thirteen years of his connection with it. After the exercises were over, a reception was held in the beautiful new center building (which the trustees have gone on record as desiring to have named Cooper Hall, in honor of Dr. Cooper), at which refreshments were served.

Dr. Cooper and the Trustees of Whitworth College are certainly to be congratulated upon what they have lately accomplished in the way of strengthening and increasing the facilities of that fine educational plant. They have constructed a President's Home, a thoroughly modern two-story residence, at a cost of $5000; have built a Mary Jane Lampton Auditorium, said by competent critics to be unsurpassed by any similar building in Mississippi at an expense of $20,000; have overhauled and improved in many ways Margaret Hall, The Institute, and the Whitworth Building, providing in the latter a new dining room, which is heated by steam and which has an elegant butler's pantry and all other necessary conveniences; and they have just finished erecting, where the Brown House formerly stood, the new central building which is 112 by 42 feet, which is three-stories high, steam-heated, and which is supplied on every floor with sanitary bathrooms, toilets, and marble drinking founts, while in the first story provision has been made for a complete and up-to-date gymnasium. This structure, which cost about $17,500, has two imposing fronts and is very handsome in every respect.

These improvements, taken together, represent an outlay of approximately $50,000, and there is no indebtedness on the property, individual members of the Board of Trustees having assumed responsibility for the comparatively small balance that remains to be provided for. Of the money needed to make these improvements, the city of Brookhaven gave $10,000; the Church at large, in response to the efforts of Rev. P. D. Hardin, Rev. H. A. Gatlin, Rev. L. L. Roberts, and Rev. L. E. Alford, at different times financial agents of the College, has paid in about $7000 (there are still many subscriptions outstanding); and the remainder came from individual contributors, among whom the largest givers were the Lampton brothers, Mr. P. H. Enochs, Major R. W. Millsaps, Mr. Louis Dantzler, Mr. James Hand, and Mr. George S. Weems. Dr. Cooper himself has given about $8000. That this money should have been raised within the past five years, in the section of Mississippi most severely injured by the boll weevils, is most remarkable and bears eloquent testimony to the aggressive energy and efficient leadership of Dr. Cooper and his co-workers.

Never was the outlook for Whitworth College so bright as it is to-day. Her equipment is far more ample than ever before and the spirit of progress possesses those in charge of her affairs. Her courses of study are complete and thorough and she is steadily widening the scope of her work. A well-equipped Domestic Science Department has lately been opened and is attracting much attention. The College has an excellent working library, a well-furnished science laboratory, and its Music Department is scarcely surpassed anywhere in the South, being furnished with twenty-one pianos, two of which are Knabe Grands. The present attendance, including those taking specials, is about 200, and the number of boarders is 155. The campus embraces eight acres admirably situated in the heart of beautiful Brookhaven, and the property is valued at $150,000. During the 13 years that the present administration has been in operation all bills have been promptly met, the teachers have been regularly paid, and there have been no floating debts.

Dr. Cooper's unselfish work for the upbuilding of this noble institution could scarcely be too highly praised. He has rendered it a service which can never be forgotten, and he has perhaps done more for the Christian education of the young womanhood of Mississippi than any man who has ever lived in that State, with the possible exception of Dr. H. F. Johnson. He has brought into existence the long-talked-of "Greater Whitworth," and in so doing has made both the present and future generations his debtors and has erected to himself an imperishable monument. A truer, worthier, more high-minded educator cannot be found within the bounds of Southern Methodism.

SAYS IT IS COMING.

Four more States were added to the prohibition column in the elections held on Tuesday, November 3, namely, Arizona, Colorado, Oregon, and Washington. There are now in all fourteen prohibition States, the other ten being Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, Virginia, and West Virginia. Of course, there are a number of other States that are very largely under prohibition rule. It really begins to look as if the day is not far distant when the liquor traffic will be outlawed throughout the entire Nation by federal legislation. Discussing the rapid growth of sentiment in favor of such action a few days since, "Savoyard," the brilliant and widely known Washington correspondent, who is famed for his foresight as to approaching events, said:

"While I should vote against it, the Prohibition amendment is sure to come.

"If the saloon had never gone into politics it

would be in less danger. In Louisville, Ky., the saloon is Democratic; in Cincinnati, Ohio, it is Republican. In politics it is conscienceless and brutal. Where is the city government in the United States that has not been run by the liquor dealers? The saloon is an inveterate, insolent, defiant law-breaker, and it is as great a fool as it is a ruffian. It has to go, sooner or later, and it will be a case of suicide.

"I am not exactly persuaded that the temperance folk have set about the thing in the way that will prove most effective. They propose to prohibit. Why don't they seek to abolish? African slavery was abolished by a constitutional amendment that forbade a man to have property in a slave. If they would fix an amendment that would not allow a man to have property in alcohol, they would stop making it.

"I believe that most of the evil of the drinking habit comes from the treating custom. There is as much sense (and less harm) in treating a friend to a pair of socks as to a dram of liquor.

"The saloon has degraded our politics, brought disrepute on universal suffrage, and it daily and hourly violates the law. It has beggared tens of thousands of good men, and the American people are after the liquor traffic with a slavery stick. He is past fifty years old who will read a Prohibition plank in the Constitution of the United States.

"I am not advocating it, I am only predicting it."

WANTED "A MERRYTORIUM."

Many things both pathetic and amusing have taken place in the South since the present distressing financial condition was developed by the Great European War, but no other incident that we have heard of quite measures up to one described by Mr. Bankhead, of Alabama, in a speech in the United States Senate some weeks ago. In the course of his somewhat extended remarks on the cotton crisis, the Senator said:

"Different plans have been discussed, but no comprehensive one has been offered or accepted broad and safe enough to meet the situation. Of all the plans that have come to my attention none is more pathetic than that of the Alabama farmer who sought relief, as expressed in a letter to his bank, which, omitting names, is as follows:

"Europe are issuing merrytoriums, so that the people can put off paying their detts a while. Now I have eighteen bales of cotton and owe dett amounting to about $600. I can't sell my cotton pay for enuff to pay out and have anything left to pay taxes and live on next year. If they are selling merrytoriums in N. Y., I wish you would see what it will cost to buy me one for the amount of my detts good for six mos.

"Yours truly."

"I read this letter because it is a pathetic example of the distress of the Southern farmer at this time."

PERSONAL AND OTHER NOTES.

Rev. R. H. Harper has had a successful year at the Parker Memorial Church, of this city, and is in fine favor with his people. He excels both in pastoral and pulpit work.

The new main building at Millsaps College will be formally opened with appropriate exercises on November 24. Bishop Murrah is expected to be present and speak on that occasion.

Work has been begun on the new church at Morton, Miss., of which Rev. J. T. Abney is the efficient pastor. Brother Abney hopes to have the building completed before the coming session of the Mississippi Conference.

Among those who attended the Whitworth celebrations last Monday were Rev. W. H. Saunders, of Fernwood, Miss., and Rev. W. M. Williams and wife, of Jackson, Miss. Brother Williams is one of the trustees of the College.

Rev. E. H. Cunningham, of Myrtle, Miss., is at the close of his third year on that charge. Between 40 and 50 members have been received into the church by him this year. Through his labors and the loyalty of his people, the work has advanced under his pastorate.

The Advocate gratefully acknowledges new and renewal subscriptions as follows: Rev. J. W. Booth, Merryville, La., 4; Rev. W. S. Lagrone, Clarksdale, Miss., 2; Rev. J. T. Abney, Morton, Miss., 4; Rev. S. A. Brown, Booneville, Miss., 2; Rev. T. M. Bradley, Shelby, Miss., 2.

Our handsome new church at Moss Point, Miss., which the Dantzler brothers have erected at that place in honor of their sainted mother, was dedicated by Bishop W. A. Candler last Sunday. We hope that Dr. B. F. Jones, our pastor at Moss Point, will at his earliest convenience send us a full account of that interesting occasion.

We acknowledge the reception from Dr. and Mrs. S. Aiden Smith of an invitation to the marriage of their daughter, Miss Gretchen, to Mr. Walton Angus McMillan, which will take place at their residence, 2511 Milan Street, New Orleans, La., at 6 o'clock on Wednesday evening, Nov. 18, 1914. The Advocate extends in advance congratulations and best wishes.

The following are the dates of the sessions of our patronizing Conferences: North Mississippi, which will be held by Bishop Waterhouse, Dec. 2; Louisiana, which will be held by Bishop Candler, Dec. 9; Mississippi, which will be held by Bishop Denny, Dec. 9. From the Advocate's standpoint, it is regrettable that the latter two Conferences should conflict.

The beautiful poem written in appreciation of Mrs. M. L. Gustine, which was published in the Advocate of October 29 was improperly credited to Mrs. A. L. Greenwood. Mrs. Greenwood sent the poem to the Advocate and did not give the name of the author, Mrs. H. L. Grinstead. We therefore naturally inferred that it was the product of her pen. We regret this mistake and take pleasure in correcting it.

Miss Elie Willingham, of Eupora, Miss., the accomplished Sunday School Secretary of the Durant District, in a business note to the Editor, says: "I should be very sorry to have to miss a single copy of my own church paper which I enjoy so much. I hope that 'hard times' may not shorten the subscription list to the Christian Advocate by one single name." Such sentiments are appreciated by the Advocate.

A note from Rev. J. D. Simpson, of Pickens, Miss., informs us of the death of Mr. J. F. Wilburn, an esteemed and highly respected member of our church at that place, which occurred on Nov. 4. We greatly regret to chronicle the decease of this worthy and useful layman, of whom we have known for many years, and we extend sympathy to the bereaved. A more extended notice concerning the death of Brother Wilburn from the pen of his pastor will appear in the next issue of the Advocate.

The only Methodist minister in the New Orleans District, except Dr. J. M. Henry, the presiding elder, who will be moved by the operation of the time limit is Rev. J. G. Snelling, pastor of the Carrollton Avenue Church. Brother Snelling has made an excellent record in his present field and will carry a fine report to Conference. Dr. Henry's administration as presiding elder has been strong and able, and has made for the upbuilding of Methodism in the Crescent City.

Our new church at Talisheek, La., was dedicated last Sunday by Rev. M. B. Sharbrough, of Columbia, Miss. Talisheek is one of the appointments of the St. Tammany charge, of which Rev. T. V. Peters is pastor. Brother Peters and our worthy flock at Talisheek are to be congratulated upon having erected so substantial a house of worship in that community. Brother Sharbrough was a pioneer worker in that field and is held in high esteem by many of the citizens who knew him years ago.

It was the Editor's pleasure to spend last Sunday in McComb City, Miss., with Dr. I. W. Cooper, who is serving that charge until Conference. We were greeted by an excellent congregation at the 11 o'clock hour and by a very good audience in the evening. This is one of the strong churches of the Mississippi Conference and embraces among its membership many most excellent people. We acknowledge ourself indebted while in McComb City to Brother J. B. Alford and Brother L. Sherman for appreciated courtesies.

Rev. H. W. May, presiding elder of the Alexandria District, in a personal letter to the Editor, bearing date of Nov. 7, says: "I am closing a good year on this district. I go to-day to Oberlin, a new parish site, to hold a quarterly conference, the first ever held there by a presiding elder of the M. E. Church, South. This is in Allen Parish." Brother May has pushed out into many new fields since he has been in charge of the Alexandria District. Indeed, our Louisiana presiding elders generally seem to like pioneering work.

Writing from Biloxi, Miss., on Nov. 5, Dr. W. H. Huntley says: "I am just leaving to join the preachers at Brother Burton's annual dinner, which it is his rule to give them every year. A great soldier is Burton! Though confined to his bed a large part of the year, his work has been successfully administered, as his report at Conference will show. I doubt whether any other member of the Conference could have accomplished as much as he has." Brother Burton's work during his pastorate at Gulfport has, indeed, been a monumental one.

Rev. W. G. Burks, of Shuqualak, Miss., sends news of interest for the Advocate's readers. He writes the following: "Work on our church building is progressing rapidly, and it is hoped that it will be completed by the end of this month. It will be an elegant and commodious frame building, a much better house than the one we lost by fire last April, and our people will justly be proud of it. Much of the credit for the success of the enterprise is due to the Building Committee, of which Dr. J. A. Perry is the wide-awake chairman."

Dr. Felix R. Hill, Sr., has lately returned to New Orleans and is stopping with his son, Dr. F. R. Hill, Jr., the pastor of Rayne Memorial Church. Both of these brethren favored the Advocate office with a call last Monday morning, but the Editor, being out of the city, missed seeing them, much to his regret.

Rev. J. A. McCormack, of Franklinton, La., has recently been engaged in a stirring evangelistic campaign in that city. He states, in a letter written to the Editor several days ago, the following: "We are in the second week of our revival campaign here and the work is progressing splendidly. Rev. Thomas J. Norsworthy, who is conducting the meeting, is an evangelist of exceptional ability. We had a great service last night, in which 8 professed conversion. Quite a large number had been saved before. The church is being greatly revived. Please pray for us."

On Thursday, Nov. 5, a portrait of the Hon. Wm. H. Foster, who for over forty years was a brilliant practioner at the New Orleans bar, and who died in 1888, was presented to the Supreme Court of Louisiana, to be hung upon the wall of the room in which its sessions are held. The presentation address was made by Mr. E. T. Merrick, whose father was the senior partner of the firm of which Mr. Foster was a member, and with which he himself later became connected. The picture of Mr. Foster was the gift of his two sons, Rev. John F. Foster of Amite City, La., and Mr. H. F. Foster of New Orleans, Chairman of the Board of Stewards of the Parker Memorial Church.

At a recent quarterly conference held in Durant, Miss., a resolution was adopted expressing appreciation of the service rendered in the choir of our church in that city by Mrs. Eugene Cole and Mrs. Kate Deloach, who, without remuneration, have unselfishly devoted their time and talents to furnishing the congregation with good music and singing. Such action, we feel sure, was timely and proper. The fidelity of many persons belonging to our church choirs is such that it deserves hearty commendation. The Durant quarterly conference also specially commended the efficient and fruitful labors of Brother E. N. Broyles, the pastor, and Brother W. S. Shipman, the presiding elder.

The following appreciated note has been recently received from Dr. I. W. Cooper, of Brookhaven, Miss., president of Whitworth College: "Rev. T. H. Dorsey, of Water Valley, Miss., has just closed a most gracious meeting in Brookhaven. The results were a general revival among the church members and 26 additions to the roll of the Methodist church. Brother Dorsey's sermons were strong, clear, convincing, and spiritual. As an evangelist, he has not reached the nervous state. There was nothing in his services to cause the most sensitive to criticize. He is a most delightful Christian brother. The pastor at Brookhaven, Brother Lewis, is loved by every one. The Brookhaven church is improving every year."

PEOPLE WHO HELP THE PRAYER-MEETING.

The busy business man who regularly attends it; the people, young and old, who sit in the front seats; the gray-haired old saint who comes with a smiling face and always has something to say of the love of Christ; the timid people who can only quote a passage of Scripture or utter a brief testimony, but whose lives show that they really love Christ; the young people who testify promptly, utter short prayers, and sing sweetly; the genial soul who can not speak or pray or sing without increasing the spiritual sunshine; the social people who welcome strangers and do not hurry away when the meeting is closed.—Pittsburgh Christian Advocate.

In July last the Postal Saving Banks of the United States had 388,000 depositors, with deposits aggregating, in round numbers, $43,000,000. Since the outbreak of the European war the number of such depositors has largely increased, and the deposits have jumped up to about $53,000,000. When the times are out of joint and business conditions are uncertain, the people like to place their money where they think it will be safe, caring little about the rate of interest being low.

They who bow their heads before God may hold them erect before the world.—A. S. Wilshire.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. MARY JANE TAYLOR (nee Roberts), the devoted wife of Brother T. W. Taylor, an active steward of the Liberty Circuit, passed to her eternal reward on May 10, 1914. This was the earthly end of a long, busy and useful life. Sister Taylor was born in Amite County, Miss., on August 17, 1837, was converted and joined the M. E. Church, South, when about sixteen years of age and lived a quiet, unobstrusive Christian life. She was a true and good wife, always giving loving thought and care to the welfare and happiness of her husband. She was the mother of six children, all living but one. She also reared several other children. Her life was largely given to the unselfish and noble work of bearing the burdens of the young, which to her was a ministry of love. In this work she possibly found her chief joy in life. No nobler work is given to any person than this, in which she delighted and excelled. The home is cheerless because of the absence of the one whose wealth of love and tender ministries had been for so many years its great inspiration. May God comfort the husband and children who mourn their great loss! They can safely hope to meet her in the "better world." T. W. ADAMS.

On the morning of Oct. 16, 1914, surrounded by loved ones and friends, the spirit of MINNIE EWING BLAKEMAN left this earth for heaven. Everything that kind and loving hands could do, had been done to prolong her life, but the Lord claimed her for his own. When she realized that the end was near, her first request was that two of her favorite songs, "Just as I am," and "The Home over there," be sung; then for prayer at her bedside, though she had no fear of death. As she bade her loved ones and friends good-bye, her parting exhortation was to trust Jesus for salvation, and meet her in heaven. She said that she was leaving many things undone; but was faithful to the end, sending out for many in the community to give them a parting word, and begging them all to get right with God. To know her was to love her, and her life had been one of loving service for others. She was ever ready to help those in need in every walk of life. Her influence will never die, for she was "always abounding in the work of the Lord." How we will miss her in our community, but her home is bereft indeed! She was at one time District Secretary of the Woman's Home Mission Society in the Jackson District, and organized and presided over two auxiliaries in her own community where she was an ideal leader. Inasmuch as God in his providence has called from our midst our beloved sister, be it resolved:

1. That we as members of the Woman's Missionary Society hold in love and appreciation her memory, as wife, mother, friend and sister in 'Christ.'

2. That we tender to the husband, infant babe, and other members of the family, our love and sympathy in their great bereavement.

3. That a copy of these resolutions be spread on the minutes of our Society, that a copy be sent to the family, and to the New Orleans Christian Advocate for publication.

Signed: Mrs. J. S. Henderson, Mrs. Cora L. Brister, Mrs. Mollie M. Brister, Committee.

SUSAN FRANCES STEPHENSON (nee Spratley) was born near Oak Ridge, Miss., on August 16, 1849; she joined the Church on July 5, 1868; married Thomas Stephenson on January 6, 1869; and died on July 30, 1914. Being converted about the time she joined the Church, she ever lived a consistent life. She was sweet-spirited, a devout Methodist; a loving companion, a faithful wife, a devoted mother, and a gentle and refined lady. She was retiring in disposition, safe in counsel, pure in heart, and without guile. Such were the characteristics of our departed sister in her earthly life. She has now entered the larger life where her husband and three children were awaiting her, and has left to relatives and the three children who mourn her departure a hallowed Christian influence—a priceless heritage' "Precious in the sight of the Lord is the death of his saints." At such times the mourners' tears are dried, and with clear eyes they look beyond the fading twilight on the shores of time and behold the growing golden dawn of the sweet by and by. Sister Stephenson is simply hidden from mortal view; we shall see her again. God bless and comfort the bereaved. Her former pastor,
J. W. CAMPBELL.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

LIFE'S NOBLEST WORK.

I am again delighted to present a few brief reflections, from which, I trust, some one may profit. We usually assume the character of the materials that we take into and give out from our minds. If our thoughts are lofty, if they are prompted by right aims, integrity, and honor, we conquer our native littleness, and climb up to the apex of human dignity and worth.

We are builders of character and the designs left upon the tressel board of life may have its influence in shaping the lives of others. Then as a duty, how eager and willingly we should spread the broad mantle of charity over the frailties of our fellow beings, and scatter sunshine along the pathway of life! It is our duty to be actively engaged in a struggle to make this world a better place in which to live. Fidelity to all that is holy demands that we give ourselves to this task, trusting the powers of truth, the reality of love, and the sovereign worth of character. For, only as we incarnate this vision in actual life and activity does it become real, tangible and effective. We should not be deaf to the appeals of the needy, but responding with that fundamental principle, brotherly love, relief and truth, we should always be willing to go even on foot, if necessary, to minister to those who need our aid. We should remember that true happiness consists in making others happy. R. R. SEBREN.
Harrisonville, Miss.

SIXTEEN YEARS OF TROUBLE.

Ended for H. H. Jackson, Friar's Point, Miss., with the use of Gray's Ointment. "I am glad to report that it has made a permanent cure of a sore of sixteen years' standing," he writes. This is one of the numerous instances of the remarkable curative powers of Gray's Ointment. Since it was first prepared in 1820, it has been used year in and year out by American families for boils, sores, ulcers, wounds, burns, bruises and all abrasions and eruptions of the skin. It quickly heals the skin trouble and is a sure preventive of dangerous blood poison which often follows from a neglected skin wound. Only 25c a box at druggists. Get a free sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

Tidings From the Field

Slidell and Covington Charge.

Dear Dr. Meek: I am sending you for your good paper a report of our 4 meetings and pastoral labors in this charge. The places at which these meetings were held are Pearl River, Slidell, Covington, and Ramsey. Brother W. W. Perry assisted me at Pearl River and Slidell. He did some most excellent preaching and we think that lasting good was done. As a result of these services, 5 members were received by letter. In my next two meetings held at Covington and Ramsey, Brother W. T. Currie assisted me. At these places there were no visible results, though he preached the Word earnestly and condemned sin in no uncertain tones, "reproving, rebuking, exhorting with all long suffering and doctrine." Brother Currie is "doing the work of an evangelist, and making full proof of his ministry."..... As to the results of my pastoral work, they may be summed up as follows: I have baptized 11 infants, received 10 members by letter and received 44 by baptism and vows. We have painted the parsonage and will dedicate our church at Slidell at the time of the fourth quarterly conference. The work in this field is greatly hampered by Catholicism and the liquor traffic. Morally speaking, this country has long been too largely the dumping ground for the immoral element of New Orleans and a resort for all kinds of vice. But God has some on this work who have not bowed the knee to Baal. We give all the praise to Him who said that his Word shall not return unto him void.—D. L. Griffin, P. C.

Booneville, Miss.

Dear Dr. Meek: I have just been running over the record of the past four years in this charge, Booneville Station, and calling up, as I could, my many experiences in this pastorate. My conclusion is that no pastor has any right to expect a more pleasant stay among a people than I have had. Into these four years has been crowded many trying and vexing experiences, many disappointments, many moments of anxious waiting and often wondering; but oh, the bright, happy experiences, the many good things that have come my way! Here we have a well organized church, a splendid set of men on the board of stewards; a good Sunday school, with an efficient superintendent; a live Woman's Missionary Society, with capable officers; a praying membership in the church, and a good parsonage. Only one who has been forced out of such a place by the "time limit" can fully appreciate my feelings as the last month of the Conference year opens. In these four years all financial obligations have been met; many improvements have been made on the church, a piano was bought; a new carpet laid; a church repainted and beautified, and much money raised for "other objects." Our membership is now over 500, 84 having been added this year up to date. I have married about 55 couples, and buried many persons whom I had learned to love and who are sadly missed in the church and community. My purpose is to drop out without the proverbial "farewell sermon" and go with a prayer that my successor may have the earnest co-operation of the people, at least as much as I have had, and that he may have fewer failures to regret and be more successful than I have been. He may be well assured that he will come to a loyal band who will receive him gladly. S. A. BROWN.

Alberta, La.

Dear Dr. Meek: Please allow me space in your paper to make a report of my work. We have had some very good meetings. Brother J. W. Faulk is a fine fellow and rendered us excellent service. My old Castor Church is much better spiritually because of his ministrations.....Next comes Castor Station, where I was assisted by Rev. G. D. Anders, who won his way into the hearts of our people there. We had some old-time gospel sermons, and there were 4 additions on profession of faith.....I was assisted in my meeting at Alberta by Rev. H. T. Young, who preached the Word to the people effectively and about 18 persons joined the Church on profession of faith, and 2 by certificate. We received among the number some fine business men. Brother Young won the hearts of my people and some of our young men will now lead prayer-meetings. Young is a great fellow and a splendid preacher. We have organized a Woman's Union Missionary Society, which is composed of a fine band of women who are doing a good work. Our League has been reorganized and the young people are taking an active part in the work. We had the Bienville Parish Sunday School Association in our little town, and the attendance at Sunday school has been fine since then. Mr. W. A. Davenport was chosen to organize adult Bible classes in this district, and being a very busy man, he engaged good old Dr. Pippin to assist him. They have organized nine classes (mixed) and some Sunday schools where there were none. —H. Wade Cudd.

NORTH MISSISSIPPI CONFERENCE.

Class of the Fourth Year.

The Committee and Class of the Fourth Year will please meet in the Methodist Church at Starkville, Miss., at 9 o'clock a. m., Tuesday, December 1.

T. H. DORSEY,
G. W. GORDON,
W. W. MITCHELL,
Committee.

Class of the Second Year.

The Class of the Second Year of the North Mississippi Conference is called to meet the Committee in the Methodist Church at Starkville, Miss., on Nov. 30, at 7:30 p.m. All must come before the Committee whether they have taken the Correspondence Course or not.

O. W. BRADLEY,
J. T. LEWIS,
J. H. FELTS,
Committee.

"Of all work that produces results, nine-tenths must be drudgery. There is no work from the highest to the lowest which can be done well by any man who is unwilling to make the sacrifice."

"To 'run with patience' the Christian race implies enthusiasm that keeps its glow and a purpose that never flags. Enthusiasm and stability spell—success."

THE LOWER COAST MISSION.

Last winter I told the readers of the Advocate about the conditions that prevailed along the Lower Coast in Plaquemines Parish. Brother J. W. Lee very wisely corrected some of my statements at that time. I was led to write as I did by reports given me by residents of that section, but I have learned since then that the people who were then the most willing to talk and tell everything are now dreadfully silent and scarce. Brother Lee was right in every one of his statements, but even then the fact remained that that whole Parish was without Protestant services.

I have made nine trips down there this year and have established five regular preaching places besides Daisy, where we have a church building. I have been cordially received and the work has opened in a way highly satisfactory. My last trip extended from October 21 to October 27. During those six days I traveled 220 miles by rail and water and crossed the Mississippi River ten times. I preached at the following places: Buras, Burrwood, Tropical Bend, Point Pleasant, Treadaway, and Daisy. At each place there met me nice congregations and the people manifested deep interest in the Gospel. I proposed to them that they raise enough money to employ a regular pastor to give his full time there next year. My suggestion was well received and already almost enough has been promised to employ a man at an $800 salary. It is not right to cause people who are able to pay for the services of a minister to expect the Church to send them a pastor and pay him with missionary money.

We expect to recommend that a pastor be sent to the Lower Coast circuit and we hope to present to our presiding elder a signed statement guaranteeing an $800 salary for next year.

The Lower Coast country presents many attractive features. At this season of the year thousands of orange trees present themselves, yellow with their luscious harvest. The bays and canals extending in from the Gulf are alive with schools of trout, croakers, drums, and red fish. Schooners loaded with oysters, shrimp and crabs are to be seen landing all day long, and the housewives know exactly how to make palatable every product of the sea. I caught a five-pound red fish the very first time I cast my line and it made me so restless to stay with the job that it was with difficulty that I resisted the temptation to cancel all further engagements and get me a bucket of shrimp and stay and fish all day. My enthusiasm was somewhat cooled a little later when a heavy wind hit me when in a skiff half a mile from shore. The agitated waves danced and shivered and even had the temerity to climb in the boat with me. I was most gloriously soaked by the time I reached shore, but I never lost my five-pounder.

Plaquemines Parish needs the prayerful attention of a Protestant minister. Its residents are big-hearted folk, but many years of neglect has allowed false standards of living to gain headway until community customs almost shock one who was reared in another place. I would say that liquor is the greatest curse of the Lower Coast. At almost every turn one sees men, women, and little children drinking. I have seen mothers give their little children whiskey and then whip them because they couldn't stand up. Wine is so commonly used that even a minister gets used to seeing it drunk. I have not raised my voice against its use, because I know that if I teach them to love Jesus and lead them to have faith in Him, they will by their new nature turn from such things. To cry out now, would be to lose an audience with them. I have faith to believe that a great work can be done in Plaquemines Parish, and I believe now is the time to do it.

A. J. GEARHEARD.

MISSISSIPPI STATE W. C. T. U. MEETING.

October 22 marked the beginning of the thirty-first annual State W. C. T. U. session in our beloved Mississippi. The hospitable homes of our town were thrown open to the many officials and delegates representing various sections, and our hearts were indeed glad for the wholesome influence which seemed to permeate the atmosphere.

Mesdames Clarke, Stanley, Hodges, Scales, Unger, Hawks, Gillespie, Featherstun, and Misses May Russell, Madge Montgomery, and Laura Stout were among the number who contributed so generously toward making the occasion a success, and by their public talks inspired many to feel a deeper interest in the temperance cause.

Mrs. Francis E. Beauchamp, of national fame who has accomplished so much along prohibition lines in Kentucky, was present and delivered several masterly addresses to receptive audiences. Her ability as a speaker and ease upon the platform are almost unparalleled, while her zeal and efficiency in the cause advocated are impressive and convincing. The singing by a well-trained choir was an important feature, and the special songs by Mr. Harvey Spencer and Dr. Tabb were well rendered.

Several new members were secured, and the auxiliary here will doubtless go forward under the proficient and untiring leadership of Mrs. E. A. Neblett.

The people of Eupora are to be congratulated upon having had this worthy body in their midst, and we believe that there will be lasting results, and a steady retreat for the contaminating infinences of whiskey and tobacco. All those who gave of their services toward making the occasion a success have our gratitude, and special mention should be made of the activities of the Boy Scouts, Campfire Girls, Professor A. B. Campbell and Rev. Jas. T. McCafferty.

Those in attendance on Friday evening will remember with pleasure the interesting talk given by Mrs. Mattie Martin who has been a missionary under the auspices of the Louisiana Presbyterian Board in Congo, Africa for several years. She was accompanied by a little Christianized Negro girl who sang "From Greenland's Icy Mountains" in her native tongue. These things were conducive to awakening an interest in the needed enlightenment of that benighted country.

BESSIE B. HARDEE.

THE CIGARETTE CURSE.

The Evangelical Herald has this paragraph:

"Mr. Henry Ford, the noted manufacturer of Detroit, Mich., has announced that he will help to fight the habit of smoking cigarettes, especially among boys. When Mr. Ford was in Fort Myers, Fla., recently on his Southern trip with Thomas A. Edison, a discussion arose between the two concerning the evils of cigarette smoking. When the inventor returned to his laboratory in Orange, N. J., he wrote a letter on the matter to Mr. Ford. Copies of it will be framed at Mr. Ford's expense, and if School Superintendent Chadsey agrees, they will be hung in all Detroit public schools. The letter follows:

"'Friend Ford: The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called "acrolein." It has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes.'"

Here we have the unimpeachable testimony of a great scientist to the dreadful peril of the cigarette. It is high time that the truth was told far and wide if the boys and girls are to be saved from this curse. If all this is true, how can physicians and even preachers smoke the cigarette? Surely we need a livelier conscience on this subject. Tell your boys and girls what Thomas Edison says about the effect of the cigarette on the brain.

LIFE A CALL TO SERVICE.

Life is a perpetual call to service. There is always something to be done, if not always somebody at hand to do it. Particular occasions arise and disappear, but man's task is never over. Duties transpire and expire, but duty is a ceaseless thing. Responsibilities are incessant; the urgencies that are upon one seem at times overpowering. But all this constitutes the very richness and grandeur of human life, and renders it akin to the supremely self-tasking life of God himself. The one thing that must always be done among the many things, the duty of the duties, is to walk humbly with one's Maker and to serve him everywhere and forever.—Zion's Herald.

God never gives all he has to give; the time never comes when he has nothing more to bestow.—Rev. J. R. Miller, D. D.

Be not afraid to show Him the emptiness and coldness of your heart; do so that the void may be filled. Ruinons may be the tenement of your soul; ask him to repair it. Great may be your poverty; ask him to enrich it; open your heart to him, desiring that the love which you need may be poured into it, and verily you shall be filled.—Dr. Morgan Dix.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Fourth Round

Evangeline Mission, at Bethel ....Nov. 14, 15
Patterson, Wednesday ....Nov. 18,
Houma-Lafourche ....Nov. 21, 22
Bell City, Wednesday ....Nov. 25,
Jennings ....Nov. 28, 29
Lake Arthur .....Nov. 29, 30
French Mission, at Kaplan, Dec. 5, 6
Indian Bayou, at I. B.....Dec. 6,
JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—Fourth Round.

Gilbert ....Nov. 14, 15
Winnsboro ....Nov. 15, 16
Sicily Island, at Vidalia..Nov. 22,
Tallulah ....Nov. 23,
Bastrop, at Collinston ...Nov. 29,
West Monroe .....Nov. 30,
Monroe ....Dec. 2,
WM. SCHUHLE, P. E.

Ruston Dist.—Fourth Round.

Haynesville, ...Nov. 14, 15
Bernice, at Alabama .....Nov. 17,
Jonesboro ....Nov. 18,
Winnsfield ....Nov. 19,
Bienville ....Nov. 21, 22
Arcadia ....Nov. 22, 23
Ruston ....Nov. 25,
Sibley ....Nov. 28, 29
Minden ....Nov. 29, 30
BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Pine Grove, at Pine Grove. Nov. 14, 15
St. Helena, at Greensburg. Nov. 15, 16
Mt. Hermon, at Mt. Hermon, Nov. 21, 22
Kentwood ....Nov. 22, 23
Franklinton, at Franklinton. Nov. 24, 25
Ponchatoula, at Wesley...Nov. 28, 29
Amite, at ——— .....Nov. 29,
First Ch., Baton Rouge...Nov. 30,
H. W. BOWMAN, P. E.

Alexandria Dist.—Fourth Round.

Marksville, at Oak Grove..Nov. 14, 15
Melville, 8 p. m. .....Nov. 16,
Provencal .... .Nov. 22,
Indian Mission, at Indian Creek ....Nov. 25,
Alexandria, ...Nov. 29, 30
Pineville, 8 p.m. .....Nov. 29,
H. W. MAY, P. E.

Shreveport Dist.—Fourth Round.

Queensboro.. .. ..Nov. 11,
Anacoco, at Holly Grove...Nov. 13,
Many, at Many .....Nov. 14, 15
Texas Avenue ....Nov. 18,
Wesley, at Davis Spgs.....Nov. 21, 22
Coushatta ....Nov. 22, 23
Noel Memorial .... .Nov. 25,
Zwolle ....Nov. 28, 29
Leesville ....Nov. 30,
First Church, Shreveport..Dec. 2,
Mooringsport ....Dec. 4,
Vivian ....Dec. 5, 6
WM. H. COLEMAN, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Monticello, at M.....Nov. 15, 16
Hazlehurst ....Nov. 18,
Topisaw, at Topisaw.....Nov. 21, 22
McComb, at Centenary....Nov. 22, 23
Pleasant Grove, at Pearlhaven.... ....Nov. 24,
Barlow, at Brandywine....Nov. 26,
Tylertown, at China Grove. Nov. 29, 30
Adams, at Adams.. .. ....Dec. 1,
Scotland, at Bethel.....Dec. 4,
Brookhaven.... ....Dec. 6, 7
ROBT. SELBY, P. E.

Meridian District—Fourth Round.

Scooba, at Scooba.....Nov. 15, 16
Daleville, at Daleville.....Nov. 18,
Pachuta and Quitman, at Quitman.... ....Nov. 21, 22
Enterprise and Stonewall, at Enterprise.... ....Nov. 22,
Meridian, East End.....Nov. 24,
Meridian, Poplar Springs..Nov. 25,
Lauderdale, at Lauderdale. Nov. 29, 30
Meridian, 5th Street.....Dec. 1,
Meridian, South Side.....Dec. 2,
Meridian, 7th Ave.....Dec. 3,
Vimville, at Cokers Chapel. Dec. 5, 6
Meridian, Central.. .....Dec. 7,
J. T. LEGGETT, P. E.

Port Gibson Dist.—Fourth Round.

Port Gibson..... .....Nov. 14, 15
Fayette, Monday.. .....Nov. 16,
Rolling Fork.. .....Nov. 22, 23
Mayersville, Wed. .....Nov. 25,
Angulila.... .....Nov. 28, 29
Oak Ridge, Wed. .....Dec. 2,
Jefferson St., Natchez, Fri. Dec. 4,
Washington, at K. .....Dec. 6,
Pearl St., Natchez.....Dec. 6,
T. W. ADAMS, P. E.

Newton Dist.—Fourth Round.

Hickory & Meehan, at —— Nov. 14, 15
Decatur & Union, at U....Nov. 17,
Forest, at ——— .....Nov. 19,
Chunky, at ——— .....Nov. 21, 22
Louin, at ——— .....Nov. 24,
Forkville, at ——— .....Nov. 26,
Suqualena, at S.....Nov. 28, 29
Shiloh, at ——— .....Dec. 2,
Newton & Montrose, at N..Dec. 5, 6
H. WALTER FEATHERSTUN, P. E.

Hattiesburg Dist.—Fourth Round.

Magee ....Nov. 14, 15
Oloh ....Nov. 21, 22
Sumrall ....Nov. 22, 23
Eucutta, at Goodwater ...Nov. 28, 29
Heidelberg ....Nov. 29, 30
Court St. Church, Hattiesburg ....Dec. 2, 6
Broad St., Hattiesburg.....Dec. 3, 6
Main St., Hattiesburg ....Dec. 4,
GEO. H. THOMPSON, P. E.

Seashore Dist.—Fourth Round.

Moss Point .....Nov. 14, 15
Mentorum, a. m. Thursday. Nov. 19,
Wiggins ....Nov. 20,
Coalville, at C. .....Nov. 21, 22
Vancleave, at V. .....Nov. 24,
Gulfport, First Church ...Nov. 29, 30
Long Beach ....Dec. 1,
Pascagoula.... ....Dec. 2,
Biloxi ....Dec. 5, 6
Miss. City and Handsboro, at M. ....Dec. 7,
W. H. HUNTLEY, P. E.

Jackson Dist.—Fourth Round.

Vaughan, at Fletcher's Chapel ....Nov. 14, 15
Benton ....Nov. 18,
Canton ....Nov. 19,
Sharon, at Sharon .....Nov. 20,
Camden, at Soule's Chapel. Nov. 21, 22
Edwards, at Clinton .....Nov. 25,
Eden, at Lamkin .....Nov. 28, 29
Terry, at Byrum .....Dec. 2,
Florence, at Monterey .....Dec. 4,
Capitol St., Jackson .....Dec. 6,
Millsaps Memorial, Jackson, p.m. .....Dec. 6,
PAUL D. HARDIN, P. E.

SEASHORE DISTRICT NOTICE.

Applicants for admission on trial are requested to meet the Committee at the First M. E. Church, South, at Gulfport, Thursday, November 26, at 2 p.m. Members of the Committee: L. A. Darsey, J. L. Sells, H. J. Moore, B. F. Jones.

W. H. HUNTLEY, P. E.

NOTICE TO LOUISIANA PREACHERS.

It will be absolutely necessary, if the statistical work of the next Annual Conference be accurately done, that each preacher reporting his work be provided with the new report blanks. The old report forms cannot be used with the new Statistical Tables. There are radical changes, and no reports will be received by the Statistical Secretaries except those on the new forms. It will be necessary, therefore, for each preacher to provide himself with the new forms before the meeting of the Conference. We urge you to order of the Publishing House at once a book of the new forms, and prepare your reports before you leave home for Conference so that they will be ready to hand to the Secretaries immediately on your arrival at Conference.

ROBT. W. VAUGHAN,
Statistical Secretary.

CHURCH EXTENSION NOTICE.

As the editors of our Annual Conference Minutes for 1913, did not publish my post office address on page 18, as they did of other treasurers of Boards, I am put to the necessity of calling the attention of the preachers of the Mississippi Conference to the fact that my place of residence is Philadelphia, Miss. In remitting to me by money order, draw on P. O. at Jackson, Miss., and mail to me.

It would be a delightful task to act as your treasurer, if every preacher would remit to me before Conference convenes. Why not? Only ten thus far have sent in their money, and only two of these "paid in full," and they paid in the early part of the year.

On the presumption that every preacher takes and reads the Christian Advocate, I ask that you cut this notice out, and keep it for reference.

THOS. A. HOLLOMAN,
Treasurer Board of Church Extension, Miss. Conf.
Oct. 23, 1914.

"The problems of to-day are quite enough for our wisdom and energy. To-morrow shall take thought for the things of itself."

CONSCIENCE THE GUIDE.

When a man's conscience tells him that his present lot is just the situation in which he should "abide with God," let him rejoice and not repine, and magnify the opportunities and duties of just that environment. Dr. Horace Bushnell was sometimes urged to remove to other fields than the Connecticut capital, in which he spent his life; but, contented with his lot, he replied with a gentle naivete that Hartford would be a "good place to be in on the morning of the resurrection." It should be the desire of every man that when Gabriel sounds the reveille the heavenly herald may find him at the post of duty.—Zion's Herald.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE CHOCTAW INDIANS IN THE NEWTON DISTRICT.

The following paper was presented at the recent Newton district meeting, and as the subject is one which should prove of interest to all our women we take pleasure in publishing it in our columns.

I was asked to represent the Choctaw Indians at this Conference. This is a branch of Social Service that appeals most strongly to us. We have 1200 Choctaws in this district. They are our charges. God has intrusted the care of them to our hands, and no other district is blessed with such an opportunity.

Twice has the Government tried to remove them to Oklahoma and many have gone. These 1200 have elected to stay in the land of their fathers, where their dead for centuries are buried, and where a few, a very few of them, own their little farms. Can we blame them for not leaving? We owe them much love and care, they once owned all of these lands which we now claim, and were paid but a pittance for them.

When our ancestors and the Indians were at war, the Choctaws were ever the white man's friend. Not once did they fight against us. Though Tecumseh and the Prophet tried to turn them against the whites, their old chief, Pushmataha, resisted their persuasions and aided General Jackson in punishing the Creeks and Cherokees for the murder of the white people. They are our friends. They are quiet and law-abiding, and pure in their family life. Their only vices are drinking, taught them by the white people, and ball playing of which they make a bloody battle. It is hard to believe, but there are about 200 of these Indians in Neshoba County who are pagans. In this enlightened age and in our district, surrounded by supposed Christians, they are worshipers of the sun.

One of our local preachers, a Choctaw, Brother Sim Tubby, explained their religion to me. He said, "I, too, used to have that religion. I was reared that way. The Choctaw believes in a Great Spirit, but he cannot comprehend what he cannot see. The sun represents the Great Spirit, and its light and warmth are the manifestations of him." In their ignorance they worship the sun, instead of what it represents. "Then" he said, "when an Indian feels called upon to pray, he cannot believe his prayer can rise higher than the sound of his voice. So he builds a fire, and smothering it down until it makes a great smoke, he leans over and prays his prayer into the smoke that it may carry it up to the sun. "Did you realize that the heathen were at our very door? And do you know that there are white men, Southern white men, who try to keep these Indians from becoming Christians? Who tell them that the preachers mean no good but are trying to trick them in some way and get all their money, and urge them to refuse to let the preachers come among them? And why? So that they, these white men, may sell them whiskey, and induce them to play their ball games, that they may bet on them, as others, not quite so low, would bet on a dog or a cock fight! Do you wonder that they reject Christianity if these men represent to them a Christian people?

The Roman Catholics, the Baptists, and the Methodists have had missions among them but after the last removal to Oklahoma, all the churches have neglected them, the idea seeming to be that they have left the country.

Our church is now trying to help them, the presiding elder of the Newton district visiting and preaching among them and baptizing their babies, whenever he can. The intelligent Choctaw local preacher, Brother Sim Tubby, of whom I spoke, has charge of the work and associated with him are several other local preachers who have begun their work.

The people are hungry for the gospel, all who will allow preaching among them. Their preachers held several great revivals this summer, resulting in many conversions. They make good, faithful Christians. They contribute to the Conference claims as they are able, even if it is only a nickel or a penny. In one family the children even had the little dog to give his part and handed in an envelope with "J. P." marked on it, explaining to the presiding elder that that meant "Jippy" and that "Jippy" had actually picked it up and put it in.

They are very poor and needy. The women sometimes walk miles, often carrying their babies, to sell the baskets they make with so much pains and labor. And they almost give them to us in order to get a little money to buy some of the necessities of life, and the calico dresses they decorate so gorgeously.

Their schools are poor and of low grades, only a few months of primary public school taught generally by very inexperienced teachers, mostly Indians who can spell and read and write but little. Our Mississippi school laws should insure them better schools, but who is to see to it? These schools are poorly attended. Few of the girls go to school at all, and the women are very ignorant. I asked Brother Tubby why this was, he said, "The captains of the Choctaws," I think he meant the chiefs, but thought his meaning would be plainer if he said captains, "long ago forbade the women to learn any language but their own Choctaw, and forbade them to speak to white men." This alas, was for their protection. "And so," said Tubby, "under influence of the older women the little girls are kept out of school."

But the Christian men, are begging for an education for their children, and urging the women and girls to study, and they are pleading that we help their women. Do not their needs appeal to us as much as do the cries of the women of China and the islands of the seas?

I told you that the Choctaws were begging for an education. Through the liberality of Rev. J. S. Purcell, President of our school at Montrose, there are two there studying, that they may better help their people. They are Tom Jackson, and his girl wife, Lolie. Brother Purcell is giving them their tuition, but as they are not able to enter the other classes he has had to employ one of his young men students to teach them, paying him a small sum, I think, $5 per month. Then they must live. They have a tiny house of which the rent is $2.50 per month, and they must have food and clothes.

We must not allow this generous educator, who is just starting in his work there, to feel the burden of these expenses. In fact, the presiding elder had faith enough in the people of this district to promise that these expenses would be met. How easily it can be done if each Missionary Auxiliary will promise to send a stated sum per month, during the eight months of the school session, and how easy it will be to divide our provisions with them, that large bills at the stores may not accumulate. Money and provisions may be sent to Rev. J. S. Purcell, Montrose, Miss. I am sure you will all find joy in such service.

Mrs. E. W. FEATHERSTUN.

NOTABLE EXAMPLES.

An auxiliary in Texas writes that at a recent meeting they discussed the hard times and unsettled conditions owing to the war, and decided that this was a proper time for self-denial. They had pledged $37.50 for the foreign work, but made it $50 that afternoon. They say it was the most spiritual meeting they had ever had, and we do not doubt it, for whenever we begin to practice self-denial we are getting closer to our Savior, and the closer we get to him the more spiritual our lives will be. If all of our auxiliaries would only emulate this example, what a wonderful stride we should make in our mission work. The advances for which our laborers have been so earnestly praying would be an assured fact. Before the year draws to a close can we not put forth an earnest effort to increase our pledges? God has greatly blessed us in that our country has been kept out of the clutches of the great war dog. Have we not some gift to offer him? Remember how Mary gave her most precious ointment. Is he less dear to us than he was to her? No gift is too precious for the Master, for he gave himself for us.

For several years the converts in Ugando have numbered seven or eight thousand a year.

Sunday School

OUR SUNDAY SCHOOLS.

By Rev. B. F. Lewis,
Chairman Mississippi Conference Sunday School Board.

While the most important changes in our Sunday school laws relate to the General Board, some changes have been made affecting other phases of the work. Among them may be noted briefly the following:

1. (a) While the Conference Sunday School Board is still composed of one layman from each Presiding Elder's District and an equal number of clerical members, provision is made for an Executive Committee, composed of the Chairman, Secretary, and Treasurer. The election of these officers constitutes this committee. (b) It is now specifically stated that the Board "shall work in co-operation with the General Sunday School Board." (c) If there be a Field Secretary, he shall not only report monthly to the chairman of the Conference Board, but "quarterly to the General Board." The tendency of these regulations is to unify the Sunday school work of the Church.

2. The Quarterly Conference is no longer a Board of Managers in name only. Certain specific obligations are laid on it. "It shall be the duty of the Quarterly Conference to keep itself informed as to the needs of the schools under its care, and to see that they are furnished with all necessary equipment." If asked for, or deemed necessary they shall elect three of their number as members of an Advisory Committee composed of the pastor and officers of the Sunday school, and this committee of three shall make quarterly written reports to the Quarterly Conference.

3. "Let every Sunday school be regarded as a Missionary Society." Formerly the law was, "Let every Sunday school be organized into a missionary society auxiliary to the Board of Missions." Now, the mere organization of a school constitutes it a missionary society. The fourth Sabbath each month is designated as Missionary Sunday; the collection is to be kept separate and reported separately, and 10 per cent of the missionary collections in the Sunday schools are to be turned over to the General Sunday School Board by the Board of Missions for their use. The last Sabbath in April is now Children's Day instead of the third Sabbath in May as formerly.

4. While the pastor still nominates the Superintendents of all Sunday schools, the Superintendents nominate their assistants for election by the Quarterly Conferences. The Superintendent is required to organize his school according to the standard of efficiency after consultation with the pastor, to appoint teachers annually instead of for an indefinite time as heretofore, and to submit a written report to the Quarterly Conference touching items named in paragraph 263.

5. The pastor is urged to give special doctrinal instruction to the Sunday school scholars and to report to the Fourth Quarterly Conference and "annually to the Conference Sunday School Board the following items: (1) Number of Sunday schools; (2) Number of Officers and Teachers; (3) Enrollment in All Departments, including Cradle Roll and Home Department; (4) Members in Home Department; (5) Children on Cradle Roll; (6) Number of Training Classes for Officers and Teachers, or Individual Students of our Training Courses; (7) Number of Wesley Bible Classes; (8) Number of Sunday School Pupils Received into the Church during the year; (9) Amount raised for Missions; (10) Amount Raised on Children's Day and Sent to the Treasurer of the Sunday School Board; (11) Amount Raised for Other Purposes."

6. The Presiding Elder is enjoined to see that these regulations are carried out.

LOUISIANA NOTES.

By W. W. Williams.

Rev. E. G. Wood, of Pollock, states that his Sunday school is getting on nicely now. They have a Teacher-training class of 20 or more that meets on Tuesday evenings. They are studying "Training for Service" by Monninger. Brother Wood also states that the work at Eden is improving.

The Indian Creek Mission Sunday School is progressing nicely. The writer has visited it every Sunday for a month, the Sunday school of the First M. E. Church, South, Alexandria paying his expenses. These people eat only twice on Sunday, at 9 a.m. and 3 p.m., and spend the rest of the time at church. They hold a splendid prayer meeting before Sunday school. So no one is ever late to Sunday school—they are already there. They take great pride in their church. It is bright and cheery and everything is kept as if brand-new. Some are moving and building new homes nearer the church. They are studying hard to learn to read, and this practically, without a teacher. They will observe "World's Temperance Sunday" and are planning for Christmas exercises. They say they have made more progress in the last sixty days than in the last sixty years. Some Indians, hearing of the good work, are returning there from Texas.

Rev. J. F. Dring of Pineville is using a book called "The Methodist Armor" in his mid-week services, which are attended almost exclusively by the young people of the Sunday school. He makes the fundamentals of Methodism very interesting.

There are two Teacher-training classes in the First M. E. Church, South of Alexandria. The one composed of the regular Sunday school teachers meets on Wednesday evenings in connection with the prayer meeting, while the Epworth Leaguers hold theirs on Thursday evenings in connection with their business meeting and mission study hour. Mrs. G. E. Cameron teaches the last-named class, and her ability to teach a great deal most thoroughly in such a short space of time was a great surprise to all.

It is to be regretted that the Teacher-training classes at Boyce and Lecompte have been suspended for the present.

In most of our schools the work in the Elementary classes seems to be taking the lead, while Teacher-training is being neglected. It is believed that trained teachers are needed worse than anything else at present.

Most any country Sunday school, no matter how small, can have a Teacher-training class if it is wanted. If the people live too far to make a special mid-week trip to the church, it can be taught in some private home and have the nearest neighbors to join the class; or it can be taught during the Sunday school hour; or it can meet immediately after the school session on all the Sundays when there is no preaching, and almost anyone can teach it who will thoroughly prepare in advance. And during the after session, if that plan is adopted, while the older ones are in the Teacher-training class, the children can first have a short recess and then practice Children's Day songs and recitations, thus gaining a veritable storehouse of knowledge and being constantly preparing for all the special days, such as Children's Day, Christmas, Easter, Decision Day, Promotion Day, Temperance Sunday, etc.

CITY PREACHERS' DIRECTORY.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 493.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 725.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5330 Prytania St.; phone, Uptown 229.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1135 Fern St.; phone, Walnut 1238.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St.; phone, Jackson 1752.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.;

PACIFIC CONFERENCE.

By Rev. W. P. Andrews.

Bishop Mouzon closed his round of Conferences in the Western District with the Pacific Conference, which was held in the city of Stockton, opening Wednesday, October 21, and closing at noon of the 26th.

As usual this was a very harmonious Conference save that a few mutterings of dissatisfaction were heard after the reading of the appointments. This was to be expected. It could hardly be otherwise.

As in the Conferences in the Northwest, and in the Los Angeles, our new Bishop won his way into the hearts of all. He is spiritual, an able expositor of the Word, is brotherly in the chair and out of it, and yet is a firm presiding officer. His method of conducting the Conference is new among us. The first hour of each session, or the greater part of it, was devoted to Scripture exposition, the text being II Corinthians 1st to 5th Chapters. These expository addresses were clear, strong, orthodox, and were highly appreciated by preachers and laymen.

Reports were heard in open Conference only from the superannuates, the supernumeraries and undergraduates. The elders' names were called and their characters passed in rapid succession. One of the most interesting hours of the session was "Book Hour." The Bishop and Dr. Gross Alexander briefly reviewed a number of books, especially recommended for preachers. Mr. W. C. Everett, of the Dallas House, was on hand and took a number of orders during the session.

Another most interesting hour was the hour set apart to hear the fraternal delegate from the California Conference, Dr. S. D. Hutsenpiller. The address was truly fraternal and well received. Even better received was the response of Bishop Mouzon, who devoted nearly thirty minutes to a discussion of the plan of union proposed by the Commission on Federation and adopted by our General Conference. He believes strongly in union, and that the proposed plan, with or without modification, should prevail. He insisted that the two M. E. Churches must get closer together or drift farther apart. He made similar speeches at all the Conferences on the Coast, and in addresses before preachers' meetings of the M. E. Church, telling them of some essentials in any plan to make it feasible. Indications are that all the Conferences of the M. E. Church in the West can be depended upon to favor substantially the plan of the Commission.

There was quite a shaking-up of the preachers. Of the old presiding elders, only J. J. N. Kenny, of the San Francisco district, was left undisturbed. Harold Govette, of the Fresno district, exchanges places with W. R. Thornton, in Oakland. C. P. Moore, Sacramento district, having served out his quadrennium, gives place to J. A. Batchelor, and was read out as Commissioner for the San Francisco and Oakland Memorial Churches. This means that he is expected to resume the matter of raising funds for these important enterprises left off by Brother Batchelor a year ago. The plan adopted last year, leaving the matter in the hands of the pastors and presiding elders was a failure. After eight successive years (under missionary rule), much against the wishes of his flock, J. A. B. Fry leaves Berkeley to take charge of the Fitzgerald Memorial Church in San Francisco. J. T. McClure comes from Texas to succeed Brother Fry, at Berkeley. He comes highly recommended, and we expect much of him in this university city. J. W. Horn goes from San Francisco to Salinas. J. A. Wailes, Fresno, and Mark Hodgson, Merced, exchange places.

A. S. Cecil and Jas. Healey joined the ranks of supernumeraries. Jos. Emery, D.D., and Henry Neate were added to the roll of superannuates. The former has spent fifty-six years as a preacher in California and Oregon, having begun his ministry in the Pacific Conference in 1858. He is now about four score years of age. He has served in almost every capacity, from pastor of a mission to presiding elder of a district, college professor and Indian Agent. He is greatly beloved by his brethren. Henry Neate is an Englishman who has been with us for thirty-seven years. He is a good preacher and a man of fine spirit.

The reports show the membership in the bounds of the Conference to be 8492, a slight falling off during the year. Owing to the financial stringency, the financial reports were not quite up to those of last year.

The sum of $447 was raised on the Conference floor on the expenses of preparing headquarters at the Panama-Pacific Exposition. We are expecting a great Exposition, notwithstanding the little trouble across the waters, and are hoping for a large representation from the South.

Our next session will be held in San Francisco. It is devoutly to be hoped that the Fitzgerald Memorial Church will be ready for it. Oh, that our people everywhere might be impressed with the importance to the entire connection of this great enterprise!

THE LITTLE PLANT.

"Oliver Wendell Holmes was once asked why he troubled to attend a small church where the preacher was a most ordinary man with no originality as a thinker. Dr. Holmes gave this fine reply:

"'I go because I have a little plant called Reverence, and I must needs water it once a week or it will die.'

"There are other and deeper reasons why we should go to a place of worship regularly—to confess our sins, to ask God's pardon, to praise him for his goodness, to encourage one another in our most holy faith. But there is also need to water the 'little plant called Reverence' which soon fades and dies unless we remember it at least once a week by assembling ourselves together for God's Worship."

It is only by trying to understand others that we can get our own hearts understood.—R. L. Stevenson.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 47. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3065.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 19, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

* * *

This is God's world. He made and maintains it. His power upholds it; his sun lights and warms it; his dews and rains water it; his flowers perfume it; his voice marshalls the forces that make its harvests wave, and his hand paints and makes beautiful its skies. Blind indeed is be who cannot look through nature up to nature's mighty Creator, and recognize him as the preserver of our planet and the giver of all good.

* * *

Nothing is more beautiful than sincere gratitude, and nothing can excuse one for the lack of it when it is rightly due. It is a characteristic of every man of noble nature, and when a person can forget or lightly regard the obligations for kindnesses done, he is deficient in the primal elements of his being. So true is this that the world rarely forgives an individual who turns against and seeks to injure one to whom he is deeply indebted for helpful benefactions. What, then, ought to be said of a human being who forgets God and ignores his existence when his blessings have been rained upon his pathway from his earliest infancy? Ingratitude to our benevolent Creator is a sin of the blackest hue. The purer and holier the saint the more constant is the stream of praise that flows forth from his lips.

* * *

How can a Christian best show his love for the Master? Jesus answered this question in his memorable conversation with Peter after his triumphant resurrection from the tomb. When the penitent apostle affirmed his love for his Lord, he said, "Feed my lambs"—"Feed my sheep." It is by ministering to needy humanity that we must show our devotion to Him who has delivered us from our sins, who has given us the Holy Spirit to keep and guide us, and who has gone to prepare a place for us in the skies. The "soft livers" who dwell in costly homes and spend their days in ease and affluence, caring little for their struggling, perishing fellow-men, are not disciples after the Master's heart. It makes us weary to hear preachers high in the councils of the Church prating of having tarried in famous places and of having been given recognition by presidents, and kings, and emperors. A far nobler thing it would be to be able to write of having told the story of redeeming love in some dark abode of sin, or of having led some wretched prodigal into the kingdom. He who gets out among the lost and fallen and suffers and spends his strength to uplift and save them is most like Christ. Oh, that a passion for such service might burn like a consuming fire in the bosoms of all our pastors and people! It would clothe the Church with a new power and make the very gates of hell tremble.

SOME REASONS FOR THANKSGIVING.

We are again approaching our National Thanksgiving Day, and as we look over our own and other lands, it is not difficult to discover many things for which we should be profoundly grateful. God's blessings have continued through another year and still abound on every side. The vast machinery of nature has gone steadily on ministering to the needs and comforts of humanity. For this it was made in the beginning, and this is the end for which it is kept in operation. The preservation of a world such as ours is not less a miracle than its creation; nothing but a Divine intelligence and energy could conserve it and keep going its multitudinous forces and affairs. Wonderfully significant is the expression of St. Paul in Colossians, when, in referring to Christ, he says: "By him all things consist;" and in Hebrews he is referred to as "upholding all things by the word of his power."

When thus rightly understood, we see unmistakable manifestations of the Lord's love and care everywhere upon the face of the earth and in the vaulted skies above us. This is the message of the sun and moon and stars, of flower and field and forest, of river and lake and ocean, of mine and mart and manufactory, and of steam, electricity, magnetism, and every other force with a capacity to serve mankind. Life itself and all that maintains, enriches, and ennobles it are the gifts of God's generous hand. Constant and ceaseless pensioners upon his unfailing bounty are we, and well may we praise him for watching over and keeping us and the blessings which he showers upon us day by day. Even the sorrows and misfortunes which come to his children are permitted because they are meant to contribute to their spiritual development and perfection.

"He may chasten and correct,
But he never can neglect;
May in faithfulness reprove,
But he ne'er can cease to love."

Of all the nations of the globe, ours is undoubtedly the most highly favored. Particularly is this fact accentuated at this time when nearly the whole of Europe and some parts of Asia and Africa are engaged in the most colossal and frightful war of all the ages. Vast armies, numbering millions of men, are marching and countermarching and meeting in deadly strife, amid the rattle of rifles and the booming of cannon; giant men-of-war, with frowning guns, are parading the seas and staining its waves with human blood, and the shouts of battle are even heard in the pure air above. Their treasure is being wasted; their fields are largely abandoned; their commerce is prostrated; their cities are being sacked and destroyed; their citizens are falling in death by the tens and hundreds of thousands; multitudes are in destitution and want, and anxiety and grief have taken up their abode in nearly every household. But our country is at peace with all the world, and though the shadow of the great war across the seas is upon our land, there is little real want among our people. As a matter of fact, there ought to be none at all, for though there is no market for some of our commodities, our food crops are more than adequate to meet the necessities of all our population. Let us, therefore, render devout thanks to the bountiful Giver of all good for the peace and plenty prevailing throughout our widely extended domain.

But in recounting the things for which we should be grateful, we should place first of all the spiritual blessings that the Heavenly Father has poured out upon us. Because the soul is more valuable than the body, these are worth more than his material benefits. His greatest gift to the world is Christ, and those who have him in their hearts are richer than all the millionaires of earth. Everything else may be taken from such an one, but he still has abundant cause for thanksgiving and praise. Even amid the awful desolations of war, like those prevailing in stricken Europe, the true disciple of Jesus may exclaim:

"I've found the pearl of greatest price,
My heart doth sing for joy;
And sing I must, a Christ I have;
Oh, what a Christ have I!"

But if God watches over the world, why the calamities that so often come in life—why this terrible war? We cannot tell. "Clouds and darkness are round about him"—"his ways are past finding out." This much we know: He made the earth a paradise; man in the exercise of his free moral agency wrecked it, and ever since he has been laboring to banish evil from it and reclaim it. For this, he sent his Son to bleed and die upon the Cross. He is not the author of war, but possibly he may permit it as a means of achieving some lofty end not discernible to the finite mind. Through appalling suffering alone does it seem possible for humanity to be borne onward and upward; but it is man himself who makes it so. God would lead him along a smooth and ever-brightening way, strewn only with the tokens of his love; but too often he will learn only in the school of the fiery furnace. Thus he punishes himself and his related fellow-beings. But those who suffer innocently here, as did Christ, will be amply rewarded therefor in the future. The vindication of God's moral government will be clear and complete in eternity. This is the meaning of those memorable words of the great inspired Apostle: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Whatever may be the disasters and heartaches and horrors of earth, they will pale into insignificance when set over against them are the triumphs and joys and unfading splendors of heaven. So, no matter what may be one's misfortunes and surroundings in life, if one is a true child of God,

"He can afford to trust, adore, and wait
Till wide before him swings the golden gate."

"No friendship is worth the name unless it promotes our highest good, assisting us to escape from the manifold forms of selfishness, and to look at duty with a fresh impulse."

THANKSGIVING.

Do you give thanks for this or that? No, God be thanked.
I am not grateful
In that cold, caculating way, with blessings ranked
As one, two three, and four—that would be hateful!

I only know that every day brings good above
My poor deserving;
I only feel that on the road of life true Love
Is leading me along and never swerving.

Whatever turn the path may take to left or right
I think it follows
The tracing of a wiser hand, through dark and light,
Across the hills and in the shady hollows.

Whatever gifts the hours bestow, or great or small,
I would not measure
As worth a certain price in praise, but take them all
And use them all with simple heartfelt pleasure.

For when we gladly eat our daily bread, we bless
The hand that feeds us.
And when we walk along life's way in cheerfulness,
Our very heartbeats praise the Love that leads us.

—Henry Van Dyke, in Outlook.

NATIONAL THANKSGIVING DAY APPOINTED

By the President of the United States of America.

A Proclamation.

"It has long been the honored custom of our people to turn in the fruitful antnmn of the year in praise and thanksgiving to Almighty God for His many blessings and privileges to us as a nation. The year that is now coming to a close, since we last observed our day of national thanksgiving, has been, while a year of discipline because of the mighty forces of war and of change which have disturhed the world, also a year of special blessing for us.

"It has been vouchsafed to us to remain at peace, with honor, and in some part to succor the suffering and supply the needs of those who are in want.

"We have been privileged by our own peace and self-control in some degree to steady the counsels and shape the hopes and purposes of a day of fear and distress Our people have looked upon their own life as a nation with a deeper comprehension, a fuller realization of their responsibilities, as well as of their blessings, and a keener sense of the moral and practical significance of what their part among the nations of the world may come to be.

"The hurtful effects of foreign war in their own industrial and commercial affairs have made them feel the more fully and see the more clearly their mutual dependence upon one another and have stirred them to a helpful co-operation such as they have seldom practiced before. They have been quickened by a great moral stimulation. Their unmistakable ardor for peace, their earnest pity and disinterested sympathy for those who are suffering, their readiness to help and to think of the needs of others, have revealed them to themselves as well as to the world.

"Our crops will feed all who need food; the self-possession of our people amidst the most serious anxieties and difficulties, and the steadiness and resourcefulness of our business men will serve other nations as well as our own.

"The business of the country has been supplied with new instrumentalities and the commerce of the world with new channels of trade and intercourse. The Panama Canal has been opened to the commerce of the nations. The two continents of America have been bound in closer ties of friendship. New instrumentalities of international trade have been created which will be also new instrumentalities of acquaintance, intercourse and mutual service. Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors or so equally supplied to give to themselves and mankind.

"Now, therefore, I Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 26th of November, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations, and in their several homes and places of worship render thanks to Almighty God.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington, this 20th day of October, in the year of our Lord one thousand nine hundred and fourteen, and of the independence of the United States of America the one hundred and thirty-ninth.

"WOODROW WILSON.

"By the President:

"ROBERT LANSING,

"Acting Secretary of State."

"O GIVE THANKS UNTO THE LORD."

Rev. F. S. Parker, D.D., in the Epworth Era.

Read through the one hundred and thirty-sixth Psalm, omitting the refrain at the conclusion of each verse, "For his mercy endureth forever," noting that it is a poem that recounts a series of mighty acts of Jehovah: First, the creation of the universe, then the bringing of Israel out of Egypt into the land of promise. Now read the poem again. Imagine yourself in the court of Israel during a temple service in ancient Jerusalem. Around you are a great throng of worshipers. Mitered priests stand beside smoking altars, and on each side of the raised platform on which the altar rests is a choir of white-robed Levites. From one side the verse is chanted; it is an exhortation to "give thanks unto the Lord." From the other side comes the response "For his mercy endureth forever." And so the verse and the antiphon roll back and forth like waves that beat upon the shore and then surge back as tides into the deep whence they came. Every ascription of greatness to God, every detail of his providential guidance and care of Israel is remembered only as a ground for thanksgiving; and each calls forth in a burst of glorious melody the foundation reason for giving thanks—"For his mercy endureth forever."

It is the graciousness, the loving-kindness of God that underlies every one of his providential acts, and a devout heart finds itself in full harmony with the refrain of our Psalm. It is the enduring graciousness or mercy of God that comes most into view, whatever may be the particular way in which it has been made manifest. As the Psalm is "said or sung" the ever-recurring phrase, "For his mercy endureth forever," seems to burst forth from a heart full of gratitude as the happy impulse of the bird rushes through its tiny throat to express itself in melody that refuses to be imprisoned.

Do we need an exhortation to give thanks? Paul bids us: "In everything give thanks." Do we need a Presidential proclamation to induce us to contemplate with gratitude the gifts of our heavenly Father? It is a good form to observe, at any rate. But a firm grasp of the great truth that God is gracious and that his loving-kindness is never set aside, whatever the appearance of things, will anticipate by spontaneous outgushings from grateful hearts all calls to thanksgiving. When Jesus rejoiced in spirit, his uttered words were: "Father, I thank thee."

When we think of our lives as they are related to God, the source of grace, we feel the impulse to give thanks, and the expression of this impulse wells up from our hearts like the refrain of the Psalm.

God is a Person, therefore his gifts are personal favors. They are favors because they come to us in excess of our deserving. We cannot feel grateful to blind force any more than one can pray to destiny. The child is grateful to his father for the favors that are prompted by a father's deep, self-giving love. "We give thanks to God and the Father of our Lord Jesus Christ."

God is a Provider, therefore we must thank him. His providence and his grace are inseparable. He provides according to the purposes of his grace—that is, with a view to serving the real good of his children, not to gratify their whimsies. Paul was able to glory in the greatest affliction of his life when he received the words, "My grace is sufficient for thee."

And it is toward a full redemption that our Father directs our ways and determines our conditions. The "light affliction, which is for a moment," is so outweighed by the "far more exceeding and eternal weight of glory" that the Christians rejoice in God at all times and give thanks in everything.

But there is a need that we call upon all that is within us to bless the Lord; lest lacking expression the impulse grows weak, our lives then become joyless and, therefore weak. Looking back over the events of the year since our last formal Thanksgiving day, let us follow our Psalm in giving thanks unto the Lord, for his mercy has surely been the source of all our good.

IF YOU ARE GRATEFUL, SAY SO.

If you are grateful, say so. Thanksgiving is only half thanksgiving till it blossoms into expression. Learn a lesson from the noble-hearted Indian in whose village the missionary, passing through, had left a few pages of the gospel in the Indian tongue. One Indian read and rejoiced. Measuring the missionary's footprint, he fitted it with magnificent moccasins, and traveled two hundred miles to give them to the missionary as an expression of his gratitude. Thus the missionary was enriched by the present, but the Indian was enriched far more by the thanksgiving.

But the going does not excuse us from the sending any more than sending excuses us from going. If giving still went by the rule of the tenth, as in the Scriptural days, then ten average Christians could anywhere constitute themselves into a church and support a pastor; and twenty could support both pastor and a missionary.

Train yourself to be grateful for the common blessings. There had been a great cotton famine in Lancashire, England. For lack of material to work upon, the mills had been idle for months, and there was great distress among the operatives. At last came the first wagon-load of cotton, the earnest of returning opportunity to labor. With what new eyes did the people look upon that commonplace material! They met the wagon in an exultant procession. They hugged the bales. At last, moved by a common impulse, they broke out in the noble doxology. A thousand blessings, now little noticed, would if once lost be welcomed with transport on their return.

No work is done at its best until it is done in an atmosphere of thanksgiving. Beethoven understood this. He had his piano placed in the middle of a field, and there, under the smiling sky, with birds singing around him, flowers shining and grain glistening in the sun, the master musician composed some of his great oratorios. We can all of us surround our work with the cheery atmosphere which our Father has breathed into all His works.

Some of the things for which we shall be most thankful some day are our apparent misfortunes. Looking back over my life, I can already see several places where my own will, which was thwarted to my great grief, would have spoiled my life; and one of my constant causes for gratitude now is that God did not let me have my way. Colonel Higginson wrote:

An easy thing, O Power Divine,
To thank Thee for these gifts of Thine—
For summer's sunshine, winter's snow,
For hearths that kindle, words that glow:
But when shall I attain to this—
To thank Thee for the things I miss?

—Amos R. Wells.

God never gives all he has to give; the time never comes when he has nothing more to bestow.—Rev. J. R. Miller, D.D.

THE GENEROUS GIFT OF THREE AGED SISTERS.

Some weeks ago I printed the proposal of an old saint to raise "The Woman's Fund to Aid Young Men" in pursuing their studies in our new University. The proposal has met with generous responses from many quarters in the Church. In my mail for one day last week came contributions which aggregated $126. From the many letters which have reached me with liberal gifts for this Fund, I noticed one which is so beautiful that I can not refrain from publishing it. It contained $100 and was as follows:

"Oct. 26, 1914.

"Bishop W. A. Candler, Atlanta, Ga.:

"My Dear Bishop: We wish to add our contribution to the beautiful thought of the "Saint in Israel" for the "Woman's Fund to Aid Young Men." We are three sisters, whose ages are 85, 82, and 75 years—descendants of the old Quaker stock of Clarks in Virginia, who believed in Christian education and building churches. God has blessed us with long life and Christian faith. Yours sincerely."

. . . . . .

. . . . . .

. . . . . .

Already this Fund has provided aid for two students in the School of Theology who could not have finished their course this year without this assistance.

The gift of $2 by the old saint has done much good, and it will do more. There is no saying to what great results it may lead.

Atlanta, Ga. W. A. CANDLER.

WE HAVE, BUT DO NOT USE THEM.

Dear Dr. Meek: In a recent editorial in the Advocate, you said that it was a pity that the Church and State did not have, here and there, a few men who would die on the altar of truth and honesty rather than compromise with wrong. The Church and State have plenty of such men; but the great bulk of them are where they have no, or but little, voice in high places. The great pity is that the Church and State are drifting to the point where they are not willing to trust such men to run their machinery.

You know it was said that once upon a time an old Irishman was brought before an American court for drunkenness. He had some misgivings about the result of his trial. The presiding judge said: "Pat, I assure you, that you shall have a fair trial and a just verdict." Pat answered. "Faith, your Honor, that is what scares me most." It seems that is what the Church and State are most afraid of. Almost all things in the Church to-day are done by a board of trust or through a commission of authority. What they do, the Church must accept or be disloyal to those who have their hands on the machinery. Just what the end of all this is going to be, I think no one can forecast. We shall just have to wait and see what we shall see.

Mt. Pleasant, Miss. W. R. WILLIAMS.

(We did not say quite what Brother Williams represents us as having said. Our exact language was as follows: "It is unfortunate that there are so many persons among us who can be so easily led into thinking that the easiest way is the safest and best way. We do not know of any thing that we think is so much needed in this day as a few men who would be willing to die for principle, if necessary. A flexible opportunism is the bane of the age in which we are living, both in Church and State." However, we have little fault to find with the utterance of our good friend, who is a man of the manliest mold, except that he seems to think that all true and loyal men can do in this day is merely to wait and see what will happen. On the contrary, we are of the opinion that the time has fully come when the rank and file of our preachers and people, in whose soundness and devotion to the Church and the cause of Christ we have great confidence, should speak out and make their influence felt. Personally, we have no doubt as to what would follow from the continuation of a quiet policy of "watchful waiting," the first fruits of which we have already had in the Vanderbilt outrage.—Editor of the Advocate.)

TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE.

My Dear Dr. Meek: Permit me, please, to state through you to the pastors of the North Mississippi Conference that all brides will be cordially welcomed to the Conference session as the guests of Starkville if the grooms will notify me in advance at once; but that brides of many years standing, being so much more numerous, it will be impossible for us to find accommodation for. We much prefer the good old chivalric form, "Ladies before gentlemen," but in the matter of entertaining a Conference, it has to be "Gentlemen before ladies."

Our people are opening their homes most hospitably in preparation for the Conference, and we anticipate a delightful session; but so many are inviting guests in addition to the ministers and delegates to be entertained that the spaces left are few. So much, as host of the Conference this year.

Now, secondly, as Conference Secretary of Education, permit me to urge every pastor to do his level best for the educational collections this fall; and by all means not to discriminate against this assessment in dividing the amount received. A pro rata division among the several objects to which the funds go is clearly the proper disposition where collections are not in full and have been taken together.

I would remind our brethren that our Conference has done nothing as yet for our new University and Theological School at Atlanta, and that the school of theology especially is depending on these collections for its maintenance this year. In talking with one of the professors last summer, he remarked: "The school, Bishop Candler informs me, is very short of funds." I expressed astonishment, reminding him of the munificent gift of Mr. Candler. He replied: "Yes, but those securities have just begun to bear interest and it will be six months before any income is received by the school." So let us see to it that our Conference makes a liberal contribution through its regular assessments at least toward starting our new school of theology upon its important mission.

Remember, too, that our Conference colleges, Grenada and Millsaps, are looking to these assessments as that without which, as we heard President Countiss say recently, they must close their doors.

Assuring you of a hearty welcome to our town, and hoping that you will both come and go with rejoicing, to the good fellowship of all and the prosperity of the Church, I remain,

Cordially your brother,

THOS. H. LIPSCOMB.

Starkville, Nov. 11, 1914.

A SPLENDID GIFT.

During our recent Orphanage and Rally Day at Shreveport, aside from the fine response of the people to the appeal for the Orphanage, Mr. C. W. Blair gave $1000 to the Orphanage, as already announced. He first gave this on condition that $3000 additional be raised with which to pay off the debt against the Orphanage. But after further consideration Mr. Blair decided to give this money without condition, but hopes that it will be an incentive to other liberal-hearted people to give a sufficient amount to pay off this debt.

We accept with gratitude this gift, and sincerely hope that it will induce other of our people to make such gifts as will enable us to meet this debt by the close of the year. What an unspeakable boon it would be if we were rid of this debt! It seems a small thing for the great Methodist Church to raise as small a sum as $3000 by the close of this year for this worthy purpose, and we sincerely hope that those God has blessed will respond to this appeal, and let us pay off this debt by the year 1915. Any gift, small or large, will be gratefully received, and applied to this purpose if so ordered.

Sincerely, ROBT. W. VAUGHAN,

Superintendent Louisiana Methodist Orphanage.

ORGANIZED INTERDENOMINATIONALISM.

There seems to be a general concensus of opinion that for the present, denominationalism is of service in the work of the Church. It provides for the differences of temperament, education, history and intellectual development. It also gives freedom to conviction, and affords such room as is needed to secure harmony in variety, without undue repression.

Denominationalism should be so managed that there would be an open door between all denominations holding to the same fundamentals of the faith, in order that a member could go without embarrassment and without suppression of personal convictions from one to another. A letter from an evangelical church should pass as a clean bill in the whole sisterhood of Churches. Those holding to denominationalism are thus more and more drawing closer and closer together, and in some more approximate relations are coalescing.

There is at the same time an organization growing up between the Churches, which is moving under the name of organic interdenominationism. This claims to be a method of co-operation between the different denominations. It has already become much more. It has become an organization or a series of organizations, which are rapidly coming to supplant the Churches, and to draw away strength from them. These various organizations have their various local, county, State and national divisions, each having its secretaries and other officers. No modern interdenominational movement can go far until it has its well-salaried secretary.

One difference between denominationalism and organized interdenominationalism is that the latter does the talking, and the former does the work. The former is much concerned with the Gospel, and the latter with sociology. The latter seeks reform, the former regeneration. The latter looks for popular success, the former for divine truth and fidelity thereto. If interdenominationalism succeeds, it will supplant the Church, and thereby prove a snare and a delusion.

It is important that the Church awake to the situation, and maintain her life and principles. The various evangelical denominations are now on most friendly terms, and their true interdenominationalism, in which they co-operate freely and are mutually helpful in all local work, is well established. More than this is evil, and organic interdenominationalism is fast becoming a colorless comprehensionism. — The Presbyterian.

MORE TREASURES FOR OUR NEW UNIVERSITY.

Rev. J. E. Bird, D.D., pastor of the First Methodist Episcopal Church, Charleston, West Virginia, has presented to our new University at Atlanta, through Rev. G. W. Banks, pastor of our First Church at Charleston, a gavel made from wood of the Rehoboth Church, near Union, West Virginia. This Church was built in 1786, and was the first Methodist Church erected west of the Allegheny Mountains. In it Bishop Asbury held Conferences in 1792 and 1793. This is a most valuable and interesting contribution to the historical collection of our University, which is one of the richest collections of Wesleyana and other Methodist things in America, if not in the world.

In the collection are many autograph letters and manuscripts of John Wesley, Charles Wesley, Fletcher of Madely, Adam Clark, Joseph Benson, Thomas Coke, Lady Huntington, Toplady, Cennick, Edward Perronet, and others, and many other rare objects of historic interest.

Atlanta, Ga. W. A. CANDLER.

The Louisiana Educational Campaign

A SUGGESTIVE UTTERANCE.

In the statement of Mr. Asa Candler which accompanied his million-dollar gift to the new University, appears this significant utterance: "I fully appreciate that $1,000,000 is insufficient to establish and maintain the university which is needed and intended by the Church. Indeed, no amount of money alone is adequate for such a purpose. The faith, the love, the zeal, and the prayers of good people must supply the force to do that which money without these cannot accomplish. But I trust all these precious things will be given, together with many other gifts, great and small, from people of large means and from people of small means, so that in due time the great institution which is proposed may be fully equipped for the blessing of men and the glory of God."

In our campaign in Louisiana we have tried to strike this same note in making an appeal for many small subscriptions. We have frequently met with the statement that our only hope was to get some one of large means to do large things for our colleges. As much as we would welcome large sums from individuals whom God has blessed with great means, we feel that if we could get a popular subscription from many people it would mean more for our colleges than large sums from one or a few individuals.

Our plan of securing a dollar a member for the next five years would solve our problem if our people would only take hold of it. With the multiplication of units of interest and support, we feel sure that larger gifts would follow.

The "Buy-a-Bale" and "Wear-Cotton," and other movements in behalf of the depressed cotton market have all been popular appeals. The fortune making enterprises of recent years, such as the motion-picture business and others, have been those which received small amounts from great numbers.

We have the plan, but no plan will work itself; nor can the Secretary of Education work it by himself. We beg our people and preachers to either fall in with the plan and help us work it or to suggest a better one.

PAUL M. BROWN.

NOTES.

The pastor who, in answer to our appeal for a full collection of the assessment for Conference Education, dropped us a card saying that he could not get anything from his people for Centenary College, has our thanks for the courtesy of an answer to our letter, even though it was discouraging. Anything is welcome that breaks the awful silence in many quarters on the subject of our educational work.

* * *

Ancient athletics furnished the great Apostle Paul with many an apt and striking illustration. What would modern athletics suggest to him? In reminding the Christian that he was surrounded by a great crowd of witnesses, would he make use of the modern term "rooter?" We are always sorry for the team that has no "rooters." Say, our campaign in Louisiana needs "rooters." Will you be one? Give us a yell! Somebody write us one between now and Conference and we will have the Centenary boys give it at Conference.

SUBSCRIPTIONS TO THE LOUISIANA CONFERENCE EDUCATIONAL FUND.

The following persons have made subscriptions toward the support of the Louisiana Methodist colleges covering a period of five years:

	Per Year
Miss Cora A. Mitchell, Parker Memorial	$5.00
A. M. Barnes, Parker Memorial	1.00
H. F. Foster, Parker Memorial	5.00
A. F. Godat, Parker Memorial	5.00
P. Mitchell, Parker Memorial	1.00
Mrs. W. J. Ormer, Parker Memorial	3.00
E. J. Mitchell, Parker Memorial	2.00
Miss B. Corbin, Parker Memorial	1.00
J. A. Harris, Parker Memorial	5.00
M. P. Woodley, Parker Memorial	5.00
Miss Jordan, Parker Memorial	2.00
A. G. Thom, Parker Memorial	5.00
Miss A. W. Maynard, First Church	1.00
J. Hebert King, First Church	1.00
H. P. Beall, First Church	1.00
Hazel Alry, First Church	1.00
D. Beach Carre, First Church	5.00
E. L. King, First Church	5.00
Dr. M. F. Wilson, First Church	1.00
Mrs. George Halbert, First Church	2.00
R. M. McKnight, First Church	1.00
A. P. Strunn, First Church	5.00
C. D. Mixon, First Church	1.00
M. P. Adams, First Church	1.00
Mrs. S. J. McNeely, First Church	1.00
2402 Carondelet Street, First Church	1.00
Mrs. M. Morris, First Church	2.00
8066 Clouet Street, Second Church	1.00
Mrs. G. Monnette, Second Church	1.00
T. H. Martinez, Second Church	1.00
M. Felso, Second Church	1.00
J. A. Harry, Second Church	1.00
Miss R. Duhy, Second Church	1.00
Mr. and Mrs. Wm. Brown, Second Church	1.00
Mrs. L. Helmick, Second Church	1.00
W. J. Rolla, Second Church	1.00
Dr. and Mrs. E. Rolla, Second Church	1.00
Miss Josephine Darsam, Second Church	1.00
Miss Cena Lutz, Second Church	1.00
F. R. Baer, Second Church	2.00
W. L. Telson, Felicity Church	.50
Miss Alice Wrenn, Felicity Church	1.00
Miss Eva Parker, Felicity Church	1.00
Miss Lida Steele, Felicity Church	.50
James L. Bell, Felicity Church	5.00
W. A. Sullivan, Felicity Church	1.00
P. C. Voss, Felicity Church	1.00
Mrs. C. A. Battle, Felicity Church	1.00
Clarence Wilson, Felicity Church	1.00
Mrs. Z. A. Martinez, Felicity Church	1.00
Mrs. W. B. Kernan, Felicity Church	1.00
Miss Ellen Sullivan, Felicity Church	1.00
Dr. G. S. Brown, Felicity Church	1.00
Miss Annie Winsted, Rayne Memorial	2.00
S. A. Montgomery, Rayne Memorial	10.00
H. W. Glasses, Louisiana Ave. Church	1.00
Mrs. C. D. Gray, Louisiana Ave. Church	2.00
Mrs. L. P. Fuller, Louisiana Ave. Church	1.00
E. H. Prescott, Louisiana Ave. Church	1.00
Rev. J. L. Sutton, Louisiana Ave. Church	1.00
W. B. Thompson, Louisiana Ave. Church	5.00
B. Perkins, Jr., Louisiana Ave. Church	1.00
B. Perkins, Louisiana Ave. Church	1.00
R. G. Price, Louisiana Ave. Church	1.00
N. H. Frost, Louisiana Ave. Church	1.00
Miss May Hafkesbring, Algiers Church	1.00
Geo. B. Johnson, Algiers Church	2.50
C. E. Lee Dun, Algiers Church	1.00
Mrs. J. E. Gibbs, Algiers Church	1.00
Emma E. Rhodes, Algiers Church	1.00

The following subscribed for one year:

Miss Mary Werlein, First Church	5.00
Miss M. H. Moore, First Church	3.50
A. E. Mitchell, Parker Memorial	1.00
Rev. R. A. Meek, Parker Memorial	25.00
A. R. Swazey, Parker Memorial	5.00
Mrs. L. L. Knight, Parker Memorial	.50
Miss Ruth Barnes, Parker Memorial	5.00
Miss L. Cross, Parker Memorial	6.00
Miss M. Jamieson, Carrollton Ave. Church	2.00
O. Howe, Second Church	1.00
K. Wilson, Second Church	1.00
G. D. Shands, Rayne Memorial	5.00

"DO WE NEED CENTENARY COLLEGE?"

Answer of Education Commission:

"We would emphasize the absolute necessity that is now upon the Church to have in each State at least one well-established central college, strong enough to battle successfully against the secularizing tendencies in education that today threaten the welfare of the Church and American civilization."

The writer interprets this to mean either a college for men and women, or a college for men and a college for women.

Answer of Roman Catholic Church:

"We find it necessary to maintain a system of schools in Louisiana for the purpose of religious education; we have a large number of parochial schools and academies and in addition four schools that do college work, one in the shadow of Tulane University."

If Methodism believes it has an important religious mission as a branch of Protestantism, Louisiana is the last State in the South where it can afford to retrench in the matter of Christian education.

Answer of the Baptist Church:

"We believe it to be absolutely indispensable to our life and the fulfillment of our mission to maintain a college in Louisiana. We are maintaining a co-educational school and have just successfully completed a canvass for $100,000 in its behalf."

Are we going to resign our share of the religious leadership of Louisiana to the Baptists?

Answer of the Methodist ministry:

"Our ranks were constantly recruited from the halls of old Centenary. We felt a keen loss both in numbers and efficiency, even during the short time between the closing of the old and the opening of the new. We have begun again to receive recruits from the new Centenary. If Centenary should not be able to 'Forward! March!' we will of necessity 'Backward! March!'"

Answer of the State Schools:

If the State schools should make a true confession, it would be: "No candidates for the ministry are found among our students. We have a great variety of attractive vocational courses which all our students enter, but none of these lead to the ministry. We cannot emphasize pure culture because young men and women must hasten into business. We cannot emphasize religion nor the Bible, in the nature of the case, however important they may be. Our teachers are not selected with reference to their religious qualifications. Therefore, if you, the Church, consider religious education necessary in Louisiana, you will have to furnish it."

The writer more and more sees the critical danger through which young people pass at the time of going off to school. The danger is present even under constant personal supervision of Christian teachers. The danger is so alarming under other conditions that parents may well beware.

Shreveport, La. R. H. WYNN.

CALLED HOME.

Mrs. Katie McMeans, the beloved daughter of Rev. J. M. Brown, our pastor at Haughton, La., died at the Schumpfert Memorial Sanitarium, Shreveport, La., Nov. 11, 1914, following an operation for appendicitis.

Mrs. McMeans was left a widow a number of years ago, and by great labor and sacrifice reared her three sons to manhood. These boys in devotion to their heroic mother brought her to Shreveport, built her a comfortable home, and were preparing to care for her the rest of her days. Within less than a month after the occupancy of her new residence came this fatal illness, the home circle was broken, and the life plans of her noble sons frustrated.

Mrs. McMeans was a noble Christian woman, fully prepared for the great change. Realizing that her illness was fatal, the few days preceding her death were days of outbreaking happiness. She spoke radiantly of the end, made suggestions for the last offices of burial, gave her lovely little daughter to the care of her father, Brother J. M. Brown, and passed into the open sky.

Her funeral service was conducted by the writer, and the body was conveyed to her old home at Bastrop, La., for interment.

Shreveport, La. E. K. MEANS.

Church News

During a four years' pastorate at the Boston Avenue M. E. Church, South, of Tulsa, Oklahoma, Rev. P. R. Knickerbocker has received over 600 members.

* * *

Mrs. Thomas A. Edison, the wife of the great inventor, is a very helpful and generous member of the Methodist Episcopal Church.

* * *

The Protestant Episcopal Church of Maryland, in its recent annual diocesan convention, declared in favor of national constitutional prohibition.

* * *

The British Weekly of October 29 represented Dr. G. Campbell Morgan, of London, who is ill with typhoid fever, as doing as well as could be expected, but as not wholly out of danger.

* * *

Dr. J. A. Chapman, of Galloway, Fla., has sent Dr. J. Edgar Wilson, the editor of the Florida Christian Advocate, $100 for a life-time subscription to that good paper. May his tribe increase!

* * *

A Canadian correspondent of the British Weekly states that "Ralph Connor," whose home is in Winnipeg, Canada, may go to the seat of the European war with the 79th Highlanders, being their chaplain.

* * *

Emperor Yoshihito, of Japan, has given 50,000 yen ($25,000) to St. Luke's International Hospital at Tokio, which is under the auspices of the Mission of the Protestant Episcopal Church in that city.

* * *

The Bowery Mission of New York City recently celebrated its 35th anniversary. Addresses were delivered in twenty-five languages, which the Brooklyn Eagle says gave the occasion a Pentecostal flavor.

* * *

Referring to Founder's Day at Hendrix College, at Conway, Ark., the Western Methodist says: "The presence of Bishop Morrison was a great inspiration. His address was worthy of himself and his high office."

* * *

The press dispatches state that the Pope is expected to issue a pastoral letter in the interest of peace in Europe in the near future. We fear that his efforts in that direction will amount to little, if any, more that have those of Mr. Carnegie's commission of clericals.

* * *

Mrs. Scroedter, a daughter of Bishop Burt of the Methodist Episcopal Church, has become a volunteer nurse in Berlin, being attached to the staff of the United States Ambassador to Germany, Mr Gerard. Her linguistic acquirements are said to be very valuable to her associate workers.

* * *

Dr. J. W. Cunningham, of Monrovia, Calif., is in his 91st year. He was licensed to preach 70 years ago, and 68 years have passed since he was married, but he has been a widower about four years. For a long while he was one of the most active and useful ministers in the M. E. Church, South, and is now venerated and esteemed by all who know him.

* * *

The Baptist Record (Jackson, Miss.) states that the Woman's Missionary Union of that Church in Mississippi has raised this year $60,454.53, against $45,532.72 last year, a gain of 33 per cent. The State Missionary Secretary, Dr. J. B. Lawrence, attributes their success in securing funds to three things: (1) their splendid organization; (2) their knowledge of mission work; (3) their systematic methods of collecting money.

* * *

At a meeting of the Board of Missions of the Methodist Episcopal Church in Boston, Mass., last week, Bishop F. J. McConnell is reported to have declared that he did not expect any speedy settlement of the trouble in Mexico and that the missionaries should remain in that country. He furthermore said: "If we should agree to rest until Mexico is in a state of equilibrium, we might wait indefinitely. It is the missionaries there who will bring about peace eventually."

* * *

Rev. H. D. Knickerbocker is winding up a remarkably successful quadrennium as pastor of the Austin Avenue M. E. Church, South, at Waco, Texas. During his four years' incumbency he has received 829 members into the Church and raised $100,000 for church work, a part of which has been the establishment of one near-by mission and the maintenance in part of another. It was Brother Knickerbocker who chiefly developed our First Church of Fort Worth into one of the great congregations of Southern Methodism. He easily takes rank among the most efficient pastors in the Connection.

* * *

At the recent session of the Memphis Conference, Rev. T. W. Lewis was appointed to St. John's Church of Memphis, and Dr. T. E. Sharp to First Church in the same city, the two exchanging places after having served their former charges for a quadrennium. Dr. H. B. Johnston, who had served the Memphis District for the past two or three years with such signal ability, was assigned to the Brownsville District, being succeeded by Rev. A. J. Meaders. Dr. J. H. Stevenson was appointed to a professorship in Vanderbilt University, but the Conference declared that in making the request for this appointment it was not endorsing that institution or recommending that its people patronize it. The new university in Atlanta was endorsed and support pledged to it. If we mistake not, however, Vanderbilt sympathizers were left largely in control of the educational affairs of the Conference. Rev. J. H. Bass, of North Mississippi, was transferred and appointed to the Kevil Circuit, in the Paducah District, and Rev. A. C. McCorkle, who last year served Ridgeley Station, was transferred to the North Mississippi Conference.

MR. SAMUEL ROSEMAN WEEMS,

Of Homewood, Miss., who celebrated his 100th birthday on Sept. 24, 1914. A sketch of Brother Weems was printed in the Advocate of October 22, but this picture was not available at that time. Brother Weems has been a life-long and devoted Methodist, having been a member of the Church for 93 years.

FREE ORPHANAGE CAR.

Dear Dr Meek: Will you please state that a free car for the benefit of the Methodist and Baptist Orphanages at Jackson, Miss., will be run over the Gulf and Ship Island railroad on Saturday, Dec. 5th, from Gulfport and Hattiesburg to Jackson. All pastors and Sunday school superintendents are urged to appoint committees and make a thorough canvass for donations of all kinds. Anything that children can eat or wear or use in school will be acceptable. Application has also been made for free transportation over the L. & N. from all points in Mississippi to Gulfport; so let all along that line get busy, too, and send things into Gulfport on the 3d or 4th of December so they can be loaded in the free car that will be run from there to Jackson on Dec. 5.

Saucier, Miss. L. F. ALFORD.

A CAR WILL BE RUN.

The Illinois Central Railway will run a car from Aberdeen to Jackson, Miss., leaving Aberdeen Tuesday, Nov. 24, in which shipments for our Orphans' Home will be conveyed free of charge. All packages should be plainly marked, "Methodist Orphanage," and delivered to the station in time for the local freight train of that day, Tuesday, Nov. 24. I. D. BORDERS.

Secular News and Comment

Postmaster-General Burleson will, it is stated, in his annual report recommend the government ownership of telephone and telegraph lines.

* * *

President Wilson has announced that he will attend the Panama-Pacific Exposition immediately after formally opening the Panama Canal next spring.

* * *

The Northwestern Christian Advocate says: "One of the most impressive things about the German Army is its singing. The men break into song at every opportunity."

* * *

Ex-President Taft is stated to have become a Connecticut voter. In view of the returns of the recent election, we should not be much surprised to see Mr. Taft again nominated by the Republicans for the Presidency.

* * *

Several Mississippi weeklies have lately been printing their issues on paper made in that State. The mill making the paper used is located at Moss Point, Miss., and the material utilized for this purpose is sawdust.

* * *

Mrs. Daisy McLaurin Stevens, of Brandon, Miss., was re-elected President of the United Daughters of the Confederacy at the annual meeting of that organization, held in Savannah, Ga., last week. During her incumbency in this office Mrs. Stevens has discharged its duties with distinguished ability.

* * *

Theodore Roosevelt was 56 years old on October 27. The day found him campaigning in Pennsylvania, where he was scheduled to make sixteen speeches during the morning, afternoon, and evening. It seems well-nigh incredible that one should have had such a career as has this remarkably versatile New Yorker and still be a comparatively young man.

* * *

The Trade Edition of the Mobile (Ala.) Register, issued on the occasion of its 100th anniversary, is a thing of beauty. It blends the past and present in a manner that instructs, fascinates, and inspires. This historic journal is a credit to the fair city of which it is the chief newspaper organ and to our entire Southland.

* * *

Dr. Oscar Dowling, the official head of the Louisiana State Board of Health, was elected president of the Southern Medical Association in its meeting at Richmond, Va., on November 12. That honor could not have been bestowed upon any one who more justly merited it or who will wear it more worthily. Dr. Dowling's reputation as a physician and health officer is national.

* * *

There is talk of changing the State flower of Louisiana from the magnolia to the orange blossom. The magnolia is also the State flower of Mississippi, and Florida some time since designated the orange blossom as her State flower. In several instances the same flower has been adopted by more than one commonwealth.

* * *

The English Parliament is again in session. It will be asked by the Government to provide funds amounting to $1,125,000,000, which, together with the $500,000,000 voted at the last session of Parliament, is expected to meet expenses up to March 31, 1915. A million additional men have been called for to strengthen the army, which will bring the number enlisted up to 2,186,000. This does not include the territorials, who number nearly 600,000.

* * *

The situation does not seem to improve in Mexico. The convention recently held in Aguascalientes was dominated by General Villa and his associates, and declared, among other things, for giving the great estates of the country to the common people, "allowing payment of two-thirds the value where the titles are good, and calling for confiscation if resistance to such terms is offered." Gutierrez, the lately designated Provisional President, seems powerless to calm the storm and another outbreak of civil war seems to be impending.

* * *

It is stated that during the recent prohibition campaign in California a debate took place between Dr. Matt S. Hughes of Pasadena and Mrs. Lillian Burkhart Goldsmith, a former actress, the former opposing and the latter favoring the liquor traffic. We fell very much in love with Dr. Hughes when he came as a fraternal messenger to our recent General Conference, but we did not dream that he possessed such a vast amount of courage as this news item indicates. Hereafter let his name be written ahead of that of Horatius, Spartacus, and all others on the shining scroll of the world's bravest heroes.

THE THANKFUL HEART.

Once more the liberal year laughs out
O'er richer stores than gems of gold;
Once more, with harvest song and shout
Is nature's bloodless triumph told.

We shut our eyes, the flowers bloom on;
We murmur, but the corn-ears fill;
We choose the shadow, but the sun
That casts it shines behind us still.

O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.

—Whittier.

A THANKSGIVING MEDITATION.

I thank God for Christian parents whose solicitude and prayers have followed me every day of my life, have succored me in the hour of temptation and strengthened me for life's responsibilities, and have been a constant buoyancy to my soul when the fire has burned low.

I thank God for the spark of divinity in my soul that teaches me that I was not made for meanness and constantly urges me upward toward God.

I thank God for a spirit of human sympathy which brings me into touch with the great throbbing heart of humanity and will not let me live a wholly selfish life.

I thank God for good men and women, whose pure lives are a perpetual rebuke to my imperfections and make me believe in a possibility of my achieving personal goodness.

I thank God for the men and women who keep alive in me the belief in great ideals.

I thank God for a friend here and there to break the monotony along life's road, who thinks kindly of me, and whose friendship is unselfish and heroic.

I thank God for the great Friend whose abiding presence grows ever sweeter to me, and who forgives my sins and believes in me when others do not and I despair of myself; whose love is higher than the heavens, broader than the world around, deeper than the kingdom of death, and more enduring than the successive rounds of day and night.

I thank God for His Church and for a place in it in which to work and for a disposition to work.

I thank God for faith in Him and in his Son, the world's Redeemer.

I thank God for faith in men and women, for a disposition to believe in their goodness, to be sorry for their faults, to forgive their wrongs, and to wish them ever the greatest happiness attainable in this life and everlasting bliss and happiness in the world to come.

I thank God for enough sorrow to keep my heart tender and to make me sympathize with all others who sorrow.—Rev. Samuel M. Miller, in Nashville Christian Advocate.

THE UNIVERSAL BROTHERHOOD.

Beneath all the martial cruelty and all the racial animosities of the great war, the world is permitted to see a thousand tokens of the universal brotherhood. Our hearts are bleeding with wounds of sympathy, because we read of the sorrows of Louvain, the tragedy of Liege, or the midnight terrors of Antwerp. We condemn, with all the vehemence of righteous indignation, those who, under the folds of whatsoever flag, have made war the convenient occasion for the display of primitive savagery. We lament war itself, with a new and passionate hatred of the false ambition and the brutal avarice which feed the springs of war in every land. We weep with the desolate widows and the helpless orphans of every battle-wounded nation. But there is a gleam of consolation and a ray of hope in the many evidences of undying human sympathy in the very midst of this calamity of the ages; a sympathy which defies the sword, and crosses with hurrying feet all the artificial chasms of national enmity, and ministers with the balm of kindness, at the bedside of a wounded foe.

The last message of a dying German soldier closed with these words of chivalrous gratitude: "Tell my father and mother how kind the French officers were." And, on the other hand, the French forces, on recovering a lost city, found that the German surgeon in charge of the hospital had treated the French wounded with a kindness so impartial that they gladly left the hospital entirely to his management.

And which of these two manifestations of humanity is the more natural? Is warfare the deepest element of passion among the nations? Is hatred an intuitive passion? Is man a demoniac in his final motives? God forbid! War and bloodshed and all the deadly sins of men and of nations, may indeed find a ready home in fallen humanity; but the ultimate image, which is the likeness of Jesus Christ, is simply a restoration of the original image, even the likeness of God, as bestowed in the Garden of Eden. God's natural man, if we may so express it, is not a man of avarice or envy or bloodlust. Man as God created him, and as God in Christ purposes to restore him, is a man of peace and of gentleness, a link of love in the brotherhood of the race; and how good it is in the vision of the kingdom of heaven, to see beautiful tokens of this ideal Christian manhood, even amidst the ruins of a universal war!—Methodist Recorder.

COLLEGE ENROLLMENT AND THE EUROPEAN WAR.

W. E. Hogan.

During the last sixty days we have read and heard much about the depressing effects of the Great War upon the Southern States. Cotton, our chief product, has been selling at about half its normal price; banks in many sections have refused to loan money upon the best of security; merchants have declined to make their usual purchases because of the uncertainties of the fall and winter trade; many commercial and industrial enterprises have been compelled to reduce their forces and curtail their expenses in other ways; in fact, our whole financial condition, viewed from any angle, has been far from encouraging.

Since the beginning of this financial depression, all of our colleges have opened for the session of 1914-15. In order to find out how their enrollment compares with that of last year, we have made inquiry from the colleges themselves. We wanted to see if there is a falling off in the attendance at our colleges in keeping with the general decline and reduction of all Southern commercial activities. While it is impossible to tell just how much the enrollment has been reduced from what it would have been under normal conditions, still, our investigation shows that as compared with last year's attendance, our present enrollment is very gratifying.

Of the twenty-four classified colleges, reports have been received from twenty-two. Three of these have a considerably larger attendance than they had at this time last year: four have a slightly increased attendance: four have practically the same attendance: seven have a slightly decreased attendance; and four have a considerably decreased attendance. Of the eleven colleges which show no decrease in attendance, eight are for men, or co-educational, and three are for women; of the eleven showing a decreased attendance, five are for men, or co-educational, and six are for women.

Of the twenty-three unclassified schools, reports were received from twenty-one. Of these, six have a larger attendance than they had at this time last year; six have about the same attendance, and nine have a decreased attendance. Of the twelve showing an equal or increased attendance, eight are for women, and four are co-educational; of the nine showing a decreased attendance, seven are for women, and two are co-educational.

The total enrollment last year of the twenty-two A and B grade colleges which reported was 5836, as compared to 5283 the first five or six weeks of this session. This is undoubtedly a most excellent showing for our colleges in the face of the tremendous odds against them.

The total enrollment last year of the twenty-one unclassified schools reporting was 4138, while they had enrolled 3278, up to October 20 of this year.

These figures are encouraging. They show that our people are wisely curtailing expenses in other ways than denying their children the privilege of attending college, and that our young men and women are determined to secure the advantage of a college education in spite of the war, the low price of cotton, and the common cry of "hard times." These figures also show that our own Methodist endowed colleges can meet a most trying financial situation as successfully as can any other institution. The whole Church should support with their sympathy, their patronage, and their prayers, our college authorities who are so heroically keeping our higher educational institutions up to their normal condition at a time when practically all other interests in the South are suffering great loss.

Nashville, Tenn.

CHRISTIAN WORK IN MEXICO.

War is altogether terrible, but like other great calamities, it drives to God men who, in times of peace and safety, give little heed to their spiritual interests. Many evidences of this have been gathered from Europe and in our own country. It is not surprising, therefore, to learn that in Mexico, despite the devastation of the country by war, and perhaps on this very account, the people are turning to the churches in greater numbers than ever. Reports are coming to Dr. John W. Butler that the Methodist missions in Mexico, of which he has long been the very capable superintendent, are flourishing with unusual success. This is particularly true in the great centers, where the religious services conducted by our missionaries are supported by larger companies of worshipers than have ever before attended them.—New York Christian Advocate.

THE FIRST THANKSGIVING PROCLAMATION.

Therefore, I, William Bradford,
Governor of Plymouth, Say:
Through virtue of vested power
Ye shall gather with one accord,
And hold in the month of November,
Thanksgiving unto the Lord.

WILLIAM BRADFORD,
Governor of Plymouth, 1621.

The Home Circle

MORNING GIFTS.

A little bird sang his glad sunrise song;
A flower gave its sweetness the morning long;
The sunbeams brought daylight, clear and strong;
And the world was a pleasant place.
A little boy said, "I'm bigger than they,
So, of course, I've something to give to the day,
For I love the day, with its work and play."
So he brought a happy face. —Unknown.

THE BOOK OF THANKS.

"I feel so vexed and out of temper with Ben," said Mark, "that I really must——"

"Do something in revenge?" inquired his cousin, Cecelia.

"No! Just look over my Book of Thanks."

"What's that?" said Cecelia, as she saw him turning over the leaves of a copybook nearly full of writing in a round, text hand.

"Here it is," said Mark, and he read aloud:

"'March 8—Ben lent me his hat.' Here again:

"'January 4—When I lost my shilling Ben kindly made it up to me.'"

"Well," observed the boy, turning down the leaf, "Ben is a good boy, after all."

"What do you note down in that book?" said Cecelia, looking over his shoulder with some curiosity.

"All the kindnesses that ever are shown me. I do not forget them, as I might do if I only trusted to my memory. So I hope that I am not often ungrateful; and when I am cross or out of temper I almost always feel good humored again if I only look over my book."—Central Christian Advocate.

MISS ANN SLOCUM'S THANKSGIVING.

"I do think that Thanksgiving is beautiful," said pretty little Mrs. Winship, looking up from her fleecy knitting. "It does one so much good to try to actually count their blessings. I think I am thankful for everything as it comes along, but when I come to think up my mercies as I do at Thanksgiving, I'm so thankful I can hardly bear it."

"Humph!" said Miss Ann, with a ring of bitterness in her voice; "it's all very well for you to talk about thankfulness, and to feel it; you've had nothing to do but beautiful things all your life long. Helen Winship, you ought to be thankful. Think of the difference in our lives: you're dainty and pretty as a picture; you've been petted by everybody all your life. You have always had a beautiful home, and never had hard work to do. But I was as homely as a hedge fence in January always; no one ever kissed or petted me. I suppose you think I forget those things, but I used to long for them until it seemed to me my heart would break. You may well be thankful from the depths of your heart, but I fail to see any cause for my being so."

Mrs. Winship's eyes filled with tears, and her voice was very tender. "I know it, Annie," she said, going back to her friend's girlish name. "I've ever so much to be thankful for, a thousand times more than I deserve. I wish I could share some of it with you, but, dear, I've a thought for you. Because you have gone without, you know better than I do, for instance, how other hearts ache for the things they go without, and how much you can do. It is more blessed to make others happy than it is to be so ourselves, is it not, Annie?"

Miss Ann dropped her sewing and looked out of the window. Rob and Annie, her dead brother's children, were coming down the street; she had taken them four years ago when they were left orphans. She remembered now, as she watched them coming along towards the house in a grave, unchild-like fashion, how Annie had cried for a pretty white apron that she could wear once in a while, and Rob had pleaded, with something like a quiver in his boyish voice, for some clothes that didn't look as if they belonged to his great-grandfather. Had she ever bestowed upon them any of the petting and loving ways she had so longed for herself in her young days? It seemed to Miss Ann that the scales fell from her eyes.

"I've treated those children just exactly as I've been complaining that I was treated," she said, turning to Mrs. Winship.

"But you will not any longer, will you, dear?"

"I've been a blind, selfish woman, but my eyes are opened now, and I don't believe I'll shut them so again. You can go home now, Helen. You've been a good angel to me, but I want to be alone now for a little while to think it out. But you may be sure of one thing, 'I'm thankful for you, if for nothing else.'"

So Mrs. Winship went home, and Miss Ann went up to her own room, shut the door, and bolted it. She never told any one what she thought or did the hour she was shut up there, but when she came out she called the children to her.

"I want you to get ready to go down the street with me," she said. "Thanksgiving is coming, and I think we must have some new clothes for it. Rob wants a new suit, I believe, and Annie, you shall have some white aprons for every day, and a pretty new dress for best. Can you both be ready in fifteen minutes?"

"Oh, Aunt Ann, are you really going to buy me a new suit?" asked Rob.

"Yes, my boy, that is what I intend to do."

Rob hesitated a moment, then put out his hand. "I can't tell you how much I thank you," he said, "but I'll work just as hard as ever I can, truly I will, to help pay for it. I've got fifty cents that I've been saving for a year toward getting it myself, and I will give it to you now."

"No, Rob, I want to get the clothes for you myself, so keep your money for a knife or anything else like that you want."

"Oh—oh, Aunt Ann, can I get a knife?" cried Rob.

"If you want one you may, and if your fifty cents won't get a good one, I'll give you enough more."

Rob looked at his aunt in amazement for a moment, then obeying a sudden impulse, he threw his arms around her and gave her a vehement, boyish hug, after which operation he turned a couple of somersaults on the kitchen floor.

"I had to, or I should a-busted," he said to Annie afterward.

"Well, well," said Aunt Ann, looking as frustrated as could be, "why, really, what is the boy doing! I guess, Annie, we will have to look for a new dolly while Rob is getting his knife, won't we? Why, bless me, child, what are you crying for?"

"I can't help it, I'm so happy," sobbed Annie. "I've wanted a nice, pretty dolly so it most seemed to me I couldn't bear it."

Well, that was only the beginning. Miss Ann never did things by halves. She taught herself to be tender and loving, and instead of thinking about herself all the time and murmuring at her troubles, she turned her attention to those about her, and tried to give pleasure to others.

"I'm thankful with all my heart and soul," she whispered to Mrs. Winship as she came out of church Thanksgiving Day.

"I do actually believe Aunt Ann is growing pretty," said Annie to Rob. "Seems to me she is."

"I believe so, too," he answered. "Anyhow she is good."

And Miss Ann, who happened to overhear this conversation, "thanked God and took courage."—The Christian Intelligencer.

THE LITTLE CHOIR BOY.

Georgie had a sweet little voice and dearly loved to sing. One morning in Sunday school it rang out so clear and true, the Dean, passing through the room, said:

"That little boy ought to be in the choir."

How glad and proud Georgie was. He could hardly wait until Sunday school was over to tell his mother all about it. He practiced with the other choir boys and did his very best to learn, and the last Sunday in Lent he was ready to be one of those who lead in the processional.

"You are sure you won't be frightened, dear?" asked mother.

"Oh, no, mother," answered Georgie. "I couldn't be. I'm just singing for Jesus, and He won't let me be afraid."

"I am so glad you have learned that," said mother, "and you will find it is always true."—The Shepherd's Arms.

HAD NEVER SEEN POP CORN.

The "New York Christian Advocate" tells of some little foreigners who had never seen pop-corn:

When a box of goodies sent by generous friends was opened at the Deaconess Home in New York, there were among the children present two German girls, a little Italian boy, Vera, a little Polish girl, and her Italian playmate.

Hammer and chisel were given opportunity to assist in the opening, says the deaconess. Creak, creak, and then the boards flew off in splinters. "Ah!" "O!" "Look!" "Good!" "Um!" followed by the questions, "And what is that on sticks?"

"That is pop-corn. Have you never seen it this way before?"

"No-o. How do you cook it?" was the puzzled reply. "In milk, and put butter, salt and pepper on it?"

"No, indeed. I'll show you how."

And surrounded by the excited girls, the deaconess led the way to the dining room, taught them how to take the corn from the cobs, and then how to pop it.

When it was time to go, each was given some corn to take home, that they might treat those at home. And all said, "We are sorry that those who gave this corn cannot be present."—The Presbyterian.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference — Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference — Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference — Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

CONCERNING THE ADVOCATE.

How about your subscription to the Advocate? If you have not renewed it, it is very important that you do so at once. It is earnestly hoped that every pastor will look after the renewals in his charge before leaving for Conference. If every preacher in our territory would secure one new subscriber between now and the time that the Conferences meet, it would increase our circulation by approximately five hundred. The brethren are urged to see the Publisher as soon as possible after the Conference sessions open, as our three patronizing Conferences convene at very nearly the same time and he needs to do his work and move on. The end of the year is at hand, and unless they are renewed within the next three or four weeks MANY SUBSCRIPTIONS WILL HAVE TO BE DISCONTINUED.

REV. N. B. HARMON'S OPEN LETTERS.

We have within the past few weeks published two open letters from Rev. N. B. Harmon, of the Mississippi Conference, to Dr. Gross Alexander, the editor of the Methodist Review Quarterly. We make no apology whatever for having carried these communications, because there is not in the entire Connection a minister who is more loyal to Southern Methodism than Brother Harmon, and we realized that he was writing out of the deep convictions of his heart concerning a matter which he conceived to be of great importance. As we see it, he had a perfect right to give expression to his views and to propound to the distinguished Editor of our Review the inquiries which he saw fit to address to him; and we think that his interrogations were entitled to respectful consideration and a frank answer at the hands of Dr. Alexander. Especially was this true as his character was a guarantee that he was not engaging in mere captious fault-finding, but that he was really concerned for the welfare of the Church and honestly seeking information.

Why a Policy of Silence?

If the Doctor believes that his management of The Review is that which is wisest and best and such as the 2,000,000 Methodists of the South would approve, why should he hesitate to set forth the reasons which underlie it and to justify before the general public the phases of it called in question? We should think it would be a sincere pleasure for one charged with the administration of an important public trust for the benefit of the whole Church to answer any reasonable inquiries from a reputable source with respect to his manner of handling it. Wherefore, then, the profound silence with which our leading Methodist Editor has treated the questions addressed to him? Is he afraid to speak out and meet openly and squarely the issues which have been raised and repeatedly brought to his attention? The course which he has pursued has certainly been such as may lead some to suspect that this is the case. High as is the position which he holds, surely he would not without some very strong reason place himself in the attitude of treating with indifference, not to say contempt, a brother minister with a standing as good as his own, who conscientiously questions the wisdom of certain features of the influential periodical belonging to the Church, for the making of which he is responsible. The Doctor's say-nothing policy, according to our judgment, has been neither brave nor creditable.

Brother Harmon by no means stands alone in the views which he has courageously advanced: the sentiments which he has expressed are shared by many. That an official organ of the Southern Methodist Church should become a sort of free forum in which modern rationalism and infidelity are paraded and, to some extent, endorsed, is nothing short of astounding; yet this is undeniably what has come to pass. We have had scholarly and widely known men in other Churches to express to us their surprise at the character of some of the articles published in our Review and their belief that their influence could not be otherwise than harmful. Yet when its Editor is respectfully asked why this is allowed, he deigns not to answer a word.

General Attitude Wrong.

Let it be distinctly understood that we are not objecting to having the teachings of Eucken, Harnack, Nietzsche and other men of unsound faith set forth in The Review, that they may be antagonized and refuted. We are willing to have it range all the wide fields of thought, provided it holds firmly to the true faith and earnestly combats whatever conflicts with it. It is with the general attitude of The Review that we are disposed to find fault. As we see it, it is entirely too tolerant of the prevailing skepticism of the day, and too little set for the defense of the integrity of the Holy Scriptures and the standard doctrines of Methodism. Herein lies the chief difference between the great Southern Review that was edited by the renowned Dr. Albert Taylor Bledsoe and the publication now being issued under the guiding hand of Dr. Alexander. The former took cognizance of the high priests of error, but only to hammer their productions to pieces, that the truth might not be hindered in its glorious forward march; whereas the latter leaves the affirmations of heretics unchallenged, and often commended in a way that might lead to their acceptance and spread further their poisonous influence. If any man doubts the correctness of this statement, let him carefully re-read Brother Harmon's citations and if he is fair and open to reason he cannot but be convinced. It is our firm conviction that no unsound utterance ought to be admitted into our Review and left unexposed if it is calculated to do harm. Southern Methodism holds to a creed that is in harmony with the plain teachings of the Divine Revelation and considers it so important that she safeguards it with restrictive rules and makes every minister who enters one of her Conferences solemnly obligate himself to support and defend it. All her periodicals are maintained to advocate her articles of belief and nourish her membership in a sound Christian faith. So, for any one of them to make its columns a medium through which modern infidelity, whether in or out of the Church, may propagate its blighting views is, as we see it, to betray its mission and fail in the right execution of a sacred trust.

A Fact of Much Importance.

As Brother Harmon has stated, The Review is now in the course of study for our young preachers. This makes it specially important that it should be a sound and faithful exponent and champion of orthodox Christianity. To make its pages a kind of free and open court where all sorts of sects and cults may have their wares exhibited upon terms of substantial equality, and into which the young and untrained minister may come and pick out for himself what he likes, is, in our opinion, scarcely the service that this periodical was designed to perform. We think that our young preachers need intellectual guidance, instruction, and establishment in the true faith, rather than an exposition of all the various beliefs and isms and a boasted freedom to surrender to their subtle logic or to break through the tangled web of their sophistry, according to their own capacities and inclinations.

The Church's Greatest Menace.

We do not hesitate to say that, in our humble judgment, the greatest menace to the welfare of the Christian Church at this time is the "rationalism" that is masquerading under the name of progressive theology. "According to your faith, be it unto you," is the great law of the Divine Kingdom, and when faith weakens, the spiritual life dies in the hearts of men and the power of God departs from them, though like Samson, they may not know it. Wherever the higher criticism largely obtains, doubt has paralyzed the spiritual energies of the Church and a cultural reformation is being substituted for a Scriptural regeneration. Penitents are rarely seen at the altar and the joyous testimonies of new-born souls are seldom heard. If there is a single distinguished higher critic in the world to-day who is a great evangelist and soul-winner, we do not know his name. Of course, there are those who will calmly pronounce us an excited alarmist who is seeing bugaboos where none exist, but it is these complacent and easy-going gentlemen themselves who need to get their eyes open. The Northern Methodist Church is to a considerable extent poisoned with this pernicious teaching. It has even found its way into its Sunday school literature in a persistent attempt to eliminate the supernatural from the Bible, and has become such a widespread menace that a magazine, "The Bible Champion," has been established in New York to combat it. The Northern Presbyterian Church is having much of the same trouble, and some of its ablest papers are speaking out in no uncertain tones against the drift away from the apostolic faith. The British Wesleyan Church is shot through with higher criticism and for eight years in succession has had a decrease in membership; and some of the most discerning men now living have declared that the present colossal war in Europe is the product of the rationalistic teaching in Germany, which is being handed out to us in America by so-called Christian scholars as if it were a new and nobler revelation from God. Does all this look like there is no reason to be concerned?

Dr. J. Benson Hamilton, the brave defender of the faith in the Northern Methodist Church, declared a few months ago that ours is the most orthodox branch of Wesleyanism in the world; but if it is to be kept so we must have a different policy for our Review and there must be greater vigilance exercised throughout the Connection. This is an hour of golden opportunity for our Church. In launching our two new universities we have a chance to provide for our young ministers instruction that is sound, spiritual, and calculated to inspire them with loyalty to our standards and an evangelistic passion. If we fail to do this, great indeed will be our culpability. We will have gained nothing at all by the establishment of our new schools if we continue to do in Atlanta and Dallas the same kind of teaching that we have been doing at Vanderbilt. The fact that it would be done in an institution under the ownership and control of the Church would not make matters any better; on the contrary, it would make them worse, because it would strip us of the excuse that the situation was beyond our reach and give to it more directly our endorsement. The time has come when true men everywhere need to show their colors and stand up fearlessly for the "faith once delivered unto the saints." A longer timorous policy of silence may bring consequences too serious ever to be remedied.

The True Standard of Measurement.

That The Review is an interesting and entertaining magazine there is not the slightest doubt; but that is not the true standard by which to measure the worth of any Church journal. The proper questions to be asked in determining its value are, Is it really helpful to the cause of Christ, and does it make those who read it richer in spiritual life and firmer in their convictions as to the essential truths of the Divine Revelation?

The Best Church Loyalty.

Dr. Alexander perhaps thinks that all he needs to do is to be quiet and keep his own counsel and that the Committees on Publishing Interests at our Annual Conferences still continue to write endorsements of The Review and to sing its praises. And so very probably many of them will. We Methodists are great endorsers. Far too often it is the case that a thing only needs to be ours to command our full store of commendatory adjectives, regardless of what its real merits may be. It is high time that in such matters we were learning to discriminate and be careful as to our words. The best Church loyalty is that which stands up resolutely and uncompromisingly for the things which are vitally essential to the Church's welfare, such as her Articles of Faith and her Constitution (the superior importance of which she has shown by protecting them with restrictive rules), and not that which blindly supports every Church institution and enterprise, regardless of the influence it may exert upon the fundamental features of her faith and polity. **Let our preachers carefully re-read Brother Harmon's letters and decide whether, in the fear of God, they can afford to endorse Dr. Alexander's policy of permitting such utterances, as he has cited, to appear in our Review and leaving them absolutely unchallenged.**

We shall only add that if Dr. Alexander desires to explain to the Methodist public the grounds of his policy, the columns of the New Orleans Christian Advocate are wide open to him.

THE CHURCH AND PHILANTHROPY.

The following from a New York letter to The Times-Picayune is quite pertinent and suggestive at this time:

"Church people give $3 in every $4 to strict benevolence in ordinary periods, and are said to be keeping up that record in present contributions to the Christmas ship, Red Cross and special European relief funds. They are also helping, through their missionary societies, Christian work in mission fields whose home support has been cut off or greatly reduced, because coming from Belgium, Germany, Holland, Scotland and England. These church givers have just been warned by leaders of benevolence in the principal cities that they must reserve something for larger relief in America this winter. Universally throughout the churches the people are saying they will spend less money for Thanksgiving feasts, less money for clothes, and less money for Christmas presents."

We have often had occasion to say that the Christian Church is the world's great unfailing fount of philanthropy, and that the benevolent spirit manifested in and through the various fraternal organization of human origin is due very largely, if not wholly, to its influence. The above statement is strongly confirmatory of that view.

THE NEW DISCIPLINE.

Through the courtesy of our Publishing Agents, Messrs. Smith & Lamar, we have on our table a copy of the Discipline of 1914. Except that it is not annotated, we consider it an improvement upon its predecessor of four years ago in every respect. It is not so thick, and there are several minor features that we consider a distinct gain. For high class work in printing and book-making, our Publishing House is hard to surpass. Every Methodist ought to have a copy of the Discipline and inform himself as to its contents. And, along with the Bible and our standard Hymnal, it ought to be in every Methodist family. No Methodist home is complete without it. Our pastors would, we think, do well to exhort a little on this subject from the pulpit, and offer to take orders for this compact and illuminating little volume which contains the rules and regulations of our Church. One cannot be a good Methodist without knowing what Methodism stands for. Wake up, brethren, and wake your people up!

HELP OUR ORPHANAGES.

We hope that at this Thanksgiving season the Methodists of Louisiana and Mississippi will remember our Orphanages at Ruston and Jackson, which are feeling appreciably the effect of these stringent times. Where our congregations have their own Thanksgiving services, let the offerings taken be sent to these noble institutions; or if there is a union celebration of the Day, let the funds be divided between the denominations participating and let the part coming to our people be given this direction. There ought also to be at this time many who, moved by their gratitude to God for his abounding goodness, will count it a privilege to send to Brothers Vaughan and Williams a special personal contribution to this cause. We must not forget these needy children who are dependent upon the Church for their support and education.

PERSONAL AND OTHER NOTES.

Plans have been adopted for a $200,000 Carnegie building at Vanderbilt University.

The Western Christian Advocate (Cincinnati) calls attention to the fact that Bishop Hendrix is the senior active Bishop of American Methodism, having been elected to the episcopacy in 1886.

Rev. J. L. Weber, D.D., pastor of the Madison Heights Church of Memphis, Tenn., is conducting a revival meeting at Millsaps College this week. The new Millsaps Main Building will be formally opened on Tuesday, Nov. 24.

The Educational Anniversary at the North Mississippi Annual Conference will be held on Thursday evening, December 3. The principal address will be delivered by Dr. H. C. Howard, Professor of Systematic Theology in the Biblical Department of the new Atlanta University.

The Advocate will be represented editorially by the following brethren at our approaching Conference sessions: At the Louisiana, by Rev. C. A. Battle, of New Orleans; at the Mississippi, by Rev. O. S. Lewis, of Brandon; at the North Mississippi, by Rev. Olin Ray, of Jonestown.

From the Vanderbilt Notes in the Nashville Banner of November 14, we take the following: "The theologs are planning to pull off a big stunt Thanksgiving night and celebrate Vandy's victory over the Tigers with a big banquet in Wesley Hall."

In commenting upon Dr. Pinson's explanation in last week's issue of the Advocate, we inadvertently referred to the Cincinnati meeting as taking place in August, when we should have said in July. This, however, does not at all weaken the force of our statement.

Writing under date of the 16th inst., Dr. Geo. S. Sexton, pastor of our First Church in Shreveport, La., says: "We had a great day yesterday. The attendance was large at all the services and there were 9 accessions to the Church, two of them being on profession of faith."

We are publishing in this issue of the Advocate two re-print articles—"Christian Work in Mexico," and "Organized Interdenominationalism"—which we hope that none of our readers will overlook. They are both quite suggestive and are well worth meditating upon at this particular time.

The Louisiana Conference will have an admirable place to meet this fall. Shreveport is one of the most progressive and charming cities in the South, and our First Church there, in which the sessions of the Conference will be held, is one of the finest religious edifices in this section of the country.

We acknowledge ourselves indebted to Rev. A. S. J. Neill, of LeCompte, La., for a club of 6 subscriptions, forwarded on November 11. Brother Neill is one of the hustling, growing men of the Louisiana Conference, and he believes that it is worth while to make an effort to place the Advocate in the homes of his people.

Writing under date of Nov. 10, Rev. S. D. Howard, of Baker, La., says: "I had a fine service at Bethel on the first Sunday in this month, at which I received three persons into the Church on profession of faith. One of these was a Roman Catholic woman, whose husband and three children it was my further privilege to baptize."

The Wesleyan Christian Advocate, the organ of Georgia Methodism, has been advising that preachers be moved as little as possible this fall. In our opinion, this suggestion of our contemporary is wise and timely. It costs money to move, and we fear that few of our pastors will have any of that to spare under the conditions now existing.

The Woman's Missionary Society at Shannon, Miss., we learn, has observed the "Week of Prayer" with a large attendance. The offering amounted to about $10. The interest in the work is good, as the large increase in the membership of the society during this year and the contributions made, which have amounted to almost $200, clearly show.

From the Texas Christian Advocate of Nov. 12 we take the following: "Rev. Theo. Copeland, D.D., after eight years of successful work in St. Louis, was transferred to the Mississippi Conference at the late session of the St. Louis Conference. He made an enviable record in that great city as pastor of two of its leading churches. Dr. Copeland is an eloquent preacher and a most efficient and successful pastor."

We are publishing elsewhere in this issue of the Advocate a notice of the death of Mrs. Katie McMeans, of Shreveport, a daughter of Dr. J. M. Brown, our pastor at Haughton, La., which occurred at the Schumpfert Memorial Hospital of that city on Nov. 11. Dr. Brown and the three worthy sons of the deceased will have the sympathy of many friends in their sore bereavement. May the Heavenly Father graciously comfort and sustain them!

Dr. I. L. Peebles, of Meridian, Miss., has lately brought out two new pamphlets—"Imputed Righteousness and What it Is," and "Are Men and Women Equal?" They are both able and suggestive discussions and deserve a wide circulation. The price of each is ten cents. Send at once to the author, or to Smith & Lamar, Nashville, Tenn., and secure these pamphlets. We hope to mention them at greater length in the near future.

The one hundred and twelfth anniversary of the birth of Rev. Creed Fulton will be celebrated at Emory and Henry College on Nov. 28, when the corner-stone of a new astronomiual observatory and physical laboratory, that is to bear the name of Mrs. Fulton, will be laid. The principal address of the occasion will be delivered by Bishop R. G. Waterhouse, and the Misses Fulton will present a paper entitled "Recollections of Our Father."

Rev. I. D. Borders, of Aberdeen, Miss., makes a statement concerning the running of a car for the benefit of our Orphanage at Jackson, which our North Mississippi preachers and those in the northern part of the Mississippi Conference would do well to look up and read carefully. We hope that this car and also the other cars that are to be run will be filled to the very top with good things that will delight the hearts of Brother and Sister Williams and their very large family.

Our esteemed friend, Dr. W. H. Huntley, presiding elder of the Seashore District of the Mississippi Conference, refers to the status of the work in his "diocese" in the following poetic manner: "The pressure is severe financially, but the spirit is hopeful, and the future will show us worthy of this beautiful sea-lined land, in which many faithful Christian people live." We have in hand a somewhat reminiscent note from Dr. Huntley which we may let the readers of the Advocate see next week.

Misled by a note from a near-by minister (we will not tell his name), we erred in stating that Bishop Candler had dedicated our beautiful new church at Moss Point, Miss., on Nov. 8. The dedicatory service was held last Sunday, November 15, when the Bishop preached a characteristically strong and able sermon. This church, which is one of the best equipped houses of worship in South Mississippi, was erected by the Dantzler brothers in honor of their deceased mother, Mrs. L. N. Dantzler.

The First Methodist Episcopal Church, South, of New Orleans, has organized an Efficiency Bureau, which is composed of the following gentlemen: Mr. James Z. George, Chairman; Mr. W. W. Carre, Mr C. F. Bowman, Mr. C. H. Wasson, and Mr. E. W. Smith. This is a movement in the right direction. Our churches in this day need to be up and doing. Particularly is this true of a down-town church in a large city. The pastor of this congregation is Dr. S. H. Werlein, who possesses a really evangelistic spirit.

Mrs. Alice Coleman Oats, widow of the late Rev. Q. A. Oats, who resides at Oakland, Miss., has an excellent piano of standard make, which she would like very much to dispose of at a greatly reduced price. The instrument cost when new $450, and it is in fine condition, having been used very little and the case being uninjured. Any one desiring to secure a choice piano at a bargain would do well to write Sister Oats at once. She also has quite a number of religious books, formerly belonging to Brother Oats, which she would be pleased to sell to any person desiring them.

Brother A. W. Bryan, of Oakdale, La., in a personal note to the Editor, adds the following statement: "We have built a new parsonage and new church from the ground up this year, and are in debt only about $500. We have about $4500 worth of church property here now, where we did not have five cents worth last year." This is indeed a fine showing, and we heartily congratulate the Methodists of Oakdale and their excellent pastor, Rev. B. H. Sheppard, upon the remarkable progress which they have made. Louisiana Methodism is going rapidly forward in many comparatively undeveloped communities in the State.

The First Methodist Church at Columbus, Miss., of which Rev. W. L. Duren is pastor, has lately been thoroughly overhauled and a new Sunday school department has been constructed. This historic house of worship, which contains one of the finest auditoriums in the South, has been rendered much more up-to-date and attractive by these improvements, a more extended account of which, from The Columbus Dispatch, will be printed next week. The Methodism of the entire State of Mississippi is interested in all that pertains to this church, as the State Industrial Institute and College, which is usually attended by 800 or 900 young ladies, is located in Columbus.

Through the courtesy of Dr. E. H. Rawlings, we have had on our table for some time "The New Era in Asia," by Sherwood Eddy; "The New Home Missions," by H. Paul Douglas; and "The Social Aspect of Foreign Missions," by W. H. P. Faunce. These volumes have been brought out under the direction of the Missionary Education Movement of the United States and Canada. They are wonderfully informing and stimulating, and ought to be read by all our pastors and many of the laity. Being in paper covers, they can be purchased for a small sum. Order from the Publishing House of the M. E. Church, South, at Nashville, Tenn., or Dallas, Texas, or of Rev. G. W. Bachman, Winona, Miss.

In winding up the year's work, do not forget the Advocate. It will help much for you to mention to your people from the pulpit the importance of renewing their subscriptions and offer to attend to the matter for them. Two-thirds of our territory is in Mississippi, perhaps the most exclusively cotton State in the Union, and unless our friends will energetically help us there may be rocky times ahead for our paper. The Western Methodist, the official organ of the Arkansas and Oklahoma Conferences, has already had to reduce its size from sixteen to eight pages. To avoid a like disaster, we earnestly appeal to all our pastors to lend us at once a helping hand. Nothing suffers more in a time of financial stringency such as this than the Church press.

"Great Men and Great Movements" is the title of a volume of addresses by the late Bishop Charles B. Galloway, edited by Bishop W. A. Candler, which is just off the press of our Publishing House at Nashville. Bishop Galloway was preparing to issue these addresses in book form for the benefit of the Superannuate Endowment Fund of the Mississippi Conference when his death occurred and, carrying out his purpose, Mrs. Galloway has announced that the profits of the publication will be so applied. We predict for this volume a very wide sale, and we think that our pastors in Mississippi would do well to call the attention of their congregations to it. There are doubtless many persons in the Magnolia State who are not Methodists who would like to secure in permanent form these brilliant utterances of this great prince of the pulpit and platform. We shall speak at greater length of this admirable work at a later date.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mr. J. F. WILBURN, one of our oldest and most highly respected citizens, passed away on Nov. 4, 1914. Brother Wilburn was a man of very high character and had the confidence of all who knew him, many looking to him as a model. He had been a member of the Methodist Church for about thirty years and was a most active layman. He served several times as secretary of the district conference. He was true to his pastor, loved his Church and never let the cause of Christ suffer. He was modest and tender, yet bold and courageous. I am glad to have known and to have been associated with such a man. He every day exemplified by his conduct the truth of our Christianity. His work will abide. He leaves a wife, one son and two brothers, other relatives, and many friends to mourn his departure. But we know where to find him. Surely Christ will say to him: "Well done, good and faithful servant, enter thou into the joy of thy Lord." After religious service conducted by his pastor, we placed his body in the cemetery at Pickens, Miss., to await the resurrection of the just. His pastor,

J. D. SIMPSON.

Mrs. MARY F. COWAN was born in Warren County, Miss., on a plantation home, July 31, 1840, and died in Vicksburg, October 17, 1914. In 1860 she was married to Mr. Ludwell B. Cowan, to which union two sons were born, both of whom preceded her to the grave. Sister Cowan joined the Crawford Street Methodist Church, Vicksburg, by certificate in January, 1905. Financially, she was the largest individual contributor to the support of this church, and not a single worthy enterprise was called to her attention but was certain of a liberal contribution. Out of a loving, generous heart she delighted in giving of her means as the Lord had prospered her. Spiritually, she knew the Lord and loved his worship. Up to her last illness she was always present at all the services of the Church, the prayer-meeting included, and was thoroughly identified with every department of church work. After a long and painful sickness, her gentle spirit passed without a struggle into the presence of the Master, whom she loved and trusted. Almost her last words were that she had peace with God. Beyond any doubt, she now enjoys that peace and happiness that are the inheritance of the children of God. C. F. EMERY.

"The days of our years are three score years and ten, and if by reason of strength they be four score years yet is their strength labor and sorrow; for it is soon cut off and we fly away."

How truly does this passage portray the life of our dear mother, Mrs. VIRGINIA SIMMONS ELLIS, who peacefully fell asleep as she approached the four score milestone of life. She was born in Southampton County, Virginia, March 13, 1837 and died at the home of her son in Jackson, Miss., on June 21, 1914. On Oct. 13, 1853 she was married to Mr. William Frank Ellis, of Plymouth, N. C. Of this union twelve children were born, ten of whom survive her. Our mother was a most remarkable woman, not only in body and mind, but especially in those gentler virtues of soul which enter into the composition of a noble, Christ-like character. Her Christian influence, which began in early childhood was her constant thought. From early life she was a loyal member of the Methodist Episcopal Church, South, a regular attendant upon its services and a faithful worker in every good cause. Her Bible was her guide. Left a widow with the responsibility of rearing a large family of children she often remarked that she needed the guidance and comfort which the Word of God alone could give. For many months she suffered from an incurable disease, but with Christian fortitude approached the end. With unwavering faith in her Savior she realized that she had "a building of God, an house not made with hands, eternal in the heavens."

HER DEVOTED DAUGHTER.

Miss MOLLIE A. WILLIAMS was born on May 24, 1848, and died at her home near Brandon, Miss., on Oct. 5, 1914. At the tender age of fifteen she gave her heart to God and united with the Methodist Episcopal Church, South, of which she remained a faithful and loyal member until the day of her death. With few words we may chronicle the mere facts of this life which has been lived among us; but to record the many acts of kindness and helpfulness bestowed on others would require volumes. Sister Mollie was a woman of intelligence, industry, and piety—a cultured Southern woman of the best type. Her home abounded in hospitality to her friends and neighbors. She always gave her pastor a royal welcome, and was never happier than when bestowing upon him or his family some act of kindness. Although she lived several miles from the old Shiloh Church where she held her membership, she attended the services with commendable regularity and contributed cheerfully and liberally to the claims of the gospel. Especially did she enjoy the annual camp-meetings which for so many years she had attended and helped to support. There was a sad appropriateness in the fact that she passed away and was laid to rest in the cemetery near-by while the meeting of this year was in progress. It was was her lot to suffer much during the last months of her life, yet she bore it with Christian fortitude and died in the full assurance of a glorious immortality in that "House not made with hands eternal in the heavens."

A former pastor,
PAUL D. HARDIN.

Miss AMELIA BARTON KITTLE, at 12:30 o'clock p.m. Nov. 1, 1914 was called from her earthly home at Evansville, Miss., to her eternal home with God. As she played the organ for Sunday school on Oct. 25, no one dreamed that the death angel would call for her within the short period of a week, for on that day with her cheerful smile and loyal spirit she performed her duty and filled her place as she had been accustomed to do for these years. But the invisible was revealed and the unlooked-for came to pass at the time mentioned above. Her death was a distinct loss to the church at Evansville, of which she had been a member since the age of twelve. She had a place in that church as a loyal member and as the organist. She was a great believer in her Church, so much so that she was ever obedient to its obligations. In our knowledge there has never been manifested in any life a grander type of faithfulness to church duty than that shown by Miss Amelia. The church militant has lost, the church triumphant has gained. Her going away was an inexpressible loss to her home. She was sunshine, joy, and happiness there. Nowhere will her presence be so much missed. She leaves a mother, two brothers, and three sisters who will ever mourn her departure and cherish her memory. Her departure was a painful loss to the community, for she was known by all as a person who had a smile and a good word for every one. That peace which passeth all understanding was no doubt in her soul, for it was plainly written on her face and beautifully demonstrated by her life. Her body was laid to rest in the Elmwood Cemetery at Memphis, Tenn., on Nov. 2, Rev. J. D. Wroten conducting the service. We pray that our heavenly Father in his consoling power and strength may enter the hearts of these bereaved ones and give them the support needed to bear their great sorrow. Her pastor,

J. D. WROTEN.

Tidings From the Field

Franklinton, La.

Dear Doctor Meek: We are just closing here a revival campaign of unusual power and success. Thus far 37 persons have been received into the Church on profession of faith and there are quite a number of others to be taken in. The church here is in good condition and is doing good work. The Sunday school, while hampered for room, is doing splendidly. It has "run over" out into the yard, the church being too small to accommodate the classes. McCormack has wrought well in this field and is highly appreciated by his people and the whole community. Under his leadership there has been constructed, this year, a most splendid and well appointed, eight-room parsonage, and now there is some talk of a new church. After a few days of rest at home, I will be off for Missouri for a campaign of meetings. Please pray for me.—Thos. J. Norsworthy.

Nov. 7, 1914.

Choctaw Mission.

Dr. Meek: I beg space in the Christian Advocate to say a few words about our work here on the Choctaw Mission. We have just held our fourth quarterly conference which is the first fourth quarterly conference we have held on this charge in three years. We are indebted to many of God's people who have helped us both by their prayers and contributions, but most especially to Dr. H. W. Featherstun, who sent us a horse and from his own pocketbook gave us money to fix up our home comfortably. We are indebted also to Rev. E. H. Cooley, of the Walnut Grove charge for the writing, and to Brother G. S. Ellis, publisher of the Dawn of Light, of Walnut Grove, for the publication of literature calling attention to our work among the Choctaws and to our great needs. The measure of our success in the work of Christianizing our people will be proportionate to the amount of help received from you who are able to assist us. So don't forget us because we are Choctaws, but pray for us because we are men and women trying to get out of the darkness. Any assistance in a financial way will be very timely and will bring its reward. May God bless everybody.—Simpson J. Tubby, Pastor.

Ringgold, La.

Dear Doctor Meek: Please allow me space to report some of the things accomplished on the Ringgold charge this year, which possibly may interest some of the readers of the Advocate. On Nov. 10, Rev. C. B. Carter, our presiding elder, held my fourth quarterly conference. After a splendid sermon from Gen. 17:1 and an abundant dinner, which had been prepared by the people of Rocky Mountain Church, we again assembled in the church for conference. I will give some of the items reported: During the year our church in Ringgold was painted inside and outside; the seats were stained; a new lighting system was installed, giving us brilliant light in all parts of the church. The parsonage has had a new dining room added; the house has been painted and other improvements made so that now the parsonage as well as the church, presents a very neat appearance. The work cost about $400. It was made possible by the zeal and energy of Mrs. H. R. Wimberly who raised all the money necessary to pay for it. We have held three revival meetings and the church membership has been toned up spiritually and much good accomplished which we believe will abide. The pastor and his family have received during the entire year many substantial tokens of the loyalty of the faithful members of the churches. We can not foresee what will be the final wind-up financially. There is much depression caused by the money panic, as this is a cotton growing section of the country. There is certain to be a large deficit in both the support of the ministry and on the Conference collections: but we have so much to be thankful for that we will not give up to despair.—H. B. Vandenburg.

Brandon, Miss.

I suppose it will be in order at this time for me to tell something of the Brandon work. This is the last month of the fourth year I have been on this charge. There is a feeling of sadness as I think that so soon my relation as pastor of these people will cease. No preacher in the Conference ever had more loyal friends or more appreciative congregations than the preacher of the Brandon charge. Happy indeed will be the lot of that preacher who is sent to serve it next year. Let me enumerate some of the good things that will fall to his lot. He will have one of the most comfortable and convenient parsonages in which to live that can be found anywhere. It has water works and a 9x9 bath room, with all modern fixtures. The next preacher will not have to be a "drawer of water nor a hewer of wood" for some time to come, as wood and coal are here ready for his use, as well as good water. Now some folks will say, "What is he going to do for exercise?" Well, Brandon has some hills of great length and height, and Methodist people are scattered all about on hill-tops and in hollows for miles around. Then there is a large garden spot which naturally produces cockle-burs and cocoa-grass. By diligence and persistence a splendid garden can be had. He will also have the very best of neighbors who believe in dividing good things, such as milk and butter, with the preacher. In this respect our lines have fallen in pleasant places. The church work is delightful. The Sunday school is alive and up-to-date. The Woman's Missionary Society is composed of as fine a body of women as can be found anywhere. The children are well organized in Juvenile Missionary work. It is always an inspiration to face a Brandon congregation. The men's prayer meeting which started a year and a half ago last April meets every Sunday afternoon in the Courthouse, while the women meet at the same hour in the Presbyterian Church. For three years in succession this pastor has carried up a full report to the Annual Conference and we are expecting to do the same thing this year. All this, in spite of the fact that the boll weevil moved here about the time I did, and has seemed to make Rankin County headquarters for the whole South.

Our last quarterly conference was held last Saturday, Nov. 7. Our beloved presiding elder was with us and preached strong and helpful sermons to our edification and delight. We all want him back on the district, provided "we" still remain in the district. If he is returned the Brandon preacher will have another reason for rejoicing. It is only a little while till the brethren will meet at Columbia. May the Lord's presence be with us in grace and power.—Osmond Lewis.

DEDICATION AT TALISHEEK, LA.

Dear Dr. Meek: Another word from the St. Tammany charge, if you please. Sunday, November 8, was a great day in Talisheek, La., for as previously announced, we dedicated our church at that place. The people entered heartily into the preparation for the service, which made it all the more enjoyable. Rev. M. B. Sharbrough of Columbia, Miss., preached for us at 11 o'clock. He was at his best, which means that we had a great message. It was profound and inspiring to every one present, and I am sure that it will be an influence for good to the entire charge for some time to come.

Thirty-eight years ago at this place and almost on the very spot, while on his first circuit and known as the boy preacher, Brother M. B. Sharbrough organized the first Methodist society at this place. It was the first society he ever organized. This made it very appropriate to have Brother Sharbrough with us at this time to preach the dedicatory sermon.

Rev. J. M. Henry read the dedication formula and prayed the dedication prayer, which was very impressive to this people. After this the doxology was sung and the benediction was pronounced by the pastor.

The women of the community having provided dinner at the church, we all then repaired to the table and partook of the many good things there spread before us.

Rev. J. M. Henry preached a very helpful sermon at 2 in the afternoon, nearly every one having remained after the dinner to hear him. We are always glad to hear Brother Henry preach, as we never hear him but that we feel better for having done so.

Brother Sharbrough preached for us again at 7 o'clock in the evening, at which service two united with the Church on profession of faith.

On Saturday, the 7th inst, Brother Henry held our fourth quarterly conference, and I am glad to say we had a much better report than we had at this time last year. The finances are pretty well all up to date, and we are going to Conference with a good report. To our heavenly Father be all the praise! T. V. PETERS.

REDUCED RATES.

Excepting the N. O. M. & C. R. R., **all lines within the bounds of the North Mississippi Conference** will sell tickets on the certificate plan to those who may attend the approaching session at Starkville, making a rate of one and one-third fares plus twenty-five cents. Certificates must be secured at the time of purchasing each ticket going to Starkville. These certificates will also be issued at Memphis, Tenn., to those passing through that city on their way to Conference. The N. O. M. & C. R. R. will sell tickets to and from Ackerman on like terms, making an extra cost of 25c to those going over that line.

J. R. COUNTISS, Secretary.

IMPORTANT NOTICE.

Official boards, pastors and presiding elders are requested to have all applications for aid ready for the Mission Board by Wednesday noon, the first day of Conference. These applications can be handed to either W. W. Drake or myself. It is very necessary that we have all the information possible; so we urge that the application blanks be filled out fully and accurately. These blanks are now in the hands of the presiding elders and can be obtained from them.

W. W. HOLMES,
President Louisiana Board of Missions.

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

All candidates for admission on trial at the approaching session of the North Mississippi Conference will meet the Examining Committee in the Sunday school rooms of the Methodist Church at Starkville, Miss., on Monday night, Nov. 30, at 7 p.m.

The examinations will be conducted as during the past quadrennium, on the subjects named in the Discipline of 1910.

Let every man come with his head full of knowledge and with his hands provided with paper, pen, and ink. T. H. LIPSCOMB,
For the Committee.

Class of the Second Year.

The Class of the Second Year of the North Mississippi Conference is called to meet the Committee in the Methodist Church at Starkville, Miss., on Nov. 30, at 7:30 p.m. All must come before the Committee whether they have taken the Correspondence Course or not.

O. W. BRADLEY,
J. T. LEWIS,
J. H. FELTS,
Committee.

The Class of the Third Year.

The class of the third year of the North Mississippi Conference is called to meet the Committee on Nov. 30, at 8 p.m. in the Methodist Church at Starkville. Let each member of the class come prepared for a written examination. J. W. DORMAN,
L. M. LIPSCOMB,
J. B. RANDOLPH,
Committee.

Class of the Fourth Year.

The Committee and Class of the Fourth Year will please meet in the Methodist Church at Starkville, Miss., at 9 o'clock a. m., Tuesday, December 1. T. H. DORSEY,
G. W. GORDON,
W. W. MITCHELL,
Committee.

Statistical Reports.

The Statistical Secretaries have the new records to fill out and pastors must use new form of report blanks to correspond. These may be ordered of Brother Bachman, or of the Publishing Agents, and it will be well to secure them before leaving home that all items may be secured from records there. Fraternally,
J. R. COUNTISS, Secretary.

MISSISSIPPI CONFERENCE.

Class of the Fourth Year.

The Committee and Class of the Fourth Year of the Mississippi Conference will please meet in the Methodist Church at Columbia, Miss., at 9 a.m. on Tuesday, December 8, 1914. Every member of the class will be expected to be present. Those who have taken the Correspondence Course will please bring their certificates. T. W. ADAMS,
Chairman.

CONCERNING STATISTICAL REPORTS.

To Pastors of the Mississippi Conference:

The statistical blanks will be mailed in due time to all pastors, with printed envelopes, for making reports to the Annual Conference. By observing the suggestions made by the auditors and resolutions of the Conference, you will greatly facilitate this work for the statistical secretaries and the auditing committee.

W. T. GRIFFIN,
For Committee.

"The problems of to-day are quite enough for our wisdom and energy. To-morrow shall take thought for the things of itself."

EVANGELISM AND THE SUNDAY SCHOOL.

The large number of Sunday school scholars over twelve years of age who are not members of the church shows that the Sunday school as an evangelistic force has not been taken advantage of to anything like the extent it should. The World's Sunday School Association is trying to correct this shortcoming by sounding the evangelistic note with clearness and emphasis in its communications with the world-wide field. An illustrated card has been issued by the department of evangelization, Dr. George W. Bailey, chairman, showing graphically the necessity of giving the entire life for Christ. Religious papers with an aggregate circulation of half a million have given wide publicity to this thought-provoking message.

There is an encouraging response to this evangelistic emphasis. In Turkey the Sunday school workers in their recent annual gathering made evangelism through the Sunday school the center of their program. In Japan a great Sunday school campaign is going on simultaneously with the three-year evangelistic campaign inaugurated by the continuation committee of the Edinburgh Conference, and the aim of the Japanese leaders is to have the two campaigns supplement each other and proceed in the closest conjunction.

ENCOURAGING.

Not long ago a canvass was made of sixty popular magazines to find out where they stood on the temperance question. Forty out of the sixty said space could not be bought, at any price, for liquor advertisements. "We should suspend business first," was the purpose expressed in one form or another by all the editors of these magazines. It is encouraging to find heroes throughout this country who put principle above money. The world is much in need of a consistent practice. If the editors of the daily papers would decline to insert liquor advertisements, the cause of temperance would be greatly benefited by such action. If every professing Christian would positively refuse to drink any whisky, the liquor business would suffer great loss. May God bless the everyday heroes of the temperance cause.—Gospel Advocate.

EPWORTH LEAGUERS IN CHINA.

A few days ago I went with a company of Epworth leaguers to open a new street chapel which they are renting from funds provided by themselves. It is in a good location and they keep a reading and inquiry room open every afternoon and evening. It was opened not only for the evangelistic meetings which are held there by the "Volunteer Band," a company of our members who are ready to give of their time to the spreading of the gospel, but chiefly for the benefit of the merchants and clerks who are in large business houses near there.

Many of these are inquirers and probationers, but because of their business cannot regularly attend the meetings of the church. For this reason the inquiry room is kept open so that whenever they have a few minutes of time they may have instruction in the fundamentals of the Christian religion and Bible study.

Again this will be a place where any of them whose parents or employes will not allow them to pray in their places of business, which are their bedrooms as well, may go for prayer. Such a place is very essential in China.—W. M. Smith, Soochow, China.

"Greed asks, How much can I spare? Love, How much do you need?"

A NOTE FROM BOONEVILLE, MISS.

Dear Brother Meek: Just a little more than two weeks and Conference will be upon us. I wish I could be there and meet that great body of consecrated men, as I have done in former days, but owing to continued sickness in my home, I can not be present.

This has been a successful year with us. Our faithful pastor, Brother S. A. Brown, has wrought well, and it has been the best year of his four. As he has served for a quadrennium, he will have to go to a new field at the close of this year. By his plain, practical ways and strong gospel preaching, he has won the hearts of the people here, and it will be with much regret that we will give him up. There are but few stronger men in the pulpit in our Conference than Brother Brown, and he hews to the line, letting the chips fall where they may. We feel that his work here has not been in vain and that the good seed that he has sown will continue to spring up and bring forth fruit in the days to come. We feel sure his lot will be cast in a pleasant place, and fortunate indeed will be the people whom he may be sent to serve.

As an evidence of how his people here appreciate him, on Thursday evening Nov. 12, at the residence of Brother and Sister Joe Walker, the members of his congregation and others gave him and Sister Brown a "shower," at which many were present, and there were a number of valuable gifts presented to them, consisting of silverware, cut glass, linen, traveling bags, hosiery, and many other useful and valuable things. Several made short and appropriate talks, to all of which Brother Brown replied with modesty and feeling. God grant that he may live long to labor in the Master's vineyard, and that he may always have souls for his hire!

We are very much interested as to who will succeed Brother Brown here. It will take a live young man, full of the spirit of the Master, if the work prospers. But we feel sure the Bishop and his cabinet will look well after our needs and will give us a good man—one that we will receive in the name of our Master and with whom we can heartily co-operate.

We enjoy reading the Advocate and consider it one of our best and strongest of church papers. We like the editorials, which are strong, impressive, and convincing. We endorse you, Doctor, in the stand you have taken concerning Vanderbilt matters, and against wordliness and worldly amusements. HARDY W. REES.

A NOTE FROM BROTHER FULLILOVE.

Dear Dr. Meek: I wrote you some time ago in regard to my meetings, stating that I had help in three. Bro. W. M. Young was with us at Rienzi, and gave us a series of soul-inspiring sermons. There were no additions to the church, but the membership was, I trust, lifted to a higher life.

Brother C. C. Clark, of Mantachie, was also with us in one meeting, in which the Holy Ghost fell on us at the beginning. I have not witnessed such a manifestation of the power of the Spirit in quite a while. The whole congregation was lifted to their feet by the time Brother Clark finished his sermon from Heb. 12:1, 2. In this meeting there were a number of conversions and accessions to the church. Brother J. T. Gullett, a local preacher, slipped in and spent a few days with me, preaching to the delight and profit of all who heard him. Quite a number were converted and united with the Church. In all, we have received nearly fifty into the Church. Well, God willing, we will soon look into each other's face. That God may bless you, is my prayer.

B. P. FULLILOVE, P. C.

IMPORTANT.

Louisiana Conference.

The chairmen of all Examining Committees and Conference Boards will be provided separate meeting places in our First Church building. The church is so appointed that it will not be necessary to go away from it to secure meeting places for the several Boards and Committees. The rooms for all Boards and Committees will be properly marked so that those interested may find them easily upon coming to the church.

All laymen, members of the Annual Conference, who have not been elected lay delegates to the Conference, are requested to write me at once if they propose attending the Conference session. We desire to furnish homes for all of them who expect to attend. Ministers who expect to bring their wives, should notify me immediately.

It is the purpose of the Committee in charge to let each member of the Conference know whose guest he will be, so that upon arriving in Shreveport, he may go at once to his home. The Methodist churches of Shreveport desire to give the best entertainment possible to the members of the Conference, and in order to do this, should have all special requests in our hands at once.

GEO. S. SEXTON.

CHURCH EXTENSION NOTICE.

As the editors of our Annual Conference Minutes for 1913, did not publish my post office address on page 18, as they did of other treasurers of Boards, I am put to the necessity of calling the attention of the preachers of the Mississippi Conference to the fact that my place of residence is Philadelphia, Miss. In remitting to me by money order, draw on P. O. at Jackson, Miss., and mail to me.

It would be a delightful task to act as your treasurer, if every preacher would remit to me before Conference convenes. Why not? Only ten thus far have sent in their money, and only two of these "paid in full," and they paid in the early part of the year.

On the presumption that every preacher takes and reads the Christian Advocate, I ask that you cut this notice out, and keep it for reference.

THOS. A. HOLLOMAN,
Treasurer Board of Church Extension, Miss. Conf.
Oct. 23, 1914.

LITTLE THINGS.

As I cannot see to read or do scarcely anything, especially at night, last night I was trying to occupy myself straightening a dresser drawer, until time to retire should arrive. This morning I saw a little folded paper on the hearth, and picking it up was on the point of throwing it into the fire, but took it to the light to see what it was, and found these words which helped me: "My dear brother Weems, who, as pastor, is so helpful to me, and whose earnest Christian life, is an inspiration to one," signed by one of our dear Christian teachers at Laurel, Miss. I thought there seemed nothing I could do, but the cry of my heart, what can I do? was answered in this little note: **Live an earnest Christian life,** and that may help some one. I feel I would be unworthy of my devoted, consecrated husband did I not try to be brave and to faithfully strive to lead an earnest Christian life.

I find so much help tendered me. One dear little Christian girl has offered to come every Sunday morning and take me to Sunday school. These seemingly little things are great events to me. She also offered to come and take me to the Junior League, of which she is leader. I wish she knew how these little attentions warm and cheer my heart.

My eyes now see with a clearer vision some things I did not appreciate so fully in happier days. My friends are very kind and precious to me and my faith in the Lord is strong, and I believe he will send me the help I need in his own good time. May God bless the dear old Advocate and make it a blessing to many others besides me. (Mrs.) S. G. WEEMS.

Newton, Nov. 10, 1914.

IMPORTANT NOTICE.

Dear Brother Meek: Please announce that the Illinois Central Railroad will run a car between Horn Lake and Grenada, Miss., to carry free all goods donated to the Orphanages in Jackson. Let all goods be plainly marked and at the depot on Nov. 20, the date the car will run. Let our people respond liberally to this cause. J. B. RANDOLPH.

Como, Miss.

To look into a dull future and smile; to stay bound and not chafe under the cords; to endure pain and keep the cheer of health; to see hopes die out and not sink into brutish despair—here is courage before which we may pause with reverence and admiration.—Theodore Munger.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE CO-OPERATIVE HOME, CORINTH, MISS.

Miss Daniel writes enthuslastically of the progress of the Co-operative Home. She has eleven girls with her now, one of whom has been ill with fever for a month, but thanks to the kind care given her in the home, is now on the road to recovery. If the Corinth Co-operative Home had only cared for this one sick girl, giving her proper medical attention and good nursing, with a comfortable place to stay at a nominal price, it would have been worth while. But how vastly much more it has been and is doing!

We wish to express the thanks of Miss Daniel and the girls, as well as that of the whole Conference, to the Young People's Auxiliary of Holly Springs for the lovely donation sent in by that body of workers. It consisted of a quilt, spread, pillow cases, sheets, towels, gown and fifty jars of vegetables. The ladies of Corinth are still at work for us there. They have furnished, made and quilted sixteen quilts and are at work on ten more.—North Mississippi Bulletin.

CHINESE STUDENTS.

The readers of the Advocate will recall that the Chinese government decided to use the indemnity money returned to them by the United States after the Boxer trouble in the education of students. All members of missionary societies should rejoice over the ten young women who have been appointed to study in the United States this year: six of these girls have come from McTyeire College. It is a great opportunity which our colleges have in the education of these young women who will return to their homes as leaders among the people. It should be our constant prayer that they may go back strong in the Lord.

ALEXANDRIA DISTRICT MEETING.

The Alexandria District meeting was held in Bunkie, La., on Oct. 28, 29, 1914.

Mrs. Abel Bliss of Shreveport, the State President, and Miss Martha Nutt of St. Mark's Hall, New Orleans, were present.

Miss Nutt is among the foremost missionaries of that great metropolis of the South and is gaining a wide experience in her activities at St. Mark's Hall. Before coming to New Orleans, she was a missionary to Mexico for five years.

The opening meeting on Wednesday morning was given over to reports from all the auxiliaries in the different lines of missionary work. In the afternoon there were several talks on Stewardship.

On Wednesday evening Miss Nutt gave a very interesting address on the work and needs of St. Mark's Hall. It stirred one's heart to listen to this consecrated speaker as she told of the hard struggle they are having trying to give to the hungry the Word of God. She told of how she had been spat upon on the streets, and of doors that had been shut in her face when she went to some Italian families to tell of God's love. With all these trials they had reached over a thousand Italian families. Pray for the work of St. Mark's Hall. It needs your prayers and your help.

We had only about twelve delegates at the meeting, and very few members from all of the auxiliaries in this large district. Only a few, but each one felt that she had gotten at least one new idea to take home with her.

Miss Iles could not be with us, having been called home by the serious illness of a brother. We regretted it very much, for all who have ever heard her speak look forward with a great deal of pleasure to her talks.

Bunkie gave us a very cordial welcome; in fact, we were invited to meet with them again next year. Alexandria invited us, too, and it was decided to go there, that place being more central. Mrs. J. E. GUARDIA.

WINONA DISTRICT MEETING.

The Woman's Missionary Society of the Winona District met in annual session at the Methodist Church at Carrollton, Miss., on Thursday, Oct. 22, with Mrs. H. M. Bryan presiding, Mrs. C. A. Neal, secretary, and Miss Louise Dunstan, of Winona, Corresponding Secretary of the North Mississippi Conference, conducting the Institute work.

On Thursday evening the Juniors favored the audience with several selections, and two good addresses were delivered—one on the work of the young people by Miss Lillie Hartwell, of Water Valley, and one on Christian Stewardship and Mission Study, by Mrs. J. W. Conger, of Valden, third Vice President of the Conference.

On Friday the delegates gave reports of the work of their societies, and Mrs. Walter Campbell, Publicity Superintendent, gave a lecture on Missionary Publications and their place in the work.

There were nine delegates present. The presence of so many Conference officers made the meeting very pleasant and very instructive to all who attended. Mrs. C. A. NEAL.

LOUISIANA CONFERENCE REPORTS.

THIRD QUARTER.

Home Department.

Adult auxiliaries 86, members 2216; Young People's auxiliaries 13, members 329; Junior divisions 34, members 825; Baby division members 140; total number of members 3510. Subscribers to Voice 769; to Young Christian Worker 162; number taking study course 548; number pledged to Christian Stewardship 48. Auxiliaries using leaflets 51; Boxes sent off 2; auxiliaries visiting sick and strangers 44; visiting corrective homes or institutions 1; number holding cottage prayer-meetings 22; number distributing garments in good condition 42; number represented in City Mission Board 1.

Foreign Department.

Number districts 7; new adult auxiliaries 5; new members 85; new Junior divisions 2 with 14 members; total new members 99. Adult auxiliaries 73, members 1600; Young People's auxiliaries 13, members 329; Junior auxiliaries 33, members 825; total auxiliaries 119, total members 2854. Life members 23; honorary life members 6; subscribers to Voice 698; Mission Study 488; scholarships supported 15; Bible women supported 6; day schools supported 2.

FINANCIAL REPORT.

Home Department.

Adult dues $377.55; Young People's dues $5.90; Junior dues $17.75; Baby division dues 37c; Adult pledge $250.86; Baby mite box 80c; Junior pledge $22.04; Scarritt $4.10; relief fund $4.05; Memorial roll $2.40; special for Houma deaconess $12.50; expense fund $22.15; total $720.47.

Foreign Department.

Adult dues $257.45; Young People's dues $5.85; Junior dues $17.89; Baby dues 13c; Adult pledge $240.85; Young People's pledge $1.50; Junior pledge $33.07. Alice Cobb Bible Woman's Scholarship (Korea) $25.; Kindergarten, China, $4.40; Scholarships $10; Bible women $120; Memorial roll $3.60; Scarritt $2.10; retirement fund $4.24; Jubilee Fund $15; expense fund $19.26; total $760.27.

Mrs. A. P. HOLT,
Cor. Sec. Foreign Dept.

PASSING OF THE WIDOW OF REV. ROBERT LAMBUTH.

The name of Robert Lambuth is now remembered by very few people. Yet less than fifty years ago he was one of the most popular and gifted young preachers in Mississippi. Indeed, among our preachers who have died early, probably only the sainted Steele had a stronger hold upon the heart of the Church. Robert Lambuth was the son of Rev. James R. Lambuth, and the brother of Rev. J. W. Lambuth, our early missionary to China, and the uncle of Bishop Lambuth. His father came to us from Alabama, where he seems to have been an itinerant minister. In Mississippi he settled north of Jackson, near Madison Station, where he lived until his decease. It was from this home that the Lambuth brothers went out into the Methodist itineracy.

Robert Lambuth was gifted, studious and devoutly religious. He rose rapidly in the Conference, and had before him the prospect of many years of usefulness when he fell a victim to what he conceived to be his duty. He visited a man sick with cholera, while assisting in a meeting in Canton. As a result, on the morning after his return to his home he was stricken with that dread disease and by 3 o'clock was dead.

He left a widow and one son. The son, Mr. Robt. Lambuth, is living at Meadville, Miss. The widow, familiarly known among all of her acquaintances as Aunt Kate, passed away at the home of her son on August 27, having attained to the ripe age of 75 years. Her maiden name was Bridger. She was the daughter of John and Nancy Bridger, and was reared near Brandywine Springs, in Claiborne County, Miss. She was married early in life, and was widowed at the age of twenty-eight years. She was afterward twice married, but was again a widow for many years before her death. During her later widowhood she divided her time between the home of her son and that of her favorite nephew, Mr. Frank W. Sharbrough, of Holly Bluff, Miss. She was taken seriously ill at the home of her nephew, but getting somewhat better, she returned to her son's home to die.

She joined the Methodist Church in early life, and was true to it all her days. She loved the Church and honored its ministry. Next to her Lord, Robert Lambuth always held the place of greatest honor in her heart. To the end of her life she revered his memory. She was reared in wealth, and during the life of Mr. Lambuth, was most tenderly cared for. But after his death, followed by the misfortunes resulting from the Civil War, her lot was not always an easy one; and for years, she was so afflicted with deafness as to render her life lonely. But she endured all with patience, and we hope that she is now where afflictions are no more and where joys will never cease.

M. B. SHARBROUGH.

Columbia, Miss., Nov. 6, 1914.

RESOLUTIONS OF APPRECIATION.

Whereas it has pleased Almighty God in his providence and wisdom to remove from our midst our faithful and beloved brother, F. H. Holden, whom we deemed one of God's most faithful servants, and of whom we can say truly that he never missed attending divine service, and that he never missed an official meeting of the Church unless providentially hindered, and that he served efficiently as president of the board of stewards for a number of years, and as Sunday school superintendent for 20 years—a work he dearly loved—and whereas he was a man who was firm in his convictions, bold in his assertions as to where he stood, and whereas our hearts are grieved, and saddened by his being so suddenly taken from us; therefore be it resolved by this fourth quarterly conference the Wilson (La.) charge, held at Pine Grove Church this 24th day of October, 1914:

1. That we bow in humble submission to the will of Him who does all things well, and who governs his children with a hand of love, righteousness, and mercy.

2. That the grief-stricken wife and daughter have our deepest sympathy, and we pray that they may look steadily to him who is ever ready to comfort the bereaved.

3. That we shall ever cherish the memory of his faithfulness and Christian example.

4. That a copy of these resolutions be given to the loved ones and a copy sent to the New Orleans Christian Advocate for publication.

Signed: F. N. Sweeney, W. A. Woody, A. E. Miller, Committee.

A BRIEF TRIBUTE.

On September 24, 1914 the death angel came to our home and carried our mother to a brighter world where she will continue to serve her Master which was her delight while on earth. Our home is desolate without mother, who was its light. She was always cheerful and carried her burdens to her Savior in whose keeping she trusted. But she has gone now to the mansion prepared and ready for her coming. It is sweet to know that we shall meet her face to face some day if we are true and faithful to the Savior she loved and served so long. It is well with her, we know. He giveth his beloved sleep, and we look forward to meeting her over there where all is joy and peace and love. I ask the prayers of the readers of the Advocate that I may live so that I shall meet my mother and others gone on before who are near and dear to me, and my blessed Savior and dwell with them forever. My mother had always been a subscriber to the Advocate, and it is still a welcome visitor in our home.

LENA TAYLOR.

Harrisville, Miss.

NOTICE.

To the Pastors and Sunday School Superintendents of the Jackson District, Mississippi Conference.

My Dear Brethren: I take this opportunity of calling your attention to the Five-Cent Assessment made by the Mississippi Annual Conference on each member of the Sunday schools in the Conference for the support of the Sunday School Field Secretary. Your attention was called to this important matter through the Advocate and by personal letters from our Secretary and myself and you were urged to take the assessment early in the year. At this writing comparatively few of the Sunday schools of the Jackson district have responded to this urgent call. Let me beg you, brethren, to raise the assessment on your charge, or in your Sunday school, and send it to me at once. Do not let any one think that he can neglect this assessment, for this was imposed by an act of the Conference. Your assessments are not in full until this is paid.

Yours for the cause of Christ,

J. B. KING.

NEW ALBANY, MISS.

Dear Brother Meek: I have thought for some time that I would write the Advocate. I think, when our Father has been especially mindful of us in our labors, we should let it be known with thanksgiving and with praise, and perhaps thus encourage others on the way. I do not believe that in our work we acknowledge Him enough as a rule.

This, as we all know, has been an unusual fall on account of the great European war; so many being thrown out of employment by the mills, lumber yards and other industries suspending business. But regardless of it all, it has been one of our best years in the ministry. Everything was in better shape at our fourth quarterly conference last week, than ever before in my husband's ministry. Our Missionary Society has put more than $400 in improvements on the parsonage this year without giving a single entertainment of any kind, having taken Malachi 3:10-12 as a working basis and each member pledging a certain amount per month; and we still will have money in hand to pay a large part on a new church carpet. So we feel that we have much to rejoice over. The part of the work I especially rejoice in is our Bible Study Circle which meets every Monday afternoon, except on the first Monday which is given to our business meeting. We have a really live, interested class studying God's Word. We have just about finished St. John, and will then take up Acts. I have the honor of being leader of this Circle and it has been a means of grace to me. Mr. Pope is putting forth special effort on a junior choir, and it would delight you, I am sure, to hear these New Albany children sing and see the number who remain to preaching services. I do believe we have more children to remain at 11 o'clock than any other church in Mississippi; and I should not be afraid to compare our prayer-meeting crowd with any. It is truly delightful to see how many of our people attend prayer-meeting. Now while I am telling you about our good things and praising our Father for them, I may as well tell you that we have more men who attend services here than at any church we have ever served, and we have served—well, a long time.

Before closing, I must tell you how we both appreciate the firm, uncompromising stand you always take for right as Editor of our Conference organ on all questions that arise. We believe that it is the only true way to maintain the integrity of our Church, and rejoice that you do it.

With best wishes always for the Advocate and its Editor, I am,

Sincerely,

(Mrs.) S. L. POPE.

ANOTHER GREAT REVIVAL ON THE COLUMBIA (LA.) CHARGE.

Dear Dr. Meek: I am just back from my country church (Boeuf River), where I held a five days' meeting. As a result we took in 31 new members, many of them being among the most substantial citizens of the community. Several came from the Baptist Church. Nine new family altars were erected, and a new church will be organized on the 5th Sunday of this month with 50 members. This rounds up two hundred members on the Columbia work this year. I will hold another revival at our Grayson Church just before Conference, and will be assisted by Evangelist T. J. Norsworthy, of Yazoo City, Miss. I ask the prayers of my brethren that we may have another great victory. We are taking this country for Christ. I hereby promise you that I will make a general canvass for the Advocate if I am returned another year. I have sent in a few names this year, but I am determined that my entire official board, and many others, shall read our church paper during the year 1915. Yours for even greater success.

J. MARTIN ALFORD.

Nov. 10, 1914.

NOTICE TO LOUISIANA PREACHERS.

It will be absolutely necessary for the statistical work of the next Annual Conference be accurately done, that each preacher reporting his work be provided with the new report blanks. The old report forms cannot be used with the new Statistical Tables. There are radical changes, and no reports will be received by the Statistical Secretaries except those on the new forms. It will be necessary, therefore, for each preacher to provide himself with the new forms before the meeting of the Conference. We urge you to order of the Publishing House at once a book of the new forms, and prepare your reports before you leave home for Conference so that they will be ready to hand to the Secretaries immediately on your arrival at Conference.

ROBT. W. VAUGHAN,
Statistical Secretary.

"To 'run with patience' the Christian race implies enthusiasm that keeps its glow and a purpose that never flags. Enthusiasm and stability spell—success."

Sunday School

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

The Field Secretary has been very busy for the past three months; hence, having been away from home nearly all the time he has written no notes for the paper.

At High Hill, in the Homewood charge, they have a Teacher-training Class for the young people which recites the lesson during the session of the Sunday school, and in twelve months they will have a class to graduate as trained Sunday school teachers. Such work should be done in every school where there are young people.

At Purvis, two Bible Classes have been organized and enrolled with Dr. Bulla, our superintendent of that department at Nashville. Let others organize, and bring about an awakening in Bible study, for we will never have a revival of religion until we have a revival of Bible study and teaching.

Mr. N. Cockerham, of Terry, R. F. D., on Brother Crooks' charge, has just written the Field Secretary for literature on our course for Sunday school teachers. He says that he wants to get 50 persons to take this course. Who will be the next? God bless Brother Cockerham!

Now is a splendid time to begin the study of next year's lessons. Get the outline of the year's work on your mind and heart now. As we will be in the Old Testament, you might study its books of history, noting carefully the administration of the Judges and Kings of the Jewish nation.

As Conference approaches, we are caused to look back over the field and ask, have I done all I could in the Lord's vineyard this year? Souls have been saved, and souls have been lost. With which force have we been allied?

OUR SUNDAY SCHOOLS.

By Rev. B. F. Lewis,
Chairman Sunday School Board,
Mississippi Conference.

A few words about our literature. It is needless to speak of its excellence. A cursory examination will satisfy the most hypercritical that in mechanical make-up, quality of paper, subject matter, and literary finish, our Sunday school literature is not surpassed. Not only loyalty to the Church, but the inevitable result of putting such excellent mechanism, doctrinal purity, and chaste English into the hands of our youth will at once commend itself to all. Attention is here called to some proposed changes in this literature:

1. **The Magazine.** The General Sunday School Board, upon the advice of the Sunday School Editor, recommended that a special edition of the Magazine be issued for the use of those teachers using the graded literature. From this special edition will be omitted all matter pertaining to the uniform lessons, and in its place will be substituted such helps as will be useful to those teachers using the graded lessons. The value of this change will be seen when it is recalled:

(a) That there are ten thousand teachers in Southern Methodism today needing graded helps who have heretofore have been unable to get any assistance whatsoever from our magazine in their work. They have had to battle alone with their problems. Ofttimes the inexperienced—and they have been many—have failed. Hundreds of teachers and scores of Sunday schools have abandoned the graded lessons, and often the graded Sunday school, because "they did not know how," had no one to instruct them, and did not know where to turn for aid.

(b) The graded teachers, being thus cut off from our leading workers' periodical, not only become ignorant of the vast Sunday school field we are cultivating, but losing vital interest in it, naturally become indifferent or self-centered. In a very popular book published a few years ago, is to be found this pregnant sentence applicable here: "Out of sight, out of mind." This proposed change will relieve the situation entirely.

2. **The Workers' Council.** This will be an entirely new publication. It is especially designed for pastors, superintendents and other Sunday school officers. It will discuss primarily those methods and problems in which they are most vitally interested. It will be a kind of clearing house for Sunday school workers. Its value will be incalculable. The paper will be sixteen pages and cost 25 cents a year.

3. **The Missionary Messenger** will be another new periodical. This will be issued quarterly in monthly parts containing brief missionary items fresh from the mission fields, with a program for mission Sunday. This little paper will smooth the wrinkles from the brow of many a perturbed Sunday school superintendent, clarify the atmosphere for many a missionary committee, and enable many a pastor to answer "yes" to question six of the Discipline. It will be sold at the exceedingly low price of two cents per year in quantities. The price will be no bar to universal use.

Permit a word of caution. Let not the missionary committee expect to find here everything desired, nor a program in every way adapted to the school. It is impossible to prepare a program in every way suitable to a school of a thousand pupils, thoroughly organized and equipped, and expect the same program to be used in a small school poorly organized and meagerly equipped. From headquarters must come only such a program as is capable of enlargement for the larger school, and of condensation for the smaller.

4. **Our Little People.** Only one other proposed change will be noted. Our Little People will be issued hereafter both in leaflet and quarterly form. This change is made to meet the call of those teachers desiring to give out sheets weekly to small children instead of having to give "quarterlies."

All these changes will be effective on January 1, 1914, and will be made without extra charge. Other changes are in contemplation, but due notice will be given.

MARRIED.

At the residence of the bride's mother, Mrs. M. E. Keown, Bay Springs, Miss., on Nov. 5, 1914, by Rev. W. A. Hays, Mr. CLYDE BLANKENSHIP and Miss LOIS KEOWN.

At the Methodist Church at Vaughan, Miss., on Nov. 4, 1914, by Rev. J. B. King, Mr. WILLIAM A. STEEN and Miss FANNIE LEE NICHOLS, both of Vaughan, Miss.

At the Union Church in St. Joseph, La., on Nov. 12, 1914, by Rev. George Fox, Mr. R. E. FULTON, of Goldman, La., and Miss FRANCES ROWAN, of St. Joseph, La.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3066.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 26, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

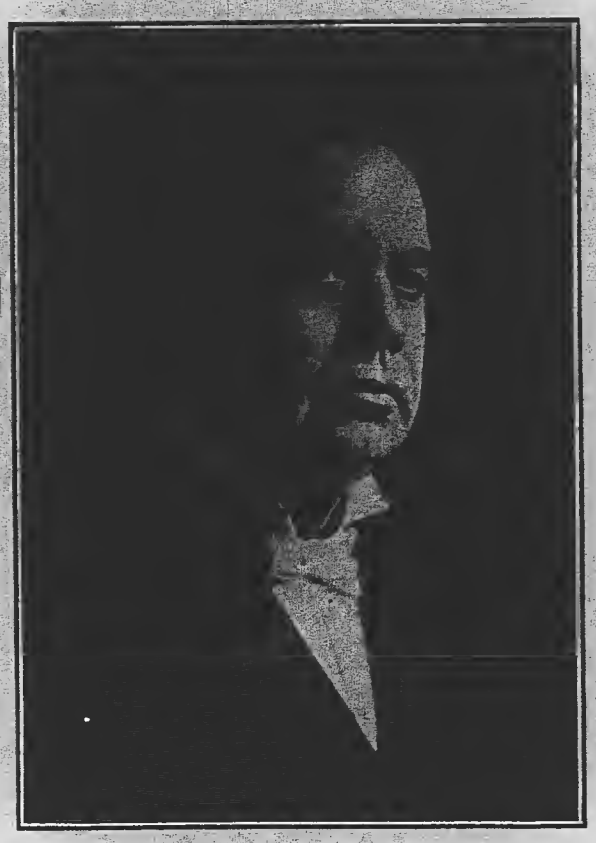
THE ANNUAL CONFERENCE.

A Methodist Annual Conference is one of the most unique assemblages in the world. Dr. C. W. Carter, in his brilliant Semi-centennial address delivered to the Louisiana Conference about three years ago, declared that it was the only body of which he had any knowledge that conducted its business by means of questions and answers. This interesting form of procedure was instituted by Mr. Wesley, and in his day the questions propounded were searching ones probing into the preachers' spiritual life and methods of work and were made to count for much. Since then they have become much more formal and stereotyped, and within late years there has been some disposition to brush carelessly over some of these inquiries. Thus two or three years ago some of our Bishops were inclined to dispense with calling the name of every preacher in passing their characters, and instead only to call the name of each presiding elder and ask if there was anything against any pastor in his district. This, however, was clearly a violation of the law and we are glad to state that it has been some time since we have heard of such a procedure being adopted in any of our Conferences.

But some of the Bishops, we have lately noticed, while calling every preacher's name for the passage of his character, have fallen upon the plan of not permitting him to make a report of his year's work. This method is not illegal, but we do not at all like it. We think that when a minister has had struggles and hardships in a difficult field for twelve months, he is justly entitled to speak a word to his brethren concerning them, and that the interest and sympathy manifested by them in return is worth a great deal. In our opinion, the spontaneous developments resulting from conducting an Annual Conference in the old way are vastly more helpful and inspiring than the plan of having a cut-and-dried program, toward which we now seem to be drifting. Too much formal speech-making gets to be uninteresting and wearisome, and it is not a difficult thing to "institute" almost any kind of a public religious meeting to death. The dullest district conferences that we have ever attended were those with programs pre-arranged as to every detail, and some of our Summer Bible Schools are even more trying and taxing. Ever since we have known anything about Annual Conferences they have been the best attended and the most sustained in interest of any of our Church gatherings. Where then is the wisdom of trying to make them like other assemblages which cannot draw and hold the attention of the people?

Another distinguishing characteristic of an Annual Conference is that it presents the unparalleled spectacle of a large body of ministers giving up all voice in selecting their own fields of labor and committing their interests and the interests of their wives and children absolutely into the hands of the Bishop and his Cabinet. If such an example of perfect consecration to a cause as this can be found anywhere else in the world, we do not know where it is. There are, to be sure, some disappointed ones among these men when the assignments to the charges are made, and occasionally one of them may make complaint: but it is a very rare thing when all of them do not go to their appointments resolved to do their best, and most of them do this without any murmuring whatever. If any one thinks that true heroism has perished from the earth, he needs as a cure for his pessimism only to watch the workings of the Methodist itinerancy. We do not by any means claim perfection for our preachers—they are human and have their frailties and faults—but after having lived and moved among them for more than twenty years, we give it as our deliberate conviction that, taken all in all, a body of men with nobler aims and purposes and truer and braver hearts does not exist upon our planet. They have had much to do with the making of this great nation in the past, and upon them its future must in no small measure depend. They belong to the "chivalry of God," and their sacrifices and labors are contributing largely to the extension of his glorious Kingdom both at home and abroad.

It is to be hoped that the thousands of Methodists in Mississippi and Louisiana will remember the approaching sessions of our Conferences in their prayers. They need to be overshadowed and directed in all their proceedings by the Holy Spirit, and for this we should earnestly supplicate the throne of grace. The Divine superintendence of the Church which is so outstanding in early history, as given in the Book of Acts, was not restricted to the Apostolic Period. It may still be had if we truly covet it and will rightly seek it. And, beyond any question, it is in this day, as it has ever been, the Church's supremest need. No man, or body of men, is sufficient for these things. They must have guidance from above to make them so. Jesus did not commission the disciples to go forth in their own wisdom and strength; but when he issued his command, he added, "Lo, I am with you alway, even to the end of the world."



BISHOP R. G. WATERHOUSE

BISHOP WATERHOUSE: A BRIEF SKETCH.

Richard G. Waterhouse was born in Rhea County, Tenn. (near Spring City), on December 24, 1855, being a son of Franklin Waterhouse, a prominent farmer of that county. He received his elementary education in the common schools of his native county and in the Spring City High School; he then became a student at Hiwassee College, where he remained a year, after which he attended Emory and Henry College, from which institution he was graduated in 1885. His work in the ministry has been somewhat varied in character and uniformly successful. He was first a junior preacher on the Kingston Circuit of the Holston Conference; then for two years he was a missionary in the Cumberland Mountains, and later served as city missionary in Knoxville in connection with Centenary Church. After this he was four years pastor of the Church Street congregation of Knoxville, and for two years served as presiding elder of the Radford District. In 1892 he was elected to the Chair of English in Emory and Henry College, and the next year became President of that historic institution, a position which he filled with distinction for seventeen years. When he became the official head of Emory and Henry College it owed a debt of $41,000; this he liquidated and increased the equipment of the College to the amount of $75,000 or $80,000, and during his administration the attendance increased from 100 to more than 230. He was five times elected a delegate to the General Conference, was a delegate to the Inter-Church Conference on Federation in 1905, and was for eight years a member of the General Board of Education. He was elected to the episcopacy at the General Conference which met in Asheville, N. C., in May, 1910.

Bishop Waterhouse is a man of magnificent physique and of a strikingly impressive personality. In appearance he somewhat resembles the late Rev. J. S. Oakley of the North Mississippi Conference, who was so generally admired and loved. Bishop Wilson, seeing Brother Oakley in an audience over which he was presiding, once addressed him as Brother Waterhouse and asked him to lead in prayer. Bishop Waterhouse possesses a remarkable clarity of judgment and a decidedly practical turn of mind. He is genial, social, and entertaining in conversation, and has a large and sympathetic heart. It has never been our pleasure to hear him in the pulpit, but he has the reputation of being a preacher of great force and impressiveness. For the past four years he has been living in Los Angeles, Calif., and has had charge of our work in the Far West, where his leadership has been most helpful and where he has won the confidence and high esteem of all. The Methodists of North Mississippi will give him a cordial reception, and we pray that his presidency and ministry may prove to them a great blessing and give a forward impetus to all the work of the Church in their territory.

PROHIBITION SWEEPING FORWARD.

Commenting upon the returns from the late prohibition elections, The Presbyterian, of Philadelphia, says:

"Of the States voting for State-wide prohibition last week, California and Ohio went wet. In California the question cannot be raised again for eight years. In Ohio, 77 out of the 88 counties voted dry, but the two cities of Cleveland and Cincinnati gave the large liquor vote that overcame the rest of the State. On the other hand, five States have voted dry in the past month and a half—Virginia, Oregon, Colorado, Washington and Arizona. Instead of 71 per cent of the United States area being dry, now 75 per cent is dry. Instead of 46,000,000 people living in dry territory, there now are 52,000,000 people under the white flag of prohibition.

Alabama and Idaho have elected legislatures pledged to prohibition, and legislative enactment will speedily follow.

All this is highly encouraging to the friends of temperance, and indicates a growth in sentiment which must eventually sweep out of existence the whole nefarious liquor business."

THE CIRCUIT RIDERS.

Do you know those war-scarred heroes, and why
all their faces shine?
Can you tell me, gentle comrade, where they've
been?
They're a troop of Circuit Riders from the "far-
flung battle line,"
Where the foe of man is fighting hard to win.

These knights of God are coming from the moun-
tains and the seas,
Shout it not, for they are humble, modest men;
They are coming from the conflict to report their
victories
And to hear their marching orders, "Go again."

Some have climbed the rugged mountains and
with faces toward the dawn
Have seen a gleam of gold along the gray;
Have seen the mist of morning like a silver veil
withdrawn
Before the light of God's on-coming day.

Some have watched along the seashore, where the
storms are breaking wild,
God's rescue men who stand along the shore;
They are men who fear no danger when the mad
waves high have piled;
They are bravest when the storms most loudly
roar.

You can feel hell's pillars trembling when these
men are on their knees;
For they dare the Arch Friend's fell malevo-
lence,
And the world is being lifted by their importun-
ing pleas;
For they loose the power of God's Omnipotence.

They can storm the forts of heaven with their
thunderbolts of prayer!
They can move our Ancient God upon His
throne;
For their faith knows no denial, "Ever on to do
and dare,"
Is the motto of these men to self unknown.

They are men in dire privation who stand bravely
at their post,
And they count not even life to them as dear;
They are quick to hear his summons and they
never count the cost,
When the Captain calls each man replying,
"Here."

Some have fallen in the battle and their weary
flesh is dust,
For them the sunset bugle-call has blown;
And their unforgotten ashes are the nation's
sacred trust.
While their soldier-spirits march before the
throne.

O to fall as they have fallen, and to win as they
have won!
O to stand with them and hear the King's be-
hest:
Come ye blessed of my Father to the Kingdom
of His Son
Enter ye, our faithful soldiers, into rest.

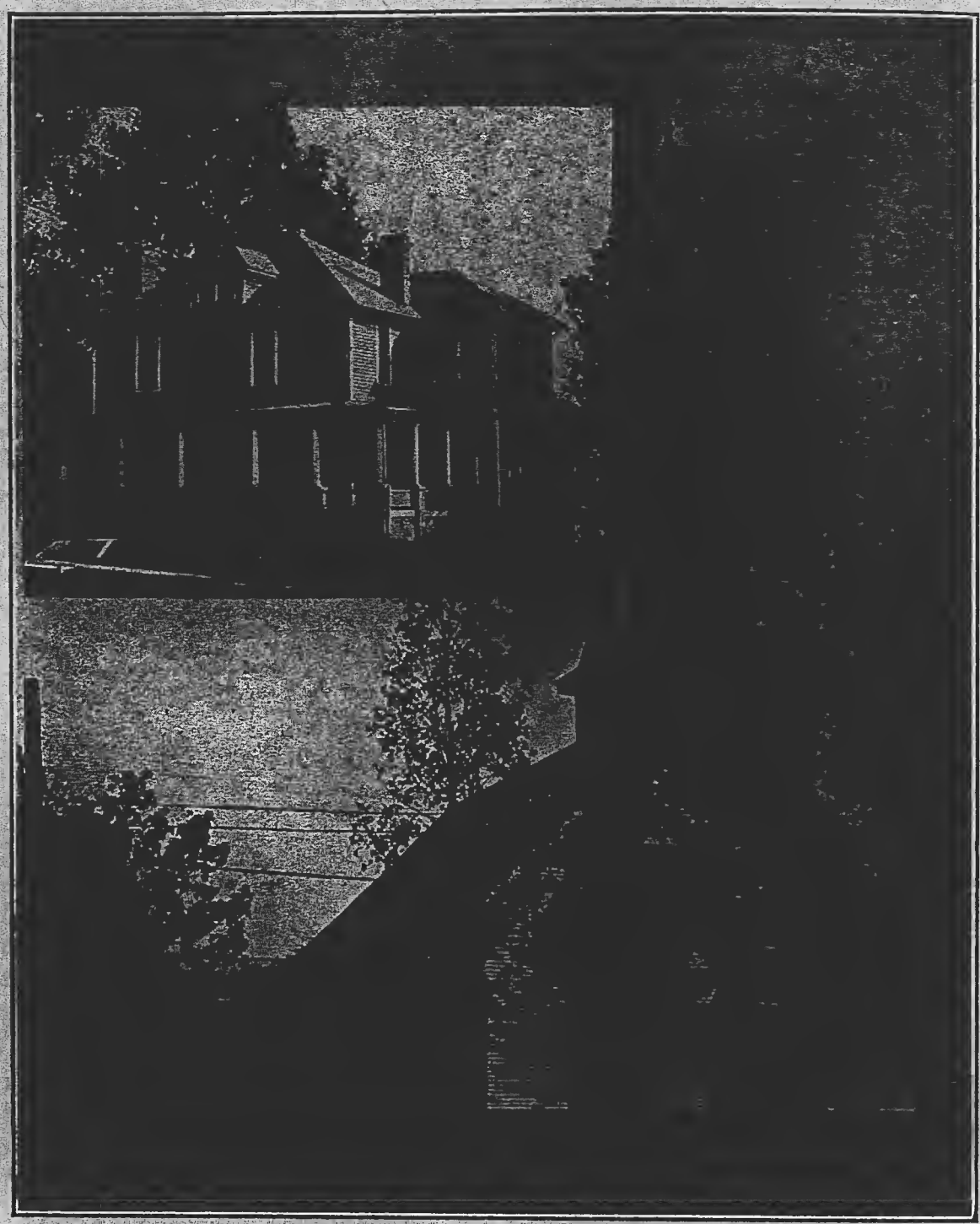
—William Lee Hutchins, in N. C. Advocate.

METHODISM IN STARKVILLE.

By T. H. Lipscomb.

Methodism and Starkville began life together. The town (named for the Revolutionary hero, John Stark), was incorporated in 1837, and the first Methodist Church was organized in 1835, a year after the settlement of the town. An old chronicler writes in 1838, "Starkville is already a growing place, with two hotels, five stores, two groceries, an academy with fifty students, two churches, a Presbyterian and a Methodist, and four attorneys and two physicians."

It was not, however, until 1839 that the first Methodist Church was built—a small brick building with open fireplace, used also as a schoolhouse. Among the charter members of the church and first officers of the town are found the names of Elijah Hogan and R. A. Lampkin. In the little brick church the grandparents of the town to-day recall the learning of their A B C's. Rev. E. R. Strickland was appointed at the close of the year 1839 as the first regular pastor, with Edward Phillips as junior preacher. Samuel Hawkins was pastor in 1840; John J. Jones in 1841; P. B. Bailey in 1842-3. Asbury Davidson and J. M. Pugh served as presiding elders in these early days. Jas. A. Godfrey, T. J. Castle, Whitfield Harrington, and W. G. Millsaps were among the pastors from 1845 to 1860. An eye-witness, yet living, tells it as true that one of these, before the war, reported at a quarterly conference that he had received as his salary for the three months two pair of woolen socks and 20 cents in money; adding that he was satisfied, for he believed the people had done the best they could."



THE METHODIST CHURCH AT STARKVILLE, MISS.
In which the North Mississippi Conference will meet on Dec. 2. Above, on the left, is shown the handsome new parsonage at the same place, which was erected this year at a cost of $5000.

The walls of the brick church becoming unsafe, and having to be propped by heavy timbers leaning against the church as tent-ropes, it was, during the fifties, though continuing in use as a schoolhouse, superseded by a new and larger frame church, plain in exterior, but with galleries on the interior, supported by turned columns, around three sides of the building. Negro members sat in the galleries during the morning services, and in the afternoon the entire building was turned over to them, at which time the pastor of the church preached regularly to crowded houses of colored people only. During these days there were no organs, the hymns were "lined," and the singing led by a solemn brother of very matter-of-fact temperament. It is told as true (we record only history), that on the pastor's entering the pulpit on one occasion to begin the service, instead of announcing the first lines of a hymn as usual, he said, "My eyes are dim, I cannot see, I left my specs at home; please, sing." Whereupon, the tune-raiser thinking it a hymn, began to sing the words. "My eyes are dim," etc. We have no record that the break caused even a ripple of merriment, for those were serious days. The war pastors of the church were Jas. W. Walton, —— Carlisle, Ransom Jones, and E. H. Mounger, with C. D. Wade as presiding elder.

Until 1870 Starkville and Pierce's Chapel (long since defunct) were united in one pastoral charge, but since the organization of the North Mississippi Conference Starkville has been a station appointment.

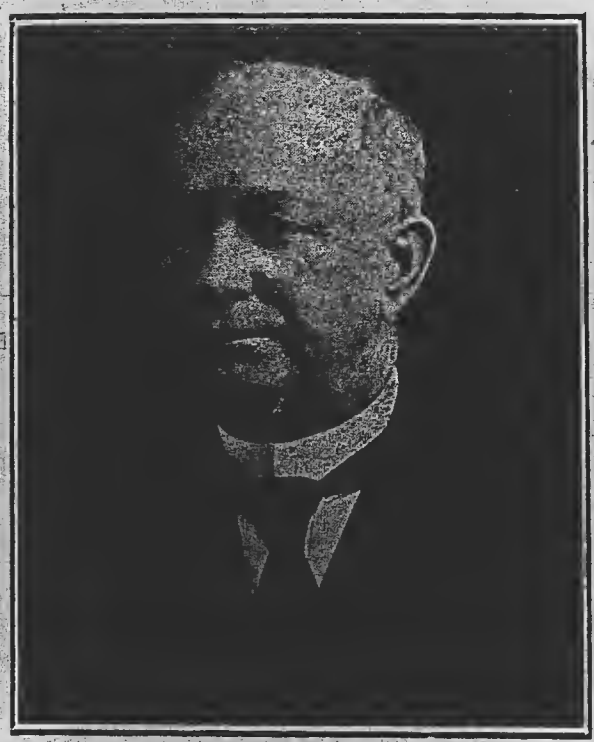
In 1885, during the pastorate of Rev. J. S. Oakley, the present larger and more commodious church was built on the site of the other two; but facing south (after much controversy), instead of east, as the former church had faced. The membership has grown from 99, as the records show, in 1864, to 502 in 1914. In recent years elegant art glass windows and a pipe organ have been installed. During the present year a Sunday school addition 40x36 feet, has been added to the church, to accommodate the school with an attendance now of over three hundred; and on the corner lot adjoining an elegant new parsonage has been built at a cost of $5000. Other improvements in anticipation of the approaching session of the North Mississippi Conference are also being made.

Once before, in 1888, during the pastorate of Rev. Thomas Cameron, now an aged veteran living at New Albany, the Annual Conference convened at Starkville, Bishop Chas. B. Galloway presiding. Delightful memories of that occa-
cember 2-7, at which Bishop R. G. Waterhouse will preside, is looked forward to by the entire com-

will preside, is anticipated by the entire community with much pleasure.

Since the war, the following well known ministers of North Mississippi Methodism have served the church as presiding elders and pastors.

Presiding elders: K. A. Jones, 1865-70; A. C. Allen, 1870-75; R. G. Porter, 1875-79; T. W. Dye, 1879-80; T. C. Wier, 1880-84; J. D. Cameron, 1885-89; W. T. J. Sullivan, 1889-91; T. C. Wier,



BISHOP W. B. MURRAH,

Who spent his entire ministry in the North Mississippi Conference up to the time of his election to the episcopacy. He has just finished his round of Conferences in Tennessee and Oklahoma.

1892-95; R. A. Borroughs, 1895-99; W. T. J. Sullivan, 1900-1; J. W. Dorman, 1902-6; L. M. Lipscomb, 1906-10; J. E. Thomas, 1910-14; W. W. Woollard, 1914.

Pastors: E. H. Mounger, 1864-5; R. J. Jones, 1866-69; K. A Jones, J. R. Allen, J. L. Futrell, R. M. Powers, T. S. Campbell, E. H. Moon, 1877-78; J. W. Lawrence, 1879-80; J. T. Cunningham, E. B. Ramsey, J. S. Oakley, 1882-86; J. H. Scruggs, and N. G. Augustus, 1886-87; Thos. Cameron, 1888; J. W. Price, 1889; T. C. Wier, 1890-91; J. A. Randolph, 1892; J. W. Dorman, 1893-05; J. E. Thomas, 1896; T. Y. Ramsey, 1897-98; R. A. Meek, 1899-01; H. S. Spragins, 1901-05; J. W. Dorman, 1906-7; R. H. B. Gladney, 1907-10; W. E. M. Brogan, 1910-13; T. H. Lipscomb, 1913.

AUTOGRAPHS WANTED.

In the library of our new School of Theology there are autograph letters of the Wesleys and of nearly all the presidents of the British Wesleyan Conference. There are also letters of nearly or quite all the Bishops of American Methodism; but we have no letters of Bishops Soule, Capers, Early, Kavanaugh, Doggett, and Parker. These are very much desired. If friends who may have autograph letters of these great men will send them to me, the authorities of our new University will appreciate most gratefully these contributions to the rich collection which is already in the library.

Brother John R. Pepper has sent me recently the watch seal of Bishop Asbury—a most interesting thing, indeed. WARREN A. CANDLER.

Atlanta, Ga., Nov. 18, 1914.

REV. T. H. LIPSCOMB.

Rev. T. H. Lipscomb, the pastor of the Methodist Church at Starkville, Miss., where the North Mississippi Conference will convene on Dec. 2, was born in the near-by town of Columbus, Miss., on March 23, 1877; and is the sixth son of Dr. W. L. Lipscomb, for many years a practicing physician of that city. His education was obtained at the Franklin Academy, Columbus; the A. & M. College, the Peabody College and the University of Nashville, and at the Drew Theological Seminary, Madison, N. J.

Before entering the ministry, he was for three years principal of the Itta Bena Graded School, during two of which years he was secretary of the Mississippi State Teachers' Association, and an instructor in physics and physiology in the State Summer Normals.

Feeling called of God to preach the gospel, he resigned his connection with educational work and for three years studied theology, graduating from the Drew Seminary near New York City in 1903, with the degree of Bachelor of Divinity. Since then, he has served pastoral charges in the North Mississippi Conference, beginning his ministerial labors on the Winstonville Mission.

In connection with his pastoral work he has been a frequent contributor to religious periodicals, and for a number of years was reporter for the Commercial Appeal at Annual Conference sessions.

In 1910, the Methodist Publishing House at Nashville issued a book from his pen entitled, "Conscience and Its Culture; or Through Conscience to Christ," which has been very favorably reviewed by the religious press, both in the North and in the South. More recently, a series of articles contributed by him to the New Orleans Christian Advocate, entitled "The Things Methodists Believe," has been put in pamphlet form by the Church and issued from the Publishing House.

During the past quadrennium he has been chairman of the Examining Committee for admission on trial into the North Mississippi Conference, and for three years Conference Secre-

tary of Education. In the spring and summer of the present year he has represented his Conference at educational gatherings of the Church at Nashville, Tenn., and Lake Junaluska, N. C. On September 30 he was strongly supported (though he did not at all seek it) for the Secretaryship of the Department of Ministerial Supply and Training of Southern Methodism, with headquarters at Atlanta, and came within two votes of election.

He came to Starkville two years ago from the pastorate of the Methodist Church at Lexington, with his wife and four children, three boys and a girl; and since his coming 80 new members have been received into the Methodist Church, an elegant new parsonage has been built, and a large addition made to the church for the better accommodation of the Sunday school.

REV. W. W. WOOLLARD,

Presiding Elder of the Columbus District, within the Bounds of Which the Approaching Session of the North Mississippi Conference Will be Held.

William W. Woollard was born in Tate County, Miss., on November 11, 1865. He was converted at his home church in Senatobia, Miss., in August, 1882, and immediately joined the Church; and in the winter following was licensed to preach, Rev T. B. Malone being at that time his pastor and Rev. C. N. Terry his presiding elder. Besides the common schools, he attended the McTyeire Institute, at McKenzie, Tenn., and Vanderbilt University. He was admitted on trial into the North Miss. Conference at West Point, Miss., in December, 1886, and was ordained to deacon's orders by Bishop J. C. Keener, and to elder's orders by Bishop Charles B. Galloway. Brother Woollard has filled many of the leading appointments of his Conference, among the number being Rosedale, Okolona, Aberdeen, Winona, Water Valley, Tupelo, and Columbus. He has also served as presiding elder of the Aberdeen and Greenville Districts, making a remarkably fine record in that responsible office. He is at present, and has been for a number of years, a trustee of Millsaps College and a member of the Publishing Committee of the New Orleans Christian Advocate. He is happily married and has three children. He is a man of studious habits, is widely read, and has a large fund of information. No man in his Conference has studied the subject of Christian missions so extensively as has he, or is so familiar with that branch of Christian literature. He is easily one of the ablest Methodist ministers in his State, and possesses in an unusual degree the elements of leadership. And, better still, he is deeply spiritual, warm-hearted, and brotherly, and can always be counted upon to stand for the highest ideals and best traditions of Southern Methodism. The North Mississippi Conference owes much to him.

IF WE NEED CENTENARY, WHY DO WE FAIL TO SUPPORT IT?

Last week I asked the question, "Do we need Centenary College?" Dr. Wynn has answered it affirmatively. I am now asking another question, viz.: "Why do we fail to support it?"

I hope some one can be found to give us the correct answer. If Centenary, with all her years of service to God and man, does not justify the support of our members, there has been a woeful lack of work in her behalf. Again, I propound the query, If we need Centenary College, why do we fail to support it?

The Why of Centenary College.

Early in the history of our country, the Churches established schools. There was a realization of the fact that civilization needs something more than culture—that it needs Christian culture. Of late years these Church schools have, in many instances, failed to keep pace with the State schools. Mississippi in 1913 had about 1100 boys and girls in Church schools and about 2300 in State schools. The Churches of that State do better than those of most all our Southland. Louisiana hasn't a single well equipped Church school, excepting the Catholic schools. The Protestant churches of our State do not educate their children under Christian influences. Centenary is designed to fill this want. She is also looked to as a place where our young preachers can get an education to qualify them for their work. If we need educated preachers and Christian laymen, we need Centenary College.

Centenary College: Its Present Condition.

There are occasions when it is best to be brutally frank in giving information. This appears to me to be one of them.

Centenary College is dying! Unless something is done before the present session is over, the old college will surely close her doors, thus ending an honorable career. When the Board of Trustees met in July, there were several members who voted against prolonging the agony. They felt that it was unwise longer to continue the struggle, and that the honorable thing to do was to discontinue the school. It was only because of the intervention of the business men of Shreveport that this was not done. They put up enough money for current expenses for part of another session, hoping that the Conference would do something. I warn the members of our Church, ministers and laymen, that Centenary College cannot weather another session without help—not a little help, but substantial help. There must be at least $50,000 for another building, $10,000 for equipment, and sufficient endowment to justify the employment of enough competent teachers. Neither Dr. Wynn, nor any other man, can do the impossible. The school will die at the end of the present session unless something is done which is more substantial than passing a few resolutions.

Centenary College—The Plant.

Shreveport has about 35,000 people, nine railroads, many factories, paved streets, and very few blind tigers. It is a much more moral place than is usual with cities of her size. The Methodist Church is especially strong. The First Church represents an investment of fully $150,000; the Noel Church of $80,000; the Texas Avenue Church about $12,000; the Queensboro Church about $8000; and the Cedar Grove Church about $2000.

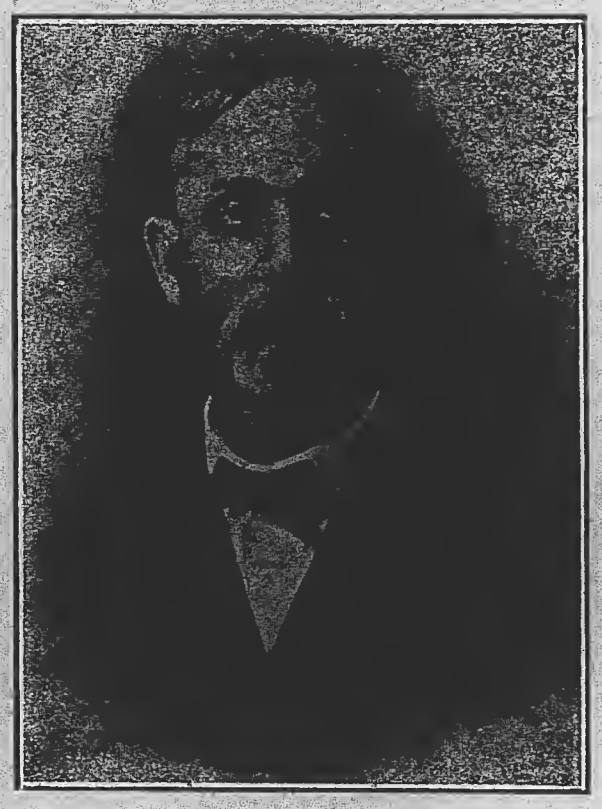
Centenary College owns 40 acres of land in the city limits, easily worth $2500 per acre, and a building worth $30,000, on which there is an indebtedness of $5000. The total value of our property is conservatively $130,000. There is here the foundation for a great school, but the school must yet be built. Can we do it?

Shreveport, La. S. C. FULLILOVE.

"Everything we endure patiently is a key to something beautiful that we could never enter otherwise. By the toilsome road of study a scholar learns to get joy out of books and stones and trees. By the hard road of discipline a man learns to get joy out of everyday living."

REV. JOHN H. MITCHELL.

Rev. J. H. Mitchell, son of Rev. W. B. and Mrs. Sarah S. Mitchell, was born in Oxford, Lafayette County, Miss. He was granted license to preach at the early age of 17, and by appointment of the presiding elder served part of a year as junior preacher on the Grenada Circuit, and one year as pastor of the Greenwood Circuit, after which he spent some time as a student in the Theological Department of Vanderbilt University. He was admitted on trial into the North Mississippi Conference in 1877, his first appointment at the hands of a Bishop being the Snow Creek Circuit, which he served for two years. Following this, he served Booneville and Rienzi for a couple of years, after which he was stationed at Iuka, where he remained for a full quadrennium, during which time a comfortable home was purchased for the preacher. He next served (four years each) our churches in Corinth and Macon, after which he was made presiding elder of the Durant District. During the four years that he spent on it he raised and expended $2000 in the liquidation of a debt on the district parsonage and in its improvement. For the next two years he was pastor of Greenwood Station, where he led in the construction of the beautiful church in which the Methodist congregation in that progressive city still worship, which at that time was a phenomenal achievement.



REV. J. H. MITCHELL,
Presiding Elder of the Corinth District, North Mississippi Conference.

In 1890 Bishop Candler appointed him presiding elder of the Winona District, on which he spent a full quadrennium, during which he rescued the parsonage of that district from a growing and threatening debt of $1300, and expended $800 in improving it. After serving Greenwood Station again for one year, he was placed in charge of the Aberdeen District, which he traveled for four years; and from there he went to a three years' pastorate at Water Valley, where he raised the money to pay the larger part of a debt of several thousand dollars on the splendid new house of worship in that city, which had been erected in the face of many difficulties under the pastorate of his predecessor, Rev. W. W. Woollard. For the last three years he has been serving the Corinth District, where one of his achievements has been the purchasing of a most superior home for the presiding elder in the city of Corinth.

Out of a pastoral experience of 37 years, Brother Mitchell has served only twelve charges, and fifteen years of the service that he has given to the Church have been spent on districts. He is a practicable and forcible preacher, a tireless worker, and possesses business ability of a high order. Wherever he has labored the interests of the Church have gone steadily forward, and perhaps no preacher in North Mississippi is more generally known and appreciated by the great body of the people. He has left his impress enduringly upon many communities, and for a long time has been a recognized force in his Conference.

THE JOINT BOARD'S LAST APPEAL BEFORE CONFERENCE.

To the Members of the Mississippi Conference:

Dear Brethren: As your servants and the servants of the Church of God who are responsible in a slight measure above yourselves for the care and welfare of our superannuated preachers and the widows and orphans of our deceased preachers, we make this last appeal before our annual meeting at Conference.

First—We ask that you set the first Sunday of December as the day throughout the Conference when the preachers whose charges have deficits shall make a last appeal for this most sacred cause.

Second—We request the presiding elders to assist the preachers and people in all the charges reporting up to date a deficit in making the first Sunday of December the time for paying in full this assessment. This is the last Sunday before Conference.

Third—We would remind you again that whereas the pastors and presiding elders have boards of stewards upon whom they depend for the collection of the assessments made for them, the superannuated preachers and our widows and orphans, for their support depend entirely upon the active preachers of the Conference.

Fourth—We believe that if this cause is properly presented, even in this time of stringency, the people will come to the relief of these aged men and of our helpless and dependent widows and orphans. The board appeals to each man to do his very best.

Fifth—The Board would call your attention to the statement of our Book Agents, Messrs. Smith & Lamar, that Bishop Galloway's volume of addresses has been issued for the benefit of our Superannuate Fund. Let every preacher become an agent for this book and help this most sacred cause.

J. M. MORSE, President.
S. A. TOMLINSON, Treasurer.
N. B. HARMON, Secretary.

MY PRESIDING ELDERS.

By Payton A. Sowell.

Mr. Editor: As an editor, I am sure your eyes saw an article in the Midland Methodist, published some time since, for you must "needs have the faculty to recognize the good things in print" (?).

But as nearly every name mentioned in that communication was associated with me in Tennessee, I did not allude to one man who came to be my "under Bishop" in the Louisiana Conference.

Rev. J. I. Hoffpauir is my presiding elder. His name indicates that he may be of either French or German extraction, according to his pleasure or circumstances. I cannot decide which he is. I am convinced, after ten months association with him that he is all of three things: A Methodist, a gentleman and a Christian.

He moves among the charges and the pastors as quietly as the summer breezes blow, and yet we all know by the glow in our spirits and the cheer in our hearts that our good presiding elder has held a meeting among us and has spoken the things concerning Christ. If all the presiding elders in the Louisiana Conference are as refreshingly courteous as Rev. J. I. Hoffpauir, this Tennessee preacher would find it a delight to serve at least one good station under each one of them.

In many ways I have enjoyed the year under the live oaks of Louisiana. The kind little flock of Jeanerette has been thoughtful of the man who came among them last December an entire stranger. I feel that it has been a great personal privilege to make over thirty new sermons this year. I must say that among the pleasant things of the year, have been the acquaintance of the Editor of the New Orleans Christian Advocate and reading its bright pages.

THE DEDICATION OF THE MOSS POINT METHODIST CHURCH.

By Prof. R. [illegible]. Linfield.

With frequent floods of God's beautiful sunlight breaking through the superb art glass dome to glorify the occasion, and with hundreds of hearts lifted in thanksgiving and praise to the God of our fathers, the splendid new church at Moss Point was dedicated by Bishop W. A. Candler on Sunday, November 15.

The occasion, besides its impressive ritualistic and ceremonial features, brought with it a permanent benediction to the great congregation assembled, and the Spirit of the Most High breathed so mightily upon the people that it would not have caused surprise had some of the assembled saints burst out with loud hallelujahs. All conditions were propitious and every heart felt a prophecy of the blessing that the hour was to bring to the church people of the little city. People of all faiths were present, the Presbyterian and Baptist pastors coming with their respective flocks to join in the service of praise with their Methodist brethren. The popular and scholarly pastor, Dr. B. F. Jones, was radiant as he sat for the first time in the new pulpit and surveyed the wondrous beauty of the new temple. The Presiding Elder, Dr. W. H. Huntley, breathed forth in his prayer the profound feeling that pervaded the congregation with an almost visible presence. The great Bishop, so well beloved in these parts as wherever else he is known, and so mighty an agent of the Lord Christ in proclaiming the priceless verities of his Gospel, brought with him a holy presence, and as he thundered forth the triumphant principles of the religion that he loves so dearly, his face shone with a heavenly light and his personality seemed surcharged with the powerful truth that he proclaimed. Truly the Spirit of God was there.

Announcing as his text Paul's charge to Timothy to hold fast to the religious training that he had received from his pious grandmother and mother, the Bishop preached for an hour about the steadfastness of faith in the God of Abraham, of Isaac and of Jacob—the God of our fathers, who has been the same and will be the same throughout all generations. It would be useless for an ordinary man to attempt to epitomize or measure one of Bishop Candler's sermons or to describe its effect on a congregation. It must be sufficient to say that, on this occasion, he transported the hearers to heights from which they were loath to descend, feeling as did another that it would be good to build tabernacles and encamp there in the holy region of lofty spirituality into which their spirits had been elevated.

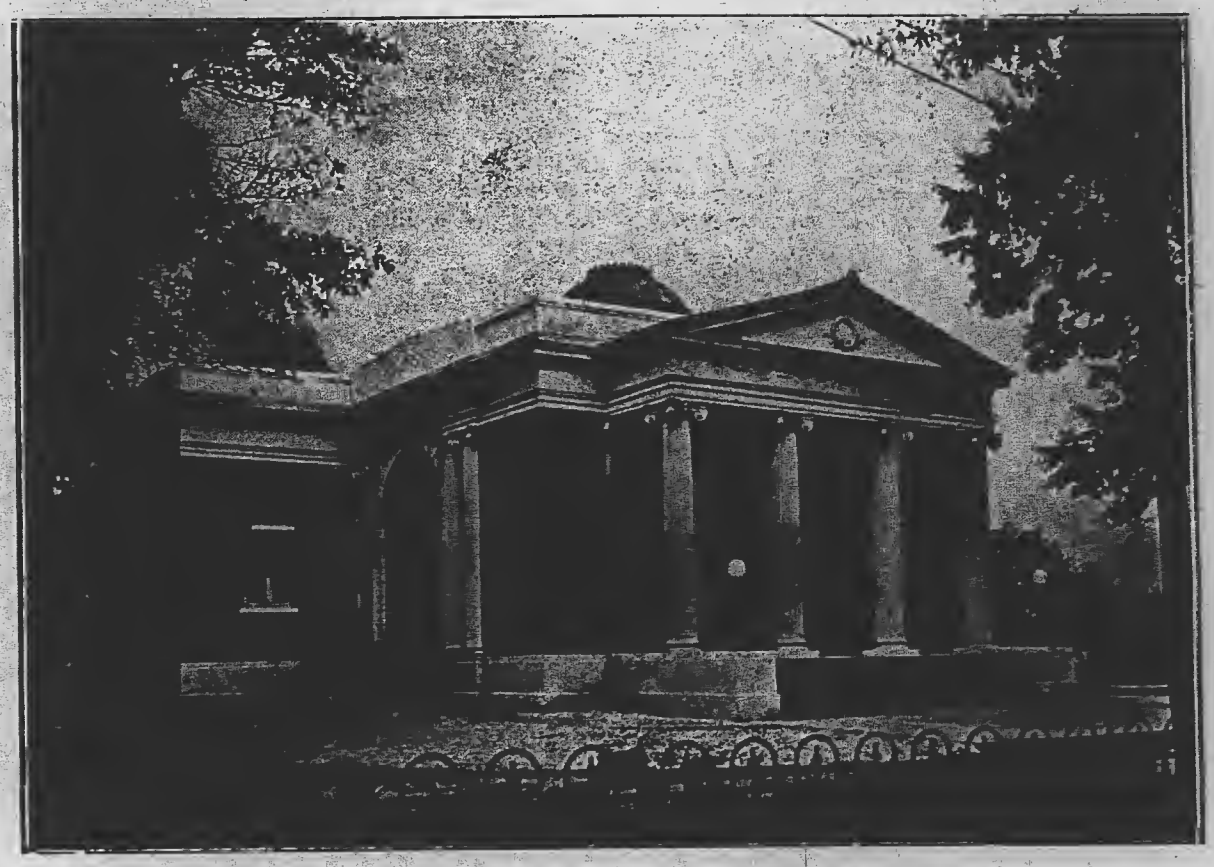
After the close of the sermon the officials of the church, a splendid body of good men and true, assembled in front of the altar when their spokesman, Hon. C. H. Wood, impressively presented the building to the Church. He gave a brief history of the Moss Point Church and stated that there were living and present only three charter members of the first congregation, Mesdames Kate Moore, Clay Vaughan, and Miss Mary E. Griffin. Immediately following the impressive ceremony of dedication, Bishop Candler broke forth into the beautiful old hymn, "I Love to Tell the Story," followed by hundreds of voices, and thus was dedicated the sacred edifice with an outburst of religion that lifted the people up to meet the glorious presence descending from above. It is safe to say that there will never be a more religious service held in the church than that which marked its opening for the worship of the God of our fathers.

There lived in Moss Point in the earlier days Mr. and Mrs. L. N. Dantzler, godly and pious people, who loved their church and supported it liberally with their substance, their prayers and their punctual attendance on its ordinances. They reared a family of sons and daughters, bringing them up to love their Church and to answer its every call for service. The father and mother have passed away leaving the world richer for their lives, and bequeathing a family of stalwart men and splendid women to enrich the day in which they live. The father's memory is enshrined in the handsome public school building that he presented to the little city and which stands just across the street from the new church. Now come the sons and daughters and present to the Church this exquisitely beautiful new temple of worship in honor of their sainted mother.

The building with its elegant appointments can not be described adequately by means of adjectives. It is truly a melody of architecture. The involuntary exclamation of those seeing it for the first time is, "Oh, how beautiful!" Built at a cost of approximately $20,000, it embodies in its classical architecture every fine point of art, and in its arrangements and furnishings, every means of comfort and convenience. Nothing is overdone, nothing is out of proportion, nothing is susceptible of criticism; its exquisite proportions, its handsome Ionic columns, its beautiful art glass windows and dome, its tasteful mahogany finishings, its elegant and comfortable furniture, its excellent system of steam heat, its scientific provisions for light and ventilation, in fact its every feature combining easily in a perfect composite of utility, dignity, comfort and grace.

Adjacent to the main auditorium and available by means of rolling partitions is the Sunday school room into which open nine classrooms, a room for the Epworth League, a ladies' parlor for the women's societies, a nursery and the pastor's study. The Sunday school department is equipped with an electric bell system and the classrooms are separated by rolling partitions.

No wonder, then, that the Methodists of Moss Point are filled with gratitude and pride, and no wonder that the talented choir excelled themselves in furnishing and leading the anthems of praise on the glorious occasion, assisted by that artist in song, Mrs. W. H. Tebbetts of Mobile. The Dantzler family may well cherish a feeling of entire satisfaction when they view the excellence of their work and contemplate the lasting monument that they have erected in honor of their mother. A number of the descendants of the sainted couple occupied reserved pews during the service of dedication and thus bore testimony not only to their filial devotion and the affectionate remembrance in which the dear departed ones are held, but also to their abiding faith in the religion that permeated the household of the pious progenitors of the family.



The New Methodist Episcopal Church, South, at Moss Point, Miss.

Church News

Three Bishops attended the recent session of the East Oklahoma Conference: Bishop Murrah, who presided, and Bishops Hoss and Mouzon.

* * *

A new $25,000 Methodist Church, which will be called "Galloway Memorial," is in process of construction in Memphis. Rev. T. G. Lowry is the pastor.

* * *

The Baptists of Louisiana have recently brought to a successful completion a campaign to secure $100,000 for Louisiana College, their State school at Pineville. This should encourage the Methodists of the State to press their campaign with greater enthusiasm and vigor.

* * *

Bishop Candler was recently the chief preacher at the celebration of the 148th anniversary of the old John Street Church of New York City, which is claimed to be the oldest Methodist house of worship in the United States. The New York Christian Advocate pronounced his discourses upon that occasion as "brilliant" and possessing "captivating force."

* * *

Evangelist J. A. Bowen, of Birmingham, Ala., sums up his year's work as follows: "I have assisted in 20 successful meetings—11 of these being in Alabama, 7 in Mississippi, and 2 in Florida. I have preached 515 times and have traveled over 5000 miles. The conservative estimates of pastors show at least 800 conversions and 500 accessions to our Church, while quite a number united with other communions." Brother Bowen is one of the sanest, safest, and most effective revivalists in Southern Methodism.

* * *

Large success has crowned the labors of Dr. O. E. Goddard, pastor of our First Church of Galveston. There have been 255 members added to the Church, most of them joining on profession of faith under the pastor's ministry, all claims have been met in full and a balance of several hundred dollars left in the treasury with which to begin the new year. This church is said to be almost perfectly organized and it is stated that its affairs are conducted in quite a business-like manner. Herein doubtless in some measure lies the secret of this remarkable showing.

* * *

The Holston Conference had, during the Conference year recently closed, 12,797 professions of religion and 7839 additions on profession of faith. The number of Methodists within the bounds of the Conference is 73,903, and the Sunday school enrollment is 73,283. The number of family altars erected was 1531. This shows what can be done by an aggressive evangelistic campaign, wisely conducted. We should like to see our new Conference boards of Missions in Louisiana and Mississippi follow the example of the Holston Conference Board and get busy along this line.

AN ADDRESS TO THE CHURCH.

(In view of the extraordinary conditions now prevailing throughout the world, the Board of Missions at its recent meeting requested Bishop W. R. Lambuth, Mr. John R. Pepper, and Miss Belle H. Bennett to prepare a message to the Church. This address, which should have the earnest attention of every pastor and missionary leader in the connection and should be read from every pulpit, appears below.)

The nations of Europe are engaged in a life-and-death struggle. It is an hour that tries men's souls—a day of testing. We in the United States remain neutral, and should thank God for peace within our borders and with all peoples. But the world has become a neighborhood, and we must share in the consequences, if not in the direct responsibilities of a great war. No man liveth unto himself. We are affected socially, morally, and economically. A fearful strain has been put upon our civilization and our institutions. Even the progress of the kingdom is involved on the material side. There is serious interruption of travel and transportation, and it is with increasing difficulty that our distant fields are reached with funds and supplies.

Is Christianity on trial? Civilization may be. Militarism is and ought to be. Christianity is not. The impregnable rock upon which vital Christianity is based will stand long after these troublous waters have subsided. But it has been said: "If the Churches throughout the world possessed the same candor as the stock exchanges, they would do what the latter have done—close their doors." The stock exchanges are doing business on a narrow margin. Commercial policies, rather than altruistic principles, are in control. No wonder they close their doors.

But this is no time for the Church to go out of business. It has no intention of doing so. It is the very time to be most active about the King's business—the work of healing the sick, succoring the helpless, comforting the bereaved, and seeking the lost. Thank God, this is what Christianity has been doing through the ages and will continue to do. The overwhelming sentiment of this country against war, especially a war of aggression and in favor of peace, is proof that Christianity has a conscience and that its conscience is not dead.

This in the theater of war is man's extremity. But man's extremity is God's opportunity. It is an opportunity on this side of the Atlantic to live up to the gospel of a Christian brotherhood, of faith, and of love. It is an opportunity to minister to hundreds of thousands of women and children who will starve this winter if we do not help. It is an opportunity to pray and work for peace such as has come to no other nation in the history of man. It is an opportunity to prepare for the incoming millions, the tramp of whose feet at the close of this war may already be heard upon our shores. The cry of our brother becomes the call of God. Let us throw wide open the door and lend a helping hand.

To do the supremely great work for which Providence and the centuries have prepared us we as a Church must be ready. There is no shirking responsibilities already laid upon us. It is a day when we must bear our own burden and that of the other man. Our first duty is prayer; our second is to get our finances in order. Our missionaries, at home and abroad, are dependent upon our fidelity. They are to-day in greater financial straits than we are. If we fail, they suffer. If we retrench, they must retreat. But retreat is a word we have never taught our missionaries. They do not know how.

The end of the fiscal year is upon us. Let us have full collections for missions in every Annual Conference not yet held. In those which have been held we respectfully urge, in behalf of the Board of Missions, that the claims for the coming year be pressed early and returns sent in. This applies to the women as well as to the men. The case is urgent. This is not a note of alarm; it is a call to action. The year has been one of great crops. The yield of wheat and cotton has been almost unparalleled. The size of the crops and the closed markets have been the embarrassment. Our church membership is largely in the cotton belt. We are not unmindful of the financial situation, nor do we minimize its grave significance to merchants as well as to planters. But bankruptcy of faith in God is much more to be dreaded than bankruptcy in finance. And then we are not starving. We are not naked and homeless. We are not exposed to the wintry weather of Belgium. Our lesson of economy and self-denial was learned in a terrible civil war. That lesson was for ourselves. Can we not now practice severe economy for the sake of others on our own firing line in China, Africa, and other fields? If the home base fails at this critical hour, we will jeopardize what we have already won. We have faith in our Church. She always responds when she sees her duty.

Above all, we make an earnest plea for intercessory prayer. Our Church faces a gigantic task, but one not too great for her Lord. There are no metes and bounds to his grace and no limits to his power. The limitation is with us. Paralysis of purpose comes from infidelity. We must not be straitened in our faith. New standards of liberality and sacrifice must be set up.

Our prayers must go beyond our own missions and include the missionary societies of Europe and their workers. Those of Great Britain and her colonies contribute forty per cent of all that is given to foreign missions, and the Continental societies twenty per cent. This leaves the balance for the United States. It is not difficult to see how this war may seriously cripple the missions of the world if they fail to raise their quota or we miss the vision of our opportunity. At a time when a transformation of startling magnitude is taking place in foreign lands and non-Christian peoples are open to the gospel as never before we need to give thanks to Almighty God, humbly confess our sins and shortcomings, and with supreme faith in Jesus Christ to go forward to meet the issue of the hour, confident of victory in his great name.

W. R. LAMBUTH,
J. R. PEPPER,
Miss BELLE H. BENNETT.

REV. G. W. BACHMAN,
Of Winona, Miss.

Brother Bachman has been in the itinerant ministry for fifty-four years, and in the colportage work for thirty-one years. He perhaps knows more people in Mississippi than any other Methodist preacher in the State.

REV. J. D. NEWSOM,
The oldest member of the North Mississippi Conference. He was admitted into the traveling connection in 1848.

CHURCH DEDICATION.

Dear Brother Meek: Bishop Collins Denny will dedicate the Capitol Street Methodist Church of Jackson, Miss., on December 6. All former pastors are invited to be present. During my pastorate of four years 500 persons have been added to the Church. We have recently purchased for $6000 a two-story residence for a parsonage. It is located on West Capitol Street, fronting Poindexter Park. The next preacher will have a most delightful home. I leave this people with regret, but I shall rejoice at some other man's good fortune. You are cordially invited to be with us at our dedication. Cordially,

J. M. MORSE.

WHY I GO TO CHURCH.

I go to church because I find there peace, a respite from the secret burdens of the heart, a resting from human labors, a separation from the uproar of life.

I go to church because I like to hear the teachings of the preacher, whose soul is dedicated to God, whose field is as wide as God's universe, whose theme is the destiny of man.

I go to church because I hear the teachings of the philosophy of Jesus, the Incomparable Man.

I go to church because I find there consolation and hope—because I see there the Dawn and not the Suuset.—The Presbyterian Standard.

The Home Circle

THE PAN AND THE SPOON.

By Adelbert F. Caldwell.

One day a cake was to be made, and when the spoon it heard,
It said, "I'll do my part in this; it must by me be stirred."
The pan, alas! that morning did not have a smiling face;
It somehow took the spoon's words in exceedingly poor grace.
"Well now, I guess," it said aloud, "I'll let the spoon just see,
It needn't always have to stir the things folks put in me!"
The spoon then didn't leave its place upon the pantry shelf,
But answered, "So then, Mr Pan, just stir the cake yourself!"
The pan it tried, but flour and spice and eggs and milk and salt,
Mixed not at all; the cake was spoiled—but it was not their fault.
Then said the pan, with sorry tone (it was not learned too soon),
"To make a cake I see I must be aided by the spoon.
It has a work in life to do, like knife and fork and cup,
Or other objects weak and small—if but to stir things up!"

THE WORD THAT TEDDY PERKINS BACKED UP.

By Helen M. Richardson.

"Huh! you can't do it!"

The voice had a jeering tone that was not pleasant to listen to.

"I can!" Teddy Perkins emphasized the assertion by a stamp of his little foot. "Say, mother," he appealed as Mrs. Perkins at that moment appeared upon the scene, "Donald says I can't get V. G. in conduct for a week; and I say I can! I know I can! Don't you believe it, mother?"

"Why, yes; if you know you can, of course you can," mother said with an encouraging smile.

"But 'know' is a pretty strong term to use, son, unless you can back it up," she cautioned.

"You'll see whether I can back it up!" the little boy declared, straightening himself.

Teddy was mischievous, and apt to be careless about his conduct marks, although he was quick to learn, and in his lessons V. G. appeared quite often upon the cards that he carried home for his parents' signatures.

His brother Donald was a little jealous of the readiness with which Teddy mastered his lessons, for Donald was not as quick to learn as his wide-awake little brother, although he excelled him in conduct. If Donald's V. G.'s could have been transferred to Teddy's card, or Teddy's to Donald's, the result would have been a card to delight the eye of any fond parent or appreciative teacher.

The next day Teddy started to school with a new light in his eyes. He walked directly to his seat, even before the school was called to order, which was a very unusual thing for Teddy Perkins to do. In vain, Dick Jones stuck pins in his arm and tickled his neck with a feather from his seat behind; Teddy kept his eyes studiously fastened upon his book until his tormenter got tired of his efforts and also went to studying.

Once when Teddy raised his eyes he caught Miss Durkee watching him approvingly; and thus encouraged he managed to keep out of mischief for one-half day, at least. The afternoon was easier to get through, because it was shorter; and there was not a prouder boy in Spencer than Teddy Perkins when he rushed into his mother's presence at four o'clock, and triumphantly held out his report card, where V. G. stood at the end of every line.

"Bravo! I am indeed proud of my little son!" his mother asserted.

A thing which has once been accomplished becomes easier each time it is attempted. And at the end of the third day Teddy decided that it was quite easy to bottle up his mischief until recess time and then let it all out at once, and be ready for another hour of quiet study when the bell again called the class to order.

When Friday night came he could hardly realize that a whole week had actually passed without a single disfiguring mark upon his report card.

"I said I could, and I did!" Teddy replied, throwing back his shoulders when his teacher questioned him concerning it. And then he went on to explain why he had been led to make so positive a statement.

"What has been done once can always be done again," Miss Durkee encouraged.

Teddy thought it queer that his mother should say the same thing when he held the transformed card before her approving eyes some time later.

But the strangest thing of all to Teddy was when he found himself also repeating Miss Durkee's words whenever he was tempted to misbehave at school, until, in a very short time, it would have been as difficult for him to have disobeyed the rules as it before had been for him to be good.

"If you know you can, of course you can," is a motto that Teddy is now very fond of using.

When his mother hears him she usually asserts, with a twinkle in her eye: "'Can' is a strong term, but my little son has proved to me that he can back it up."—The Child Hour.

AUNT JANE'S SPELLING.

"Sensitive?" is she, repeated Aunt Jane. "She'd better get over it as quickly as possible."

Mabel and Gertrude looked at each other, but Aunt Jane's eyes were bent on her sewing, and she said no more.

After a little silence Gertrude ventured: "I should as soon think she could get over being tall or blue-eyed. Some people are born with sensitive nerves and some are not, I suppose."

Aunt Jane's voice was a bit more energetic than usual as she said: "Were you born playing that lovely piece you gave us on the piano last night?"

Both girls laughed, thinking of the hours of patient practice Gertrude had given the nocturne after all her years of study.

"Not exactly, auntie," she answered. "That was born of years of anguish and toil."

"And don't you suppose," queried Aunt Jane, carefully matching her bias stripes, "that one can train nerves as well as fingers?"

The girls looked at each other again and finally admitted that it might be possible.

"I remember," Aunt Jane continued "when Brother Tom laughed at some biscuits I made. I cried, and Tom was rebuked and sent from the table in disgrace. I should have been taught to laugh too. I couldn't bear to have Tom prick the bubble of my conceit. Sensitive should be spelled s-e-l-f-i-s-h a good many times."—A. M. L. Hawes, in the Morning Star.

VEGETABLE IMMIGRANTS.

The chestnut came from Italy.
The onion originated in Egypt.
Tobacco is a native of Virginia.
The nettle is a native of Europe.
The citron is a native of Greece.
Oats originated in North Africa.
The poppy originated in the East.
Rye came originally from Siberia.
Parsley was first used in Sardinia.
The pear and apple are from Europe.
Spinach came from Arabia.
The sunflower was brought from Peru.
The mulberry tree originated in Persia.
The gourd is probably an eastern plant.
Walnuts and peaches came from Persia.
The horse chestnut is a native of Thibet.
Cucumbers came from the East Indies.
Horseradish is from southern Europe.—John Hancock Satchell.

Let no future things disturb thee, for thou wilt come to them if it shall be necessary, having with thee the same reason which thou now usest for present things.—Marcus Antonius.

HOW HE GOT HIS NOM DE PLUME.

By Robert Edwin Meek.

Samuel L. Clemens, the great American humorist, is known to the majority of the reading public of this country by his pen name, "Mark Twain." The origin of this name is both interesting and worth noting. It is to be found in a book by Mr. Clemens, entitled, "The $30,000 Bequest and Other Stories," where it occurs in a biographical sketch of the author purported to have been written by one Samuel E. Moffett, but possibly by Mark Twain himself. It will be borne in mind by the reader that some time before the outbreak of the Civil War Mark Twain lived for a while on a steamboat on the Mississippi River, during which time he was serving an apprenticeship preparatory to becoming a river pilot. In those days this occupation paid well, but required unusually keen powers of observation and was one by no means easy to master. Mark finally succeeded in getting his license, but about that time the war broke out and the navigation of the Mississippi was stopped. Later on he got into the habit of writing weekly letters to the daily papers criticizing the members of the Legislature of Nevada—then a Territory. He did not want to sign his own name as that would get him into serious trouble—for those were days when dueling was in fashion—so he had to find a ficticious name. His mind turned back to the days he had spent on the river, and remembering how he used to hear the old leadsman cry out, "Mark twain!" when the water was only two fathoms deep, he adopted those words as his nom de plume.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference — Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference — Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference — Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

HOW ABOUT YOUR SUBSCRIPTION?

Have you renewed your subscription to the Advocate? If not, you should do so at once. Many names will be dropped in the next few weeks, and you will not want to miss the editions containing the proceedings of the Conferences. Why not hand the money for your renewal to your pastor and let him settle with the Publisher at Conference? **We again earnestly request our pastors to see the Publisher as early in the Conference sessions as possible.** He is a busy man and must do his work and get back to the office. Let every preacher try to secure a full list of renewals and at least one new subscriber from his charge. We are depending on you, brethren.

"GREAT MEN AND GREAT MOVEMENTS."

This is the title given by Bishop Candler, under whose supervision it was issued, to a volume of addresses made by the late Bishop Charles B. Galloway. These utterances cover a wide range of subjects and are grouped under three leading heads:

1. **"Methodism and the Methodists."** This division embraces the following discussions: "Methodism, a Child of Providence;" "The Methodism of To-morrow;" "A Message to the Mother Conference of Methodism;" "A Message to the Methodists of Canada;" and "Charles Wesley, the Hymnist of the Ages."

2. **"Mississippi and Mississippians."** This part includes the "Oration at the Dedication of the New Capitol of Mississippi;" "The Life and Times of Jefferson Davis;" "Lucius Q. C. Lamar, Orator, Statesman, and Patriot;" "Address at the Dedication of Millsaps College;" and "Mississippi's Welcome" (delivered at Jackson in 1890 to recent settlers from the North and West).

3. **"Other Matters of Moment."** The themes treated in this section are: "The Ethics of Politics;" "Ministerial Ethics;" "The Sabbath the Bulwark of Social Order and Good Government;" "A Jubilee Address" (delivered at a missionary meeting in Boston in 1896); and "The South and the Negro."

The fact that these addresses emanated from Bishop Galloway is in itself a guarantee that they are of superior excellence and are well worth a careful reading. The South has ever been a land of eloquence and has given to the Nation many of its ablest and most brilliant orators; and among the very best of these this gifted minister is entitled to a high place. He belongs in the class with Prentiss, Lamar, Davis, Ben Hill, George F. Pierce, and James A. Duncan. And, while as Bishop Candler says, the charm of his magnetic personality and the resonant tones of his magnificent voice cannot be conveyed to the printed page, few speeches read so well as those of this great master of assemblies. His thought is never confused or obscure; his style of expression is clear and striking, and beautiful and stirring passages abound.

But it is not only as fine specimens of oratory that these addresses are valuable. They are informing, suggestive, and nobly inspirational. Bishop Galloway was a religious statesman as well as a great public speaker. Few men of his day had so clear an insight into existing conditions and the significance of the movements going on about him, and he possessed in a remarkable degree the historic instinct which enabled him to analyze the characters and weigh the service of distinguished workers in Church and State and to appraise their achievements at their true value. Hence his observations and discussions are justly entitled to consideration at the hands of students and earnest seekers after truth.

We have no hesitancy in predicting that this volume will live and be widely read. It has in it too much matter of solid worth and sparkles with too many rhetorical gems ever to cease to be in demand. There are single addresses in it as, for instance, the one on Jefferson Davis, or that at the dedication of the Mississippi Capitol, that are worth many times the price of the publication. Personally, we regret that Bishop Galloway's lecture on S. S. Prentiss does not appear in the work, but Bishop Candler told us some months ago that he did not have it in hand. Whether it was preserved among Bishop Galloway's papers we do not know.

The price of this interesting volume is $1 net. It ought to have a place in every library, public and private, in Mississippi. And, of course, every Methodist preacher ought to count it a happy privilege to own a copy. It can be had of our Publishing Agents, Messrs. Smith & Lamar, Nashville, Tenn., or Dallas, Texas, or of Rev. G. W. Bachman, of Winona, Miss. It might be well for the preachers of the two Mississippi Conferences to drop Brother Bachman a card notifying him in advance that they will desire a copy of this work when the Conferences meet in Starkville and Columbia. He would then be certain to have an adequate supply on hand and they would thereby save the postage. As we stated last week, by Mrs. Galloway's instruction, the proceeds of this publication will be given to the superannuated preachers of the Mississippi Conference, of which Bishop Galloway was a member prior to the time that he was made one of the General Superintendents of the Church. A debt of gratitude is due Bishop Candler for superintending the issuance in printed form of these illuminating discourses, which have appreciably enriched our Southern Methodist literature.

A SUGGESTIVE TESTIMONY.

The following extract from an article entitled "The Church in New York History," which appeared in the New York Christian Advocate of October 22, is quite suggestive:

"What have New York's churches done for New York? No one can estimate the good that has come of them. Said McAdoo when police commissioner:

"'Were it not for religion and the faith behind it, there are not enough policemen in all the world to keep order in the city of New York.'

"Religion keeps order. It does more. It is not only a conservative, order-keeping influence; it is a dynamic, onward-pushing force. The churches of New York, struggling up through poverty and persecution to success, have done much to generate those flinty, rock-backed, courageous qualities which have made New York capable of her greatness."

That the statements made above are well-founded, we do not at all doubt. The influence of the Christian Church upon our social order is far broader and deeper than most people realize; indeed, the Church is the great upholder of human society. Many who are given to sneering at her are in reality among her greatest debtors, owing to her the good order, peace, and security of life and property which they enjoy. We once heard that noble veteran of the North Mississippi Conference, the lamented J. W. Honnoll, declare that, crude and imperfect as are the teachings and forms of worship of most of the Negro churches of this section, but for the influence that they exert there would scarcely be any such thing possible as living in quiet and safety in this Southland; and we are inclined to think that his statement was well within the limits of sound reason and of truth. The Church, faithful to the teachings of her ascended Lord as to man's immortality and accountability to God for his conduct here and exhibiting the mind that was in Christ and bringing to bear upon human hearts an unseen power not of earth, is the great builder and preserver of empires and civilizations and the hope of the world.

LAMENTABLY TRUE.

The Presbyterian (Philadelphia), one of the ablest religious weeklies in the United States, in its issue of November 11 devoted its leading editorial to defining the various forms of unbelief—Agnosticism, Atheism, Pantheism, Deism, and Infidelity. Toward the close of his interesting discussion, the Editor makes the following pointed and pertinent statement:

"Tom Paine and Voltaire were both infidels, but not atheists. The difference between the infidels of their time and many of these days is that they owned up to their infidelity, and were not connected with the Church; while in a number of cases modern infidels believe and teach just what Paine and Voltaire taught with regard to the Bible, but at the same time take shelter in the Church and under the name of Christianity, and, like the Trojan horse, are seeking overthrow of the Church from within. The modern infidel does great mischief through his very insidiousness."

DENOMINATIONALISM NEEDED.

The following brief quotation is from Bishop Galloway's memorable fraternal address delivered before the British Wesleyan Conference:

"Another good result of our centenary year was the development of a more intelligent denominational loyalty. I accept with all its consequences the statement of a discriminating writer, who says: 'The first duty of a denomination is to be denominational.' If Methodism be a distinct, divine institution, if God has raised us up for a special and imperial mission, we must be obedient unto the heavenly vision and loyal to the lofty purposes of our great commission. I rejoice in denominational intercommunion and cooperation in the spirit and purposes of an evangelical alliance, but I detest and repudiate ecclesiastical boot-blacking. Michael Faraday is reported to have said: 'I like a smith's shop and everything about smithery. My father was a smith.' So I rejoice to testify that I like the Methodist Church and everything about Methodism. My father was a Methodist."

PERSONAL AND OTHER NOTES.

Rev. J. A. Bowen, of Birmingham, Ala., says he hopes to look in on the coming session of the North Mississippi Conference. The brethren will be glad to see him.

A revival meeting began at Gloster, Miss., where Rev. J. E. Williams is pastor, on Friday evening, Nov. 20. The preaching is being done by Rev. Dan E. Kelley.

Brother Pastor, do not forget your co-worker, the Advocate, in rounding out things for Conference. It has sought to help you during the year; will you not now remember and seek to help it? We believe that you will.

The Methodist congregations of New Orleans will unite in a Thanksgiving service at Rayne Memorial Church at 11 a.m., Nov. 26. The sermon will be preached by Rev. J. G. Snelling, pastor of the Carrollton Avenue Church.

Programs have been issued for an Organ Recital, by Mr. James R. Clark, at the Carrollton Avenue Church of New Orleans on Thursday evening, Nov. 26, at 7:30 p. m. The numbers will include a soprano solo, "Abide with Me," by Miss Mary Wood.

Rev. Hayes Howell, who served our church at Arcadia, La., a portion of this year, has ordered us to send his Advocate to Tulia, Texas. We are pleased to know that Brother Howell has a pleasant field of work in the Lone Star State.

The Woman's City Mission Board of New Orleans held its regular monthly meeting at the Mary Werlein Mission on Wednesday afternoon of this week. This Board is made up of a number of capable and wide-awake workers for the Master's cause.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions, sent in within the past few days: Rev. C. H. Strait, Rock Springs, Miss., 2; Rev. E. H. Cunningham, Myrtle, Miss., 3.

Rev. Robert Randle, of Eros, one of the worthy veterans of the Louisiana Conference, gave us a club of subscriptions from his charge a few days since. We appreciate his kindness in looking after the interests of the Advocate among his parishioners who, he says, speak well of the paper.

Mrs. J. S. Summerlin, of Sherman, Texas, has our thanks for a renewal subscription to the Advocate, accompanied by some kindly words of appreciation. We have never made a practice of printing commendatory things said of our paper, but we are grateful for them and they encourage us not a little.

Do not send your pastor to Conference with a deficit on his salary, when by a number of people paying a little more it would be easy to make up what would be a considerable amount for him to lose. Scattered through whole congregations, these shortages would not tax any one much.

At the recent session of the Central Texas Conference, Rev. H. D. Knickerbocker was assigned to Temple, and Rev. H. W. Knickerbocker was transferred to the West Texas Conference and stationed at the Tenth Street Church of Austin. These ex-Louisianians are among the most effective pastors in the Lone Star State.

Bishop Collins Denny during the session of the Mississippi Conference at Columbia will be entertained in the home of Mr. and Mrs. R. D. Ford. Mr. Ford is a direct descendant of one of the brothers of Rev. Thomas Ford, at whose home —about fourteen miles from Columbia—the second session of the Mississippi Conference was held one hundred years ago.

The Shreveport (La.) Times states that the interment of the body of the late Mrs. Katie McMeans, who died at the Schumpert Sanitarium

of that city following an operation for appendicitis, was made at Bastrop, La., Rev. C. M. Grice having charge of the services. A notice of the death of this choice Christian woman was published in last week's issue of the Advocate.

Dr. and Mrs. J. M. Henry, of New Orleans, will give an informal reception to the Methodist ministers of the city and their wives on Friday afternoon, November 28, from 3 to 5 o'clock. Dr. Henry is finishing a quadrennium of very successful service as presiding elder of the New Orleans District, and both he and Mrs. Henry have a large number of friends in the Crescent City.

Rev. W. W. Mitchell, though somewhat hindered by illness, has had a great year at West Point, Miss. Though no protracted meeting has been held, there have been 67 additions to the Church, and all departments of the work are in a prosperous condition. The indications also are that a full financial report will be made to the approaching session of the Annual Conference.

Rev. W. H. Saunders, our capable pastor at Fernwood, Miss., writing on November 16, says: "Three more Sundays will wind up the work of this Conference year. This charge has things in readiness for our annual gathering." Fernwood is one of the choice appointments of the Mississippi Conference and always more than pays its assessments. It embraces among its members some very fine people.

Of Bishop Murrah's presidency and service at the East Oklahoma Conference, the Western Methodist says: "He impressed the Conference from first to last with his quiet dignity, his unfailing patience and courtesy, his grasp of detail, and wonderful ability to advance business without undue haste * * *. He preached a great and inspiring sermon Sunday morning in the chapel of the Normal College."

We trust that friends who have lately sent us matter for publication will be patient with us. We have at present considerably more copy than we can use, and we assure them that their articles will appear at the earliest dates possible. We also beg them to remember that the Editor will necessarily have to be out of his office most of the time for the next two or three weeks, as our patronizing Conferences will be in session.

Rev. R. H. Harper preached a helpful sermon to a good congregation at the Parker Memorial Church of this city last Sunday at 11 a. m., using as his text Ecclesiastes XI:I: "Cast thy bread upon the waters; for thou shalt find it after many days." In the course of his discussion he made a tender and moving appeal for the Conference Claimants Fund, which goes to the support of superannuated preachers and the widows and orphans of deceased ministers.

In a letter to the Editor on Nov. 21, Rev. L. M. Lipscomb, of Sardis, Miss., says: "We are rounding the year's work hopefully and will have a fine financial report at Conference. We will have to our credit a new parsonage for which we paid $3250—spot cash." It does not surprise us to learn that this excellent charge, with Brother Lipscombs' hand on the helm, will make a good showing at Starkville. Nothing else was to be expected.

Rev. A. W. Turner, State Superintendent of the Louisiana Anti-Saloon League, writes as follows: "Rev. H. B. Carre, President of the Anti-Saloon League of Tennessee, will deliver a prohibition lecture in the First Methodist Church at Shreveport on Tuesday evening, Dec. 8, the night previous to the opening of the session of the Annual Conference. Let every pastor and layman who can, arrange to be on hand for this lecture. The hour will be 7:30 o'clock."

From the North Carolina Christian Advocate of November 19, we take the following: "Bishop Waterhouse impresses one as every inch a Bishop in his physique. Portly, and well poised in every movement, he would command attention in any assembly of men. There is some advantage, too, in the presence that is commanding; nevertheless, Bishop Waterhouse is not dependent upon mere physical presence, but when he speaks commands attention for the strength of his utterances."

In a business letter to our office on November 21, President R. E. Bobbitt, of Mansfield College, adds the following note: "Despite the war, we are having a splendid attendance upon the College. We have a larger faculty and better accommodations, and, beyond question, are doing better work than at any time during my presidency." We are glad to have this cheering message from Mansfield. The Methodists of Louisiana are most fortunate in having Brother Bobbitt at the head of this historic institution. He is one of the most progressive and resourceful educators in the State.

A note received from Hazlehurst on November 15 stated that Rev. J. A. Bowen was there in a meeting with Dr. W. H. LaPrade, and that the outlook was propitious for a gracious revival. Brother Bowen at the recent session of his Conference—the North Alabama—was continued in the office of Conference evangelist. His address is 3388 Highland Avenue, Birmingham, Ala. All mail sent him there will be certain to reach him. Brother Bowen is a revivalist of great power and wholly free from objectionable methods; and we are glad that he has been re-commissioned to go on with his great work for the Master.

Rev. W. W. Holmes, President of the Louisiana Conference Board of Missions, requests us to state that the Board will meet in the First Methodist Church of Shreveport on Wednesday, December 9, at 2:30 o'clock. See the statement which Brother Holmes makes on Page 12 of this issue of the Advocate.

Dr. W. F. McMurry, Secretary of the General Board of Church Extension, spent last Tuesday in New Orleans. He had been attending the session of the Texas Conference at Bay City, Texas, and stopped here on business. From New Orleans he went to Gulfport, Miss. The Doctor was looking well and was in his usual genial mood.

Rev. W. W. Murray, pastor of the Eucutta (Miss.) Circuit, writes as follows: "I am now winding up my quadrennium on this charge. I have had four pleasant and profitable years here. I am hoping to make a creditable showing at Conference." Brother Murray states that his brother-in-law, Mr. Leslie Smith, of Bude, Miss., underwent a serious operation at the State Hospital in Jackson on Nov. 15. He stood the trying ordeal well, but the physicians are apprehensive about his condition. We regret to be informed of Mr. Smith's illness, and we pray that a favoring Providence may smile upon him and lead to his recovery.

Dr. B. F. Jones, of Moss Point, Miss., writes: "Dedication Sunday, November 15, was a royal day for Moss Point. Bishop Candler was at his best. He preached with such wonderful fervor and tenderness that the entire congregation was stirred. The audience was immense. I was sorry that you could not be with us." It would indeed have been a rare privilege to have been with Dr. Jones and his worthy flock on the great occasion mentioned. We know of nothing that we enjoy more than to sit under the ministry of our Georgia Chief Pastor, who is one of the Nation's really great preachers. We are carrying a more extended account of the Moss Point dedication on another page.

Writing under date of Nov. 16, President A. F. Watkins of Millsaps College says: "New boys are coming in every few days. Our matriculation in the College Department, that is to say from freshman to senior inclusive, numbers now 20 in advance of the entire enrollment in that department during the last session. Our freshman class numbers between 85 and 90. Prof. Henderson is improving and expects to go to New Orleans about the last of this week. His illness is a source of two-fold distress to us: we are grieved on account of his personal affliction, and also because of our loss of the assistance of one whose service to the College promised to be very great, both as an instructor and administrator."

The Western Methodist, in its report of the proceedings of the East Oklahoma Conference, has the following reference to Bishop E. E. Hoss: "Our own Oklahoma Bishop, E. E. Hoss, was present, as he said, from force of habit, and his genial fellowship and spiritual pulpit ministries were a benediction and were greatly enjoyed. Because of his unswerving loyalty and complete devotion to the Church, Bishop Hoss has found a large place in the heart and thought of Southern Methodism. His friends are legion. He gave an illuminating and informing lecture on "The Life and Times of McKendree," preached a helpful and deeply spiritual sermon, and by request of Bishop Murrah, addressed the class received into full connection in his inspiring and brotherly way."

The Beaumont (Texas) Enterprise states that Rev. Walter J. Johnson, pastor of the First M. E. Church, South, of that city, has had a remarkably successful year in his work. Since the last Annual Conference 192 members have been received, and 29 infants have been baptized. During the three years of his incumbency as pastor there have been more than 600 additions to the Church, and two mission congregations have been developed, one of which is ready to become independent and be served by its own pastor. The First Church of Beaumont is one of the largest Methodist congregations in Texas, the present membership numbering 1516. The Sunday school enrollment, in all departments, is 1437, and the total amount of money raised for all purposes during the present year is $17,288.10. Brother Johnson is a transplanted Mississippian, being a son of Col. J. M. Johnson of Holmes County.

Through the courtesy of our Publishing Agents, Messrs. Smith & Lamar, we have received the "Charlie Circus" series of books for children (three in number), by William James Morrison, as follows: "Among the Indians of Brazil;" "In the Wilds of Brazil;" and "Hunting and Trapping in Brazil." These little volumes, though of thrilling interest, are in reality a series of natural history stories, that are quite instructive and helpful. They are beautifully bound and illustrated and may be depended upon to charm and fascinate the reader, especially small boys and girls. The author, Dr. Morrison, whose home is in Nashville, Tenn., was also the composer of the "Willie Wyld Series" of children's books, which had a large sale and made such a fine impression upon the public. The price of each of the present series is 50 cents, and they may be ordered of our Publishing Agents, at Nashville, Tenn., or Dallas, Texas, or of Rev. G. W. Bachman, Winona, Miss. Parents could not find choicer Christmas books than these for their children. We most heartily commend them.

Dr. Geo. S. Sexton sends us the following important notice: "I wish to state that the assignments for entertainment during the session of the Louisiana Conference have been made. We are mailing both to the guests and to the hosts notices, which make it inconvenient for us to make any changes. All those who have not sent any special requests are notified that it is now too late. The Entertainment Committee has done its best to comply with every request and has provided a home for everyone who they knew was going to be here."

"ADMIRABLE."

My Dear Dr. Meek: I wish to commend most cordially your brief editorial under the caption above in a recent number of your valuable paper. And I wish to add special emphasis to the well-deserved praise of the English people which you so gracefully award them. In statesmanship they have led the world in modern times, and one of my chief pleasures is derived from perusing their periodical literature. Being of French and Irish descent, without a drop of English blood in my veins, I feel that I may praise the English without suspicion attaching to my motive.

Since the war blazed out in Europe the English press has contained unlimited denunciation of the much-vaunted German culture, which moves me to say that I have long held the opinion that that same German culture was far more to be dreaded than the menace of her military ambitions. Her theological speculations and rationalistic doctrines have already gone a long way towards modifying and corrupting the time-tested doctrines of orthodox Christianity in all lands. "Made in Germany" has been branded upon all of her products, which includes her theology. I have but recently seen it stated that her scientists have gravely announced that the results of investigation demonstrate that the Savior was not a Jew, but that he was a German. Could presumption go beyond that?

And let it be noted that the French lead the world in scientific activities and discoveries as well as in literary accomplishment, but unlike the Germans they have modestly refrained from exploiting their culture before an admiring world, in derogation of the achievements of others.

German theological opinion has found a warm welcome and great favor in England, and I fear that when peace returns our English cousins will not have the moral indignation requisite for the expulsion of this poison from their system.

More deplorable still is the fact that America has drunk copiously from the same fountain and that even the conservative South is not free from the infection. Worst of all, it seems to make its victims intellectually dishonest and secretive. One never knows when he is up against one of the dopers. Just before the recent meeting of our General Conference I rode for some distance on the train with one of the Church's leading ministers and conversed freely with him on this and other subjects. When I parted from him I would have sworn that he was sound on every issue before the Church, but imagine my astonishment when I learned that he had lined up with the enemy on every important proposition at Oklahoma City, and when I was later told that he is a higher critic! How can one deal with such men?

J. D. BARBEE.

Greenville, Miss.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Miss MARY LAWRENCE was born on Feb. 10, 1841, and died on July 25, 1914. Between these two dates was encompassed a life of great good to the world. She became a Christian in early girlhood, and for a generation her name and influence has been intertwined with every good work in this community. Though almost a life-long invalid, her activities in church work were remarkable, because they were backed by a full consecration to the Master's service which impelled her to deeds of "noble daring." Her influence and power were especially felt in the Sunday school and Woman's Missionary Society. Her mortal remains were interred in the old Filmore Cemetery, but her sweet spirit basks in the sunlight of God's immediate presence. J. M. B.

Haughton, La.

Miss VELORA BELL MURRAY daughter of Mr. and Mrs. W. E. Murray was born on March 4, 1890, near Pelahatchie, Miss., and died at Soso, Miss., Nov. 10, 1914. She joined the Methodist Church when a child ten years old and always took an interest in church work. She would lead in prayer meetings and seemed to enjoy any religious work that she could do. During her last illness she was patient and never complained of anything. She told me that she was prepared to go, that God had forgiven her sins. Just before she died she sang "I'm on the Glorious Gospel Train." She sang several times on the day before her death. She leaves a father and mother, five sisters and four brothers to mourn her departure. While we can see her face no more here on earth we hope to meet her in a brighter world than this.

Her brother,
W. W. MURRAY.

HENRY ALANSON LOCKWOOD was born in Alabama on May 2, 1864; and died in Alabama on July 3, 1914. He was married to Miss Maggie Grimes Oct. 16, 1887. Of this union were born seven children, two of whom are dead. He joined the Methodist Episcopal Church, South, at Timpson, Texas in May, 1891. He lived for several years at Pelahatchie, Miss., where he was engaged in the sawmill business. It was here, as his pastor for more than three years, that I knew him and learned to love and appreciate him. He was a good, true man. He loved the Church and was faithful and loyal to all of her interests. It was a pleasure to be in his home where everything was pleasant and congenial. He was public spirited and stood for the best interests of the community where he lived. In his death the community suffered a heavy loss, the faithful and noble wife of his youth, with whom he had lived for nearly 27 years, was bereft of an a devoted husband's love and care, his children lost a good father, and the Church a faithful member. We buried him at Pelahatchie, Miss., on the evening of July 9, 1914. Farewell, but not forever!

W. J. DAWSON.

Mrs. JULIA ANN COX was born on Dec. 31, 1844, and died Oct. 6, 1914. She made a profession of faith in Christ when nine years old and joined the Methodist Church. She was married to Mr. W. W. Cox on Dec. 11, 1872. Of that union were born six children, four of whom live to mourn their loss of a devoted Christian mother. She was the victim of a horrible cancer of the tongue and mouth that robbed her of speech for many weeks before her death. Her patience in all her affliction was beautiful. Her faith in God was bouyant and abiding to the last. She was a great sufferer, but she bore the painful encroachments of that terrible affliction wihout murmuring; indeed, her fortitude through her continued suffering was amazing. She leaves the heritage of a godly life to her husband and children. Her religious life was quiet and unobstrusive, but her faith in God was strong and beautiful. She loved her home and family and gave her devotion and service to make home a place of love and confidence. The home is now broken up, because the mother and wife is gone, but memory clings fondly to its hallowed associations because of what she was there.

O. G. HALLIBURTON.

On Sunday morning, July 12, 1914, at 7 o'clock the death angel came to the home of Mrs. Martha Johns and took away the spirit of our grandfather, JAMES DAVID JOHNS. He was born on June 19, 1847, so his age was 67 years and 24 days. Grandpa was taken suddenly ill and did not long survive the attack. He leaves a wife, one daughter, a son, four grandchildren, and a host of friends to mourn their loss. Grandpa was thought well of by every one who knew him. It is very sad to be at home and not hear his voice and footsteps. He was very feeble in his last days. We feel that we will find Grandpa and all the family who had preceded him together at the pearly gates awaiting our coming, when we leave this world. Grandpa had one daughter, wife, and son who passed before him into eternity. We are sure it was a joyful reunion when he reached that happy home, but it will be a greater meeting when we all get home together. Grandpa's body was laid to rest in the Adam's graveyard at Auburn, Miss. The funeral was conducted by Revs. R. H. Barr and T. F. Swanson. May the Lord bless and comfort his family and mourning loved ones. His granddaughter.

(Mrs.) JANIE ROGERS.

DAVID F. ARCHER was born on Feb. 8, 1841, in Pickens County, Ala., and he moved to Mississippi and joined the Church in his youth. He did brave service in the Civil War. On Dec. 22, 1865 was married to Miss Katie Gann who died Oct. 12, 1901. He married Minerva Baxter on March 2, 1902, and departed this life Oct. 2, 1914. His second wife and two young children survive him. Brother Archer knew the Lord, loved his Church, and was a faithful, active member. He served a great part of his life as a steward and a trustee, and so long as he was able, was active in the Sunday school, either as superintendent or a teacher. He was a great lover of music, and many will remember him for years to come in connection with some songs he loved to sing. I first knew Brother Archer about 28 years ago at Lauderdale, and my clearest memory of him is in connection with hearing him sing, "He's the Lily of the Valley." He moved to Poplarville more than 25 years ago where he spent the remainder of his life. Methodism and Christianity felt greatly the uplift of his influence, and much of their success in this section is to be attributed to his life and labors. He lived to command the confidence and respect of all who knew him, and all believe he has gone to receive a Christian's reward. He gave assurance in the last hours of his illness of peace and his acceptance with God. Another soldier of the Cross has laid down his armor and gone to receive his crown.

His pastor, H. P. LEWIS, Jr.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Tidings From the Field

Rocky Springs, Miss.

I enjoy reading the letters from the young preachers so much that I think it is time for me to write one. Brother T. J. O'Neil came to us at Hickory Ridge on the third Sunday in July, and preached two sermons a day until Thursday night. The meeting resulted in 7 additions to the Church. Brother O'Neil did some good preaching and endeared himself to all who heard him.....On the first Saturday and Sunday in August Rev. T. W. Adams came to Carpenter to hold quarterly conference and preached some excellent sermons. Brother Dan Kelly came that night and preached for a week and charmed every one who heard him. The Church is always strengthened by Brother Kelly's preaching. Everybody wants him back another year. There were 7 members added to the church..... Rev. W. T. Griffin, of Gulfport arrived at Willows on the third Sunday morning in August and greatly revived the church there, and 7 persons united with the Church. And at my next regular appointment there were 3 more additions, making a total of 10 at Willows.....Since I have been on this charge, in addition to the regular appointments, I have been preaching at a schoolhouse and have just closed a meeting there in which there were 29 additions—20 to the Methodist and 9 to the Christian (Campbellite) Church, making a total gain of 44 members for the entire work. We are far behind with our finances, but are doing the best we can under the circumstances.—C. H. Strait.

Logansport (La.) Charge.

Dear Dr Meek: The fourth quarterly conference of the Logansport charge was held at Longstreet on the 7th inst, with Rev. Wm. H. Coleman, P. E., in the chair. Brother Coleman preached a very interesting and helpful sermon at 11 a.m. The conference convened at 2:30 p.m., every church in the charge being represented. Owing to the financial depression, the charge was, as a whole, somewhat behind; however, the stewards of three of our churches guaranteed to pay their pro rata of the shortage in ministerial support, and I am going to do my best on the Conference collections. But for the financial depression the Logansport charge would have been in class A on all lines at the meeting of our Annual Conference. We have received exactly 100 members on profession of faith and 18 by certificate. Brother Coleman preached three very helpful sermons at Logansport on Sunday, Nov. 8. At the afternoon service, which was held for the young people, three were added to the Church. After the preaching on Sunday night a church conference was held at which the people decided to ask for the full time of a preacher; so unless the order is countermanded some preacher will have a very pleasant station at Logansport next year. Because of my illness Dr. R. H. Wynn, President of Centenary College preached to my people at Longstreet and Bell Baur on the third Sunday in October and at Logansport the fourth Sunday. His sermons were of the highest class. At Logansport there were 3 accessions to the Church the day he preached.—Francis R. Power.

First Church, Columbus, Miss.

With the completion of the new Sunday school annex building, the First Methodist Church is equipped with one of the finest and most modern and up-to-date plants in the city, if not in the State. The new building is nearing completion and will be ready for occupancy Sunday morning, Nov. 15, at which time the formal opening will take place. Superintendent Pegues is making special arrangements for the occasion and all departments will be formally installed in new quarters.

A representative of the Dispatch, in company with Dr. W. L. Duren, pastor of the church, made a tour of inspection of the entire plant yesterday morning. The new building, which adjoins the magnificent old structure immediately in the rear, is modern in every respect and handsomely finished throughout. The first floor will be occupied principally by the Men's Baraca class with a large assembly room in the west corner, which will be equipped with mahogany chairs and other furniture of like quality. On the same floor is located the cooking room and appurtenances, which is one of the modern features of the new building.

The second floor will be occupied by the Wesley King's Messenger class and the Young Ladies' Philathea class. These rooms will be modernly equipped and finished.

In the main building the big auditorium on the first floor, which was formerly used by the Sunday school as an assembly and class room, has been divided into twelve class rooms with a smaller assembly room in the center. The class rooms are separted by old English finished movable doors fitted with obscure or frosted glass. With this arrangement the school will be equipped with the facilities for a thorough and efficient organization, embracing the modern class unit plan with each class provided with a separate room. The windows of the entire lower floor of the old building have been fitted with prism glass which adds very materially to the attractiveness of the general appearance of the building. Large swinging doors have been installed both at the front entrance to the Sunday school department on the first floor and the main auditorium on the second floor.

Difficulty has been encountered during funeral services in carrying caskets up the front steps entrance to the auditorium, and this has been obviated by the installation of a casket elevator at the right of the rostrum in the rear of the building. In the future funeral parties will enter from Sixth Street, the casket will be deposited in the elevator and conveyed to the auditorium floor, being met at the entrance by the pall bearers and the balance of the party.

The entire plant, both the old and new building, is equipped with the latest and most approved steam heating system, which adds materially to the comfort and convenience of the auditoriums and class rooms.—Columbus (Miss.) Dispatch (Nov. 11).

The man who proclaims that he has no sympathy with missions proclaims his meagre estimate of Jesus Christ. Somehow he has failed to realize the greatness of him who is the Savior of the world.—Rev. W. G. Fullerton.

Sunday School

MISSISSIPPI CONFERENCE NOTES

By Mr. R. A. Maddox.

Three things to do in Teacher-training: 1. Get a class of young people in the Sunday school to take a Teacher-training course at the Sunday school hour; this will train future teachers. 2. Enlist the teachers of the school in a week night training class; or, if not enongh can be interested, get some at least to take a home study course; this will train present teachers. 3. Enroll the classes with Dr. H. M. Hamill, and never quit until the course is finished and get your diploma.

Suppose that "when the roll is called up yonder," I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Christ, how much will heaven mean to me?

My dear pastors and superintendents, as you are now looking around to find what it is that you have failed to do, and must finish before going to Conference, just think a moment, have you taken the five-cent assessment? If you have not, please do it, the funds are needed very, very much.

Suppose you organize that Wesley Bible class right now, and enroll it with Dr. Bulla, our superintendent of that department. We all agree that we should have an organized Bible class in every Sunday school, and then it is loyalty to enroll it.

The Young Ladies Bible class, at Forest, has paid $10 this year for the maintenance of the Field Secretary and they are going to pay $5 more. Will others do that next year? I wonder why more of onr Bible classes do not do something like that? They help causes. Will they help the institution of which they are a part?

"SOME FACTS ABOUT OUR SUNDAY SCHOOL WORK."

In the Advocate of November 12, under the above caption, Rev. H. L. Norton wrote a very pointed article which I have just read with pleasure.

He says: "The U. S. A. Presbyterians pay their Secretary $1500 and expenses. The Southern Presbyterians pay their Secretary $1800 and expenses. The Baptists in Mississippi employ two men paying one of them $1800 and expenses. The Secretary of the interdenominational work draws a salary of $2400 and expenses. (Here he omitted saying that besides the Secretary, the interdenominational work maintains two field workers each of whom receives a salary of $1200, making a total of $4800 and other expenses amounting to a grand total of $9000 a year, or $750 per month—enough to support a single missionary in the foreign field for one whole year!) Our own Field Secretary is paid a salry of only $1400 a year, and out of that has to pay his own expenses."

After making the above statement, he further says: "Brethren, there is something wrong somewhere." He is right—there is something wrong somewhere, and if he will read again the emphasized words above which I have inclosed in parenthesis, and remember that not less than seventy-five per cent of the astonishing sum given to the interdenominational work comes out of Methodist pockets, he will see where the trouble lies. The Presbyterians and Baptists are standing royally by their own men and ponring their money into the treasury of their own Church while Methodists, with their spirit of latitudinarianism, sometimes miscalled broadness, are putting their money into the treasury of the interdenominational work. In the meantime, the Sunday school work of their own Cburch suffers. If our people wonld, under the obligation of their solemn vow of church membership, stand as royally by the institutions of their own Church as do the Presbyterians and Baptists, there would not be the slightest difficulty in maintaining our Field Secretary, who, as Brother Norton well says, is as good as the best. The truth is, I do not believe he has his equal in the State; yet he receives a smaller salary than any other man in the field. As I have already indicated, the whole trouble is to be found in the enormous amount of money given to the interdenominational work, seventy-five per cent of which is paid by Methodist people. This is why in previous articles in the Advocate I have contended that as a Church we should withdraw from the interdenominational work, and give our time and money to the cultivation of our own potato patch. Mark my prophecy, if we do not do it, we sball have to withdraw our man from the field.

JNO. W. RAMSEY.

CONFERENCE ASSESSMENTS.

This is the time of year when the church officials and pastor feel tbe embarrassment and need of some better system of raising the money for our Conference assessments. To my mind there is but one way to ever successfully raise this money and that is to educate our people, and that education must largely come through the pulpit.

The money for the Orphanage is easy to raise, because people are informed as to the work being done by that institution. Next perhaps to this in its hold upon the people is missions.

I have been raised in the Methodist Church but I have my first sermon to hear on the workings of Methodism so far as its business machinery is concerned. How many of our people know anything about our Publishing House—how Smith & Lamar got their jobs and that they are servants of our Church, and that the profits from the business go to support our superannuated preachers? How many of our people know anything about why they should pay money to the American Bible Society, or to Church Extension, or to the Bishops, or for printing the minutes, or for church education (when we bave our public schools) and the many other things that ought to be supported?

Preachers may say people ought to read. Certainly they ought, but how many people would ever be saved and join our Churcbes if all maintained the same attitude toward reaching them? Our preachers are not as systematic and progressive as they ought to be. Preachers allow themselves to get into a rut and employ the same old tactics year in and year out, whether they get results or not. If the Church of God does not keep abreast of the times, we will fall far short of our high calling, for the devil is progressive in his business.

Many of our Louisiana preachers can recall the day when they have served churcbes in our small towns where the church was the leading attraction; neigbbors, friends and the young folks met there. To-day our small towns have picture shows, cold drink parlors, public libraries, club rooms, and other really harmless amusements and meeting places, and they take our people's money freely because they offer something attractive. Too many of our churches and preachers are using the same old tactics and preaching about the same style of sermon every Sunday that they have been doing for years.

Our Sunday schools are far outstripping our preaching services because they are using a system and are keeping abreast of the times. It is very easy for a preacher to get into a rut, but if he sees the church is falling down at any point why not go to the official board, which usually has some good business men on it, and ask for suggestions and have tbem to advise him as to his weak points even if it is in the preaching, and then apply the remedy, for none of us, not even preachers, are without faults. Ignorance as to the doctrines and workings of our church is our greatest hindrance in raising assessments.

A LAYMAN.

REV. D. B. PRICE.

At tbe last annual meeting of the Board of Church Extension the Executive and Finance Committee was authorized to secure the services of a well-qualified man to assist the Corresponding Secretary in looking after the constantly increasing business of tbe office of tbe Board.

The General Conference immediately following strongly endorsed the avowed purpose of the Board of Church Extension to increase its Loan Fund Capital to not less than one million dollars during the next quadrennium, and left to the Board the employment of sucb agencies as in its judgment are necessary to accomplish this end, together with the proper care of other interests for which the Board is responsible.

At a meeting of the Executive and Finance Committee of the Board held October 13, 1914, after careful consideration, Rev. D. B. Price, of Helena, Montana, was selected as Assistant to the Corresponding Secretary. Brother Price has been a member of the Montana Conference for many years, and has represented the Board in the Northwest in much of its work in tbat general section. He will move to Louisville and take up the new duties, for which he has been selected, at an early date.

Rev. D. B. Price leaves behind him in Montana a record for fidelity and efficiency unsurpassed in the several capacities in which he has wrought, and brings to bis new office a well-trained mind, exceptional platform ability, and superior business judgment. Those who know him best believe that the Board has made no mistake in calling him to this important task.

FROM THE GIBSON MEMORIAL CHURCH, VICKSBURG.

Dear Dr. Meek: We have just closed a series of revival services at Gibson Memorial. I failed to get any one to assist me but my people stood by me and we had a good meeting. Tbere were 10 accessions to the Cburch, and tbe membership was blessed

We have expended $8000 on our new church this year, and while it is still unfinished, we are in it, with the auditorium finished and the basement very comfortable for the Sunday school, League, Mission Societies, etc.

Since my last report on the window fund I have received $2.50 from Dr. A. F. Watkins, for whicb he will accept our thanks.

Doctor Meek, please allow me to tbank you for your editorial deliverance in the Advocate of Nov. 19, wbich I think was not only due to Brother Harmon for his brave and timely warning, but due also to every subscriber to your valuable paper. In your strong utterance you gave forth no uncertain sound. Doctor don't cut me off at this point, for I just want to say through the Advocate tbat you have not only shown yourself to be a worthy and safe Editor of one of our very best periodicals, but also a man who is able and not afraid to defend, "the faith once delivered to the Saints." With best wishes, I beg to be yonr friend,

L. L ROBERTS.

IMPORTANT NOTICE.

Official boards, pastors and presiding elders are requested to have all applications for aid ready for the Mission Board by Wednesday noon, the first day of Conference. Tbese applications can be handed to either W. W. Drake or myself. It is very necessary that we have all the information possible; so we urge that the application blanks be filled out fully and accurately. These blanks are now in the hands of the presiding elders and can be obtained from them.

W. W. HOLMES,
President Louisiana Board of Missions.

NOT NOTICED.

Often people complain when they go to church and are not noticed by their fellow-men. One is led to think they go to church to be noticed by men. They should go to church to worship God. Usually tbose who complain most attend church the least. They do not exert themselves in tbe least to speak to anybody, but appear to think that everybody is under obligations to speak to them. Every Christian is under obligation to do all he can for the salvation of others. If he is busily engaged in tbe Master's service, he is not waiting for somebody to speak to him, but is doing his best to lead others into the light of the gospel.—J. C. McQuiddy.

FOREIGNERS IN AMERICAN UNIVERSITIES.

It may be to many a surprise to learn that during the last year nearly 4000 students from foreign countries were enrolled in 275 different American colleges and universities. One is prepared to read that China had 594 and Japan 336 students here, but tbe following items are unexpected: Great Britain and Ireland were represented by 212 students, Germany 122, Russia 124, France 45, Sweden 41, Italy 38, Austria Hungary 34, Switzerland 29, Norway 26, Greece 22, Spain 20, Netherlands 19, Bulgaria 15, Roumania 6, Belgium 4, Portugal 3, Montenegro 1. New Zealand was represented by 56 students, Egypt by 15, Liberia by 2, and South Africa by 44. From the American possessions, Hawaii sent 108, Porto Rico 215, and the Philippines 111. India had 162 students, Turkey 143, Korea 13, Persia 21, and Siam 13. Of the Latin American countries, Mexico with 223 students, heads the list.—Missionary Review of the World.

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

All candidates for admission on trial at the approaching session of the North Mississippi Conference will meet the Examining Committee in the Sunday school rooms of the Methodist Church at Starkville, Miss., on Monday night, Nov. 30, at 7 p.m.

The examinations will be conducted as during the past quadrennium, on the subjects named in the Discipline of 1910.

Let every man come with his head full of knowledge and with his hands provided with paper, pen, and ink. T. H. LIPSCOMB,
For the Committee.

Class of the First Year.

The Class of the First Year of the North Mississippi Conference will please meet at the Methodist Church in Starkville, Miss., on Monday, Nov. 30, 1914, at 7 p.m. Come prepared for a written examination.
J. A. HALL,
Chairman.

Class of the Second Year.

The Class of the Second Year of the North Mississippi Conference is called to meet the Committee in the Methodist Church at Starkville, Miss., on Nov. 30, at 7:30 p.m. All must come before the Committee whether they have taken the Correspondence Course or not.
O. W. BRADLEY,
J. T. LEWIS,
J. H. FELTS,
Committee.

The Class of the Third Year.

The class of the third year of the North Mississippi Conference is called to meet the Committee on Nov. 30, at 8 p.m. in the Methodist Church at Starkville. Let each member of the class come prepared for a written examination. J. W. DORMAN,
L. M. LIPSCOMB,
J. B. RANDOLPH,
Committee.

Class of the Fourth Year.

The Committee and Class of the Fourth Year will please meet in the Methodist Church at Starkville, Miss., at 9 o'clock a. m., Tuesday, December 1. T. H. DORSEY,
G. W. GORDON,
W. W. MITCHELL,
Committee.

Statistical Reports.

The Statistical Secretaries have the new records to fill out and pastors must use new form of report blanks to correspond. These may be ordered of Brother Bachman, or of the Publishing Agents, and it will be well to secure them before leaving home that all items may be secured from records there. Fraternally,
J. R. COUNTISS, Secretary.

REDUCED RATES.

Excepting the N. O. M. & C. R. R., all lines within the bounds of the North Mississippi Conference will sell tickets on the certificate plan to those who may attend the approaching session at Starkville, making a rate of one and one-third fares plus twenty-five cents. Certificates must be secured at the time of purchasing each ticket going to Starkville. These certificates will also be issued at Memphis, Tenn., to those passing through that city on their way to Conference. The N. O. M. & C. R. R. will sell tickets to and from Ackerman on like terms, making an extra cost of 25c to those going over that line.
J. R. COUNTISS, Secretary.

VETERAN MINISTERS' ASSOCIATION.

Through the courtesy of our popular pastor at Starkville and the Committee of the North Mississippi Conference on Public Worship, the Veteran Ministers' Association, of said Conference, will hold its annual meeting in the Methodist Church, at Starkville, on Wednesday afternoon at 3 o'clock on Dec. 2, 1914. Rev. Dr. J. W. Price, of Clarksdale, Miss., will preach the annual sermon.

Please allow this further statement: At the last meeting at Tupelo, Rev. G. W. Bachman was elected president; Rev. John Ritchey vice-president; and Rev. Henry C. Morehead secretary.

A personal and urgent invitation is hereby given to each of the members of the Association, and especially to those on the Honor Roll, to attend and give their comrades the pleasure of their presence and the benefit of their counsel. Brethren, be sure to come to Conference.
HENRY C. MOREHEAD,
Secretary.

MISSISSIPPI CONFERENCE.

Admission on Trial.

The Class for Admission on Trial into the Mississippi Conference will meet the Committee in the Methodist Episcopal Church, South, at Columbia at 10 a.m. on Tuesday, Dec. 8, 1914. Come prepared for a written examination. W. H. SAUNDERS,
W. W. GRAVES,
H. P. LEWIS, Jr.,
Committee.

Class of the First Year.

The Committee and Class of the First Year will please meet in the Methodist Church at Columbia, Miss., at 10 o'clock, Tuesday, December 8.
JNO. D. ELLIS,
H. M. ELLIS,
L. L. ROBERTS,
Committee.

Class of the Second Year.

The Class of the Second Year will please meet the Committee in the Methodist Church at Columbia, Miss., Tuesday, Dec. 8, 1914, at 2:30 p.m. The members of the Class who have taken the course through the Correspondence School as well as the others are requested to appear before the Committee. M. M. BLACK,
J. Y. BOWMAN,
L. E. ALFORD,
Committee.

Class of the Fourth Year.

The Committee and Class of the Fourth Year of the Mississippi Conference will please meet in the Methodist Church at Columbia, Miss., at 9 a.m. on Tuesday, December 8, 1914. Every member of the class will be expected to be present. Those who have taken the Correspondence Course will please bring their certificates. T. W. ADAMS,
Chairman.

CONCERNING STATISTICAL REPORTS.

To Pastors of the Mississippi Conference:

The statistical blanks will be mailed in due time to all pastors, with printed envelopes, for making reports to the Annual Conference. By observing the suggestions made by the auditors and resolutions of the Conference, you will greatly facilitate this work for the statistical secretaries and the auditing committee.
W. T. GRIFFIN,
For Committee.

CONCERNING RAILROAD CERTIFICATES.

The members and delegates of the Mississippi Conference, which is to meet at Columbia on Dec. 9, will secure the usual certificates when they purchase their tickets showing that they have paid full fare going. These certificates will give you return fare for one-third plus 25 cents. All roads in the State will give this rate except the N. O. M. and C. I wrote twice to the proper person, sending a stamp for reply, but my letter was never answered. Those who travel over this road will do well to get certificates. I will sign them for you, and perhaps you can get the reduction in return. Don't fail to get certificates when you purchase full fare tickets. W. M. SULLIVAN.

COPIES OF JOURNAL WANTED.

If any brethren have surplus copies of the Journal of the Mississippi Conference of 1913, please mail them to Dr. A. F. Watkins at Jackson, or to me at Meridian, or take them to Columbia. G. S. HARMON.

THE LIFE OF TRUST.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and he is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Phillips Brooks.

NO FAILURE WITHOUT TRIAL.

One cogent answer to the charge that Christianity has failed, because it has not restrained the nominally Christian nations from the present fearful war in Europe, is to be found in the statement that Christianity has never been tried. Civilization has never been Christian. The cause of the war is that the nations have ignored or set aside the principles of the teaching of Jesus Christ in their diplomacy and adjustments. The nations have not made the venture of faith—they have not been summoned, as in the olden time, to repentance and works meet for repentance. Christian people have not set their faces like flint against the iniquity of war.—Pittsburgh Christian Advocate.

We cannot know that to which we have no faculty of response.—Michael Wood.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Give me the power to feel
For hearts that I would heal,
Give me the power to see with sight
like Thine;
But most of all give me
The power to love like Thee,
O Love Divine."

BATON ROUGE DISTRICT MEETING.

The Baton Rouge District meeting was held at St. Francisville on Friday, Oct. 30. The State President, Mrs. Abel Bliss of Shreveport, Miss Martha Nutt, head resident at St. Mark's Hall, New Orleans, and delegates from Wilson, Baker, Baton Rouge, East and West Feliciana were present. Three sessions, were held—morning, afternoon and night. The church was beautifully decorated with pot plants and cut flowers. Quite a number of our home people from the country attended the sessions.

The address of welcome was made by Miss S. Raynham, our local president, and was responded to by Mrs. Bliss.

The annual report was read by Mrs. B. E. Eskridge, the district secretary, and showed 14 auxiliaries in the district, 10 of which are united—2 have only the foreign department, and 2 the home. Seven Junior divisions were also reported. The financial report was as follows: Foreign dues paid $86.97; foreign pledge $175; Home department dues $11.82; home pledge $100.

Excellent papers were read on the following subjects: "Need of Volunteers" by Miss Mattie Hooper, of Baker, La., and "God's Supremacy in My Life" by Mrs. H. S. Johns, of Baton Rouge, La. Missionary literature was presented by Mrs. S. L. Riggs.

Mrs. Bliss conducted the sessions with great ability, and her helpful, inspiring talks will long be remembered.

Miss Nutt presented her work at St. Mark's Hall in a strong, impressive manner. The Bible half-hour conducted by her was especially helpful. Her consecration and earnestness of purpose was felt by all present. We feel that our own auxiliary has been greatly blessed, and some of us, as Jonah of old, have found the "Nineveh" that God has been trying to direct us to these many years.

The children were not forgotten, for in the afternoon a meeting was held for them at Memorial Hall next door to the church.

We feel grateful for the opportunity of having had the district meeting in our church. It was a source of inspiration to our women and an added stimulus to the work.

Mrs. S. L. RIGGS.

THE COMING OF THE FOREIGNERS.

During the month of September only 22,000 foreigners entered the port of New York, as compared with a total of 108,500 during September, 1913. This heavy decrease in the number of immigrants will likely continue for some months. With the close of the war we may expect a great flood of immigration from the countries of Europe. This at least has been the experience of our country for the years following the European wars of the past century. The countries now at war must lose heavily of their force of workers—not alone from the destruction of war, but this drain on their resources will continue for some years after peace has been declared. We should be ready for the coming of these people of other nations; but, whether ready or not, they are coming. If peace brings us the prosperity many predict, there will be room and to spare.—Nashville Advocate.

FROM THE BOONEVILLE AUXILIARY.

On Sunday evening, October 4, our Missionary Auxiliary gave a public meeting carrying out the program as outlined for October in the Missionary Voice with some variations.

Our pastor, Rev. S. A. Brown, prayed a very earnest, uplifting and beautiful prayer for the "devout women who labor in the Lord." The music by the choir was ideal for the occasion, and was well selected and well rendered under the leadership of Director Dunmore.

Our President's greeting to the young people was a masterful address, full of warmth and spirit, yet so loving, kind and simple that even the "tiny tots" drank in the loving story of Jesus blessing the little children, and after an appeal to them to send the glad tidings to their little "cousins" across the waters, the "Missionary Boat" was filled with their offerings, their mite boxes, a doll and a Bible—the shield of faith and helmet of salvation. "What the Bible says about Stewardship," was ably discussed by Miss Mattie Reynolds.

The "Harvesters" was well represented by many members of the auxiliary, some impersonating deaconesses and others missionaries. All did their part well, but Miss Lochie Rankin by Mrs. Bynum, and Bishop Lambuth by Harold Barnett deserve special mention. "The Master Wants You" was discussed in a general way, instead of a special appeal to the young people, and closed with the story of "The Woman Who Gave Herself" found in the Voice.

"New Styles in Hats and Dresses" as suggested in a recent number of The Voice, created some merriment, and the little girl who wore the costume made a strong plea for The Voice and went out through the audience soliciting subscriptions.—North Mississippi Bulletin.

THANKSGIVING TIME.

The statement, 'To whom much hath been given, much shall be required of, seems to apply in a peculiar manner to the people of our nation at the present time. In these times of war and sorrow in the countries of Europe, we have much for which to be thankful. There it is bloodshed and devastated lands; here it is peace and camparative prosperity. Our lives have fallen in pleasant places, and we should be moved to make our thanksgiving this year one ever to be remembered. Our missionary work is suffering; let us rally to our commanders and let our thanksgiving take the form of a special offering for the work. Urgent calls are being made by our Mission Board, and everywhere the plea is for full collections, and even more. This is the season for giving unto the Lord; so ask yourself the question, "What shall I render unto the Lord for all of his benefits to me?" If you answer it on your knees, you will find that your prayer will be the key which will unlock the door to your storehouse. In Malachi 3:10 we find these words: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Why is it that there is such a lack of funds for our work? It isn't God's fault. No, no! We will not bring the tithes into the storehouse, and yet we pray for the advancement of the work. If the millions of prayers which ascend daily reached the throne of grace and brought down an answer, "there would not be room enough to receive it," and the evangelization of this world would soon be an accomplished fact. Let us fulfill the condition, and God will fulfill the promise.

NOTICE TO LOUISIANA PREACHERS.

It will be absolutely necessary for the statistical work of the next Annual Conference be accurately done that each preacher reporting his work be provided with the new report blanks. The old report forms cannot be used with the new Statistical Tables. There are radical changes, and no reports will be received by the Statistical Secretaries except those on the new forms. It will be necessary, therefore, for each preacher to provide himself with the new forms before the meeting of the Conference. We urge you to order of the Publishing House at once a book of the new forms, and prepare your reports before you leave home for Conference so that they will be ready to hand to the Secretaries immediately on your arrival at Conference.

ROBT. W. VAUGHAN,
Statistical Secretary.

AFRAID OF A BUTTON.

An odd bit of news crept into the papers the other day, stating that a religious badge of some sort was found on the chopping block of a butcher shop which had been robbed. The presence of the emblem near the rifled safe led the detectives to believe that the burglar, feeling the conflict between his conscience and his desire, laid aside the sign of his faith before proceeding with his crime.

Whether or not the detectives were right in their conjectures about this man, it is certain that many people frequently do that very thing—lay aside their religion temporarily that they may break not necessarily the eight commandment, but some other item of the laws of God. It is a cowardly and ridiculous procedure. If colors are worth showing it is worth while being true to them.

Opinions differ about wearing religious regalia or emblems. To many Christians, a Salvation Army uniform, a Gideon or St. Andrew's or Y. M. C. A. button, a Christian Endeavor or Kings Daughters' pin is a pleasant and helpful sight. It gives visibility to the armies of the King or kings; it shows that people are not ashamed of their allegiance to Jesus Christ. Others who do not care to wear the outward symbol are glad to believe that the name of Christ is written in their hearts and strive to exhibit the signs of a Christian in faith and word and act. But whether the sign is outwardly or inwardly worn we must be true to it every hour.—The Christian Herald.

KNOWLEDGE THAT EVERYONE SHOULD POSSESS.

You never know when you will face an emergency, either caused by sickness or accident, when there will be no doctor within call and when it will be compulsory for you to render what aid you can.

You can never tell at what time you may suddenly be taken sick or may be called to take charge of a sick or injured person when you will need some practical knowledge of medical matters.

Dr. Miles' Family Medical Guide contains that practical knowledge of medicine that every one should possess.

It is a little book that is full of practical advice and knowledge that will enable you to be of the greatest assistance to your doctor both before and after he is called in.

This book is divided into three parts. Part 1, Simple Treatment for Common Ailments. Part 2, What to Do in Case of Accidents. Part 3, Practical Laws of Health.

Special arrangements have been made whereby the readers of the New Orleans Christian Advocate can obtain this book free of charge for a limited time only.

It is a book that should be in every household in America.

Just write your name and address clearly, on a post card if you like, and send it to **Family Medical Guide, Dept. V-1, MILES MEDICAL CO., Elkhart, Indiana,** and you will receive one of these valuable books all charges prepaid.—Adv.

SUNDAY SCHOOL HELPS.

By Rev. B. F. Lewis,
Chairman Sunday School Board Mississippi Conference.

Now that our General Sunday School Board has available funds, it can do, and has already begun, the work of preparing and gathering the already specially prepared, needed helps for modern Sunday school work. As rapidly as possible, these helps will be placed on the shelves of our own "Sunday School Supply Department" bearing the imprint of our own Publishing House. Books, tracts, leaflets, "round tables," etc., covering every phase of Sunday school work will be available. Some of these helps will be sold at a profit, others at cost, while some others will be for free distribution. It is not designed that the idea should get abroad from the above sentences, that our "Supply Department" is in the least behind similar departments of other denominations in most of its phases. Instead, we have been supplying some of the largest supply houses in the United States with certain Sunday school material, and at the Thirteenth International Sunday School Convention held in San Francisco in 1911, our exhibit of Sunday supplies, under the supervision of Mr. E. E. French, who for several years has held the position of Superintendent of Sunday School Supplies for us at Nashville, took the first prize. This, too, in competition with that far-famed Sunday School Supply House, David Cook, of Elgin, Illinois. But in the Editorial Department, where we have suffered so much from lack of funds, we are now branching out. What we as a denomination need, we as a denomination are now preparing.

Among the helps now being prepared and offered are certain manuals for Sunday school superintendents and teachers. Three will be very briefly noticed.

1. "A Superintendent's Manual on the Introduction and Use of the International Graded Lessons."

This little book of only 186 pages including title page, table of contents, and four appendices, is the fullest, sanest, most practical, and satisfactory presentation of the development of the idea, growth and demand for, and the underlying principles of, the Graded Lessons, it has ever been my good fortune to read. This manual also deals with the essentials in organizing and grading a Sunday school, the difficulties usually encountered, and the best means of overcoming them. It tells how to introduce the Graded Lessons, and how to use them. It does not deal merely with the larger schools, as do most works of this character, but in the simplest possible way gives in full "A graded lesson scheme for a school with only six teachers," in which the Graded Lessons are used, and in which every pupil will get every year's work in its proper order from the first-year beginner to, and including, the fourth-year senior, with regular promotions, and yet with no teacher remaining with a group of pupils more than three years. It discusses clearly the effect of grading a school and of introducing the Graded Lessons into the school. It points out the new duties of the superintendent incident thereto, the obligation of teachers, of secretaries, cost of administration, and kindred topics. In short, there is scarcely anything called for by a corps of teachers desirous of putting their school abreast of the times, that is not touched upon directly or indirectly.

2. Another set of books of equal value are the Primary Plan Books. These are two in number. Plan Book No. 1 deals with the primary Graded Lessons in detail. It assembles under each month in regular order all the lessons for that month for each of the three primary years. Each lesson is treated separately—first year's lesson, second year's lesson, third year's lesson, for the first Sabbath, second Sabbath, and so on, throughout the year. Under each lesson is grouped the lesson title, Bible passage, memory verse, aim of lesson, directions for hand work, and full direction for the use of the related work.

Book No. 2 contains a series of programs for the primary superintendents, one for each of the fifty-two weeks. These programs are adapted to the lessons for the day, and relate the three lessons of the three classes in the Department. In addition, there are musical programs, children's prayers, physical exercises, equipment for officers and teachers, etc. Of course all these programs are suggestive. The experienced teacher will, in most instances, not only be able to make her own program, but prefer to do so. But to those just beginning, these books will be a boon.

Other helps are already available, and still more will be offered. A card to our efficient Superintendent of Supplies, Mr. E. E. French, 810 Broadway, Nashville, will bring you all you need.

A NEEDED CHANGE AT THE CONFERENCE LOVE FEAST.

By appointment of the brother presiding at the Louisiana Conference Love Feast last year, it was the writer's lot to assist in passing the water in that feature of the service, and we had our thoughts drawn forcibly to the contrast between the modern sanitary code as touching the individual drinking cup and our passing the same glass to a hundred people. When we observed the various types of lips that embraced that glass—tobacco stained, saliva moistened, fever parched, covered by unkept beard, backed by unwashed teeth, and perhaps emaciated by the death dealing consumptive germs—we were glad that we got the first chance at the glass. We believe in and practice our belief in the individual drinking cup, and we are free to say that we can never again drink the draught that we pass to our people on these Love Feast occasions, and we think that there is need for a change. Such a custom is at variance with all modern science and social customs, and we can't afford to contradict the ethical tastes of educated people, the declaration of science and the legislation of health boards just because our fathers did that way.

For one we don't drink from the dippers of our parishoners—we take our own cup with us, not only because we don't want to drink after them, but because we don't think it fair to force them to drink after us, and we can never drink after the hundred various types of communicants that take part in our Conference Love Feasts, and we move that this part of the service be abandoned as one of the things that "pass away."

Kentwood, La. P. O. LOWREY.

CITY PREACHERS' DIRECTORY.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 506 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 493.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 813 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5330 Prytania St.; phone, Uptown 329.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 6220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1135 Fern St.; phone, Walnut 1288.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7321 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.;

A REVIVAL AT WOODVILLE, MISS.

Dear Dr. Meek: This town has witnessed one of the best revivals in its history under the preaching and leadership of Rev. Dan E. Kelley, Conference evangelist. The attendance upon the meeting was good from the start, and gradually increased until the place of worship was taxed beyond its seating capacity. At the beginning we requested the co-operation of members of all Churches. Step by step, many fell into line and helped to make the meeting successful. It was attended by Methodists, Presbyterians, Baptists, Episcopalians, Disciples, Roman Catholics, and Jews, who contributed to its success and felt its influences. Brother Wilson, the resident pastor of the Baptist Church, aided greatly by his presence, prayers, and influence. John Kelley, a layman, and brother to Dan, led the choir with a cornet and did it well. The organist and members of the choir punctually, efficiently, and faithfully contributed their part, which was by no means small. All enjoyed the splendid singing, above which could be heard the musical notes of John Kelley's horn!

Upon the whole, the meeting was great. Scores who were touched, or quickened, promised to give up sin, especially presumptuous wrong-doing, and to be more faithful in discharging every duty. Many new family altars were erected. Thirty-six children and young people and one adult joined the Churches as follows: Methodist 30, Presbyterian 4, and Baptist 3. Nearly everybody in Woodville is a member of some Church.

One of the good results of the meeting is a more fraternal spirit between the various denominations. Kelley preaches genuine love and charity toward all men, and comes as near delivering a finishing blow to sectarian bigotry as any preacher I know. He has a splendid personal appearance, native ability, mental equipment, spiritual endowment, and a commanding voice. He uses good language. If, occasionally he uses some other kind, or a word that is not very choice, he does so on purpose.

He is full of fun, wit, humor and foolishness, natural and acquired. Whether consciously or unconsciously, he is in style, words, maneuvering, facial contortions, hard licks, etc., Dan Kelley, Sam Jones, Jim Smylie, and Simon Peter Richardson all in one, and frequently the one separated from the other. He is sensational occasionally, and cuts enough "didos" to give entertainment. He handles sin without gloves, and deals more with popular sins, society evils, etc., than "spes mea Christus." He has an emotional spirit, and weeps frequently while speaking. He does not make as many propositions as some evangelists, and those he makes are reasonable and sensible. He does not open the doors of the Church for members until near the close of the meeting.

He probably made a few mistakes or said a few things from the pulpit not suited to the best taste, yet we are all glad he came, and rejoice over the good he did the Church, town, and surrounding community. He expects the pastor (whom he helps) to say "Amen" at least semi-occasionally, and if he fails, the congregation will hear from Dan!

Permit me to add that we have had a fine year here. The local Church will make a splendid report to the Annual Conference through the pastor. All the collections were either in hand, or in sight before the Kelley meeting. We hope to do our duty by the Advocate before leaving for Conference. Fraternally,

JNO. D. ELLIS.

Woodville, Miss., Nov. 20, 1914.

A NOTE FROM MANSFIELD.

Dear Advocate: We are now within three weeks of Conference and Mansfield is closing one of the best years of its history. Our financial report is as far behind as it has been in any year of my three, but those who know Mansfield know that, while under the circumstances it may hurt somewhat, the church will pay its assessments in full. In other respects we have done well. We are now preparing to enlarge or remodel our house of worship to accommodate our growing Sunday school and increasing congregation. We have received 246 in the past three years, 126 having already come in this year, with more to follow. Our Woman's Missionary Society is flourishing, raising more money per capita perhaps than any other society in the Conference, and is strictly tabooing every form of device for money-raising, and depending solely on direct giving. Our young people's work is in good condition. We have three Epworth Leagues, as well as the Juvenile department of the Missionary Society. This is my third year in the best charge, in many respects, in the Conference.

THOMAS H. MORRIS.

Mansfield, La., Nov. 20, 1914.

MILLSAPS COLLEGE NOTE.

Dear Dr. Meek: It will be of interest to all the friends of the College and of the students to know that protracted services under the auspices of the Y. M. C. A. are now in progress with Dr. J. L. Weber of Memphis doing the preaching. He is preaching strong sermons and the hall is full at every service. The Holy Spirit is present and much good is being accomplished. Dr. Weber is a forceful and earnest preacher. All classes are now being held in the new Main Building, though the work is not quite finished. A reception is planned for next Tuesday evening to celebrate the formal opening of the building.

It is a matter of great regret that Professor Henderson, of the Preparatory School, continues sick.

The College students and faculty take part to-morrow in "Clear Water Day," which is a "red letter day" for Jackson in that the new filtration plant will be formally started, though it has been in operation for about a week. People here scarcely realize that they are at home.

Very sincerely,

G. L. HARRELL.

Jackson, Miss., Nov. 19, 1914.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 49. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3067.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 3, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

GREAT PREACHERS.

Writing in the Methodist Laymen's Herald (Sutton, W. Va.), Rev. G. W. Banks, who was their pastor-host, says: "The Bishops' Mid-year Meeting was held in Charleston, W. Va., beginning October 30 and closing with a great day of pulpit and platform service, Sunday, November 1. Bishop A. W. Wilson, who is past eighty years of age, preached a truly great sermon at First Church on Sunday at 11 o'clock. He preached as well as he did when we first heard him twenty years ago. Other Bishops were assigned to other pulpits in the city and in Huntington and Montgomery. I believe that our Southern Methodist Bishops are the greatest preachers in the country. It was certainly an uplift to our churches here to have them."

Marked pulpit ability has, with a few exceptions, been characteristic of our Bishops ever since the Southern Methodist Church came into existence. Bascom, Kavanaugh, Pierce, Wightman, Capers, Marvin, Paine, Doggett, Keener, Coke Smith, Galloway, and others were luminous expositors of the Divine Word and impressive masters of persuasive speech. The Northern Church has also had many pulpit giants in its episcopacy. We are rather inclined to think that Bishop Matthew Simpson was the most eloquent preacher that American Methodism has produced. In all our reading of sermonic literature we have never read a discourse that we thought was more brilliant and able than his sermon on "The Resurrection of Christ." The Methodist system and spirit seem to have a tendency toward making great preachers. We once saw it stated that it was Henry Ward Beecher's contact with Methodist preachers when he was a young pastor in Indiana that set his heart on fire and gave him his impassioned style of delivery.

One would think that there are such traditions of splendid pulpit power connected with the Methodist bishopric that small men would hardly presume to aspire to it, but we regret to say that some do. The fact that they aspire is proof conclusive of their smallness. The bacillus episcopus, like the hook worm, gets into many systems in this day; indeed, it is quite amusing to see what clerical specimens are sometimes afflicted with it. No preacher is large enough for the episcopal office who either seeks or covets it. It furnishes a really great man a magnificent opportunity to make his influence widely felt for good; but we scarcely know any other position that so exposes and accentuates weakness and mediocrity. It is no place for little fellows, and when one happens to get into it, it is nothing short of a tragedy.

"Let us resolve each day to do at least one act of kindness to some one."

"If everybody would look on the bright side of life there soon would be no other side."

BISHOP COLLINS DENNY, D.D.

Collins Denny was born in Winchester, Va., on May 28, 1854, being a son of William R. and Margaret Collins Denny. He attended the Shenandoah Valley Academy, in Winchester, and later Princeton University, where he received the M.A. degree. He then entered the University of Virginia for the further prosecution of his studies, where he was graduated in English Literature, and Moral Philosophy, and also in Law, receiving the B. L. degree. Soon after he began the practice of law in Baltimore, where he was married to Miss Lucy C. Chapman. He joined the Baltimore Conference of the M. E. Church, South, in 1880, and speedily came to be recognized as one of its ablest and most useful members. In 1886-7, by episcopal appointment, Dr. Denny visited our missions in the Orient in company

BISHOP COLLINS DENNY,
Who Will Preside Over the Mississippi Conference.

with Bishop Wilson. On his return he was elected Chaplain of the University of Virginia, a position which he held from 1889 to 1891, when he was called to the chair of Moral Philosophy in Vanderbilt University and continued to hold that place until he was made one of the General Superintendents of our Church. Dr. Denny was elected a member of the Book Committee in 1894 and was its Chairman from 1893 until 1910. In 1908 he was our fraternal messenger to the General Conference of the Methodist Episcopal Church, which met that year in Baltimore. He represented the Baltimore Conference in five General Conferences and received a large vote for the episcopacy at the General Conference which met at Dallas in 1902 and also at the one that met in Birmingham in 1906. He was elected to the Bishopric on the first ballot at Asheville, N. C., in 1910, receiving 229 of the 303 votes that were cast. He has five children, two of whom are the wives of Methodist ministers. He resides at Richmond, Va.

Bishop Denny is a man of pronounced views, of forceful personality, and unusual versatility. He is one of the most scholarly men in the Episcopal College, has a fine legal mind, is a trained parliamentarian, and has few equals as a presiding officer. He is the Secretary of the College of Bishops, and renders in that capacity a service for which he is pre-eminently fitted. As a preacher, he is strong, original, and wonderfully suggestive. Without apparent effort, he almost invariably reaches a very high level and gives his hearers a discourse such as but few men are capable of delivering. This will be his first visit to Mississippi as one of our Chief Pastors, and the members of the historic Conference over which he is to preside will give him a hearty reception. They are to be congratulated upon having the services of so discerning and resourceful an administrator.

AT INESTIMABLE COST.

None on earth can ever know what it has cost the servants of God to enable the preacher to make his summary in the report given in at Conference. These figures just say that so much has been paid to the minister, so much upon the Conference collections, and so much for specials, but the sacrifice and the labor of saving are not in the calculations upon the table. Some of the dollars represented may have cost some good man or woman thousands of times more than other equal amounts had cost some one else. What eloquent language the statistical tables would speak if speech to them were possible! They would relate the prayer and service of the minister as he went about winning souls for the Master; they would tell of self-denial in clothing and food by others who helped the church to pay out in full.

The doubtful may say in a lighter vein that the day of such sacrifice is over, that people are not now denying themselves to any remarkable extent. This may be true of some, but there are many who fill every condition named in the matter of service and sacrifice. They may be found in almost every church; they bear their burdens silently and prayerfully, and they are largely the source of inspiration for the Lord's work.

The salvation of the world must be worked out at infinite cost. The Church is dealing with remarkably earnest things. There is no lighter side to the matters of spirituality and salvation. Christ was so earnest in his labors that he had not time for the treasures of earth. Even the foxes had holes and the birds of the air had nests, but the Son of Man had no time to even supply a resting place for his head. The beautiful sacrifice of the Master is not to be made an excuse of, however, for economic indolence. C. A. B.

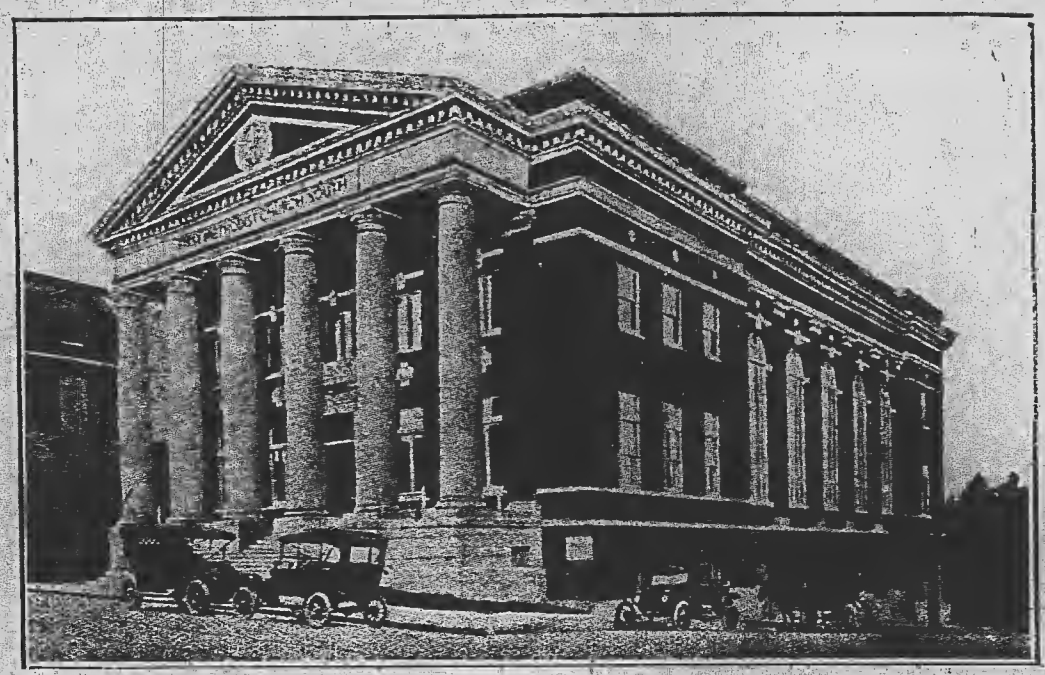
BISHOP W. A. CANDLER.

Warren Akin Candler is a native of Georgia, and was born on August 23, 1857. He was educated at Emory College, at Oxford, Ga. From the earliest beginning of his ministry he was recognized as possessing an extraordinary degree of intellect. Though yet comparatively a young man, he has filled pretty nearly all the positions open to a Methodist minister, having been a pastor, a presiding elder, an editor, a college president, and since 1898 a Bishop. Bishop Candler's career has been such an active and unusual one that even to outline it would require vastly more space than we at present have at our disposal. He is one of the great celebrities of world-wide Methodism and his fame has extended into all lands. As a preacher, he ranks with the foremost in the uation, and he writes as well as he speaks. He gives the Church every week for the Sunday School Magazine illuminating notes on the Sunday school lesson and furnishes the Atlanta Journal weekly a characteristic article on some timely topic. He also does a considerable amount of more substantial literary work and is the author of a number of able and helpful volumes. The Methodist Publishing House in Nashville has recently issued, under his superintendence, a number of the addresses of Bishop Galloway in book form, and he is known to be writing at this time a life of Bishop Galloway and also biographies of Bishop Thomas Coke and the late Dr. Young J. Allen, the renowned Southern Methodist missionary to China.

But Bishop Candler is not merely a student—is also an active and tireless worker in carrying forward the enterprises of the Church. The Wesleyan Christian Advocate of last week declared that perhaps his two most outstanding achievements will finally be what he has done toward the making of Methodism in Cuba and of our new University in Atlanta. Bishop Candler is a man of strong faith, of a large and tender heart, and of a profound sense of obligation to God and humanity. He is a great Christian in the full meaning of the term and one of the masterful personalities of his time. The Louisianians are most fortunate indeed in having him to preside over their Conference.

THE LOUISIANA CONFERENCE HOST.

George Samuel Sexton, son of J. R. and Mary (Justice) Sexton, was born at Middleburg, Tenn., on June 10, 1867. He married Miss Sally Gray Mosely, of Jefferson, Texas, and has one child, a son. He was educated in the public schools and at Hendrix College, at Conway, Arkansas. He has served the Church in various capacities, having had charge of missions, circuits, important stations, having been a presiding elder and Assistant Secretary of the General Board of Church Extension, and being at present a member and secretary of the General Committee which has in hand the work of erecting a representative Methodist Episcopal Church, South, in Washington City. He was the organizer of the St. Paul's M. E. Church, South, of Houston, Texas, and it was under his administration that the magnificent edifice in which that congregation now worships was constructed at a cost of $212,000. He was the chairman of the delegation from the Texas Conference to the General Conference which met in Asheville, N. C., in 1910; was for a time Chaplain of the 6th Texas Infantry, and later was Chaplain of the First Texas U. S. V. I. during the Spanish-American War; was Grand Prelate of the Grand Commandery, K. T. of Texas, 1906-10; and is a 32d Degree Mason (A. A. S. R.) The Degree of Doctor of Divinity was conferred on Brother Sexton by the Kentucky Wesleyan College in 1910. He was appointed pastor of the First M. E. Church, South, at Shreveport by Bishop Candler in December, 1913, where he has made a fine impression and is accomplishing a great work for the Master. Dr. Sexton is tall and striking in appearance, is genial and affable in his manners, possesses remarkable energy, and is a fluent and forcible preacher. The Church at large owes him much for the masterful manner in which he has led the movement to secure at the National Capital a house of worship worthy of the 2,000,000 Methodists of the South.



FIRST M. E. CHURCH, SOUTH, OF SHREVEPORT, LA.
In which the Louisiana Conference Will Hold its Approaching Session.

SHREVEPORT AND THE LOUISIANA CONFERENCE.

Shreveport, La., where the Louisiana Conference will meet on December 9, is one of the most enterprising and progressive cities in this section of the South. It is situated in Caddo Parish, which is noted for its rich oil fields and other material resources. It has a population of about 35,000, splendid streets, good hotels, many imposing buildings, a number of railroads, many industries, and a constantly growing trade. And, best of all, it has outlawed the saloon and is much more moral than the average American city. It has a fine system of public schools and its people are, as a rule, intelligent, refined, and orderly.

Nearly all the Protestant denominations are well represented in Shreveport, but Southern Methodism is easily in the lead. Our First Church there is one of the really great congregations of Southern Methodism. The new house of worship, recently constructed by this flock under the wise and able leadership of Dr. G. E. Cameron, cost approximately $125,000 and is a magnificent edifice. The Sunday school of this church is one of the largest and best organized in the Connection and is making its influence widely felt for good. Besides this great organization, we have four other churches in the city as follows: Noel Memorial, representing an investment of $80,000; Texas Avenue, representing an investment of $12,000; Queensboro, representing an investment of $8,000, and Cedar Grove, representing an investment of about $2,000. All these congregations are virile, active, and growing.

Shreveport is also the seat of Centenary College, which has a beautiful site, with good street-car accommodations, in the suburbs, and property holdings estimated to be worth $130,000. We do not know of an institution anywhere in the Church that has a finer location, and it is to be hoped that the approaching session of the Conference will devise ways and means to relieve it of its present financial embarrassment. We do not hesitate to say that, in our opinion, this is now the paramount duty of Louisiana Methodism, and that in this undertaking she ought to have the assistance of the Church at large.

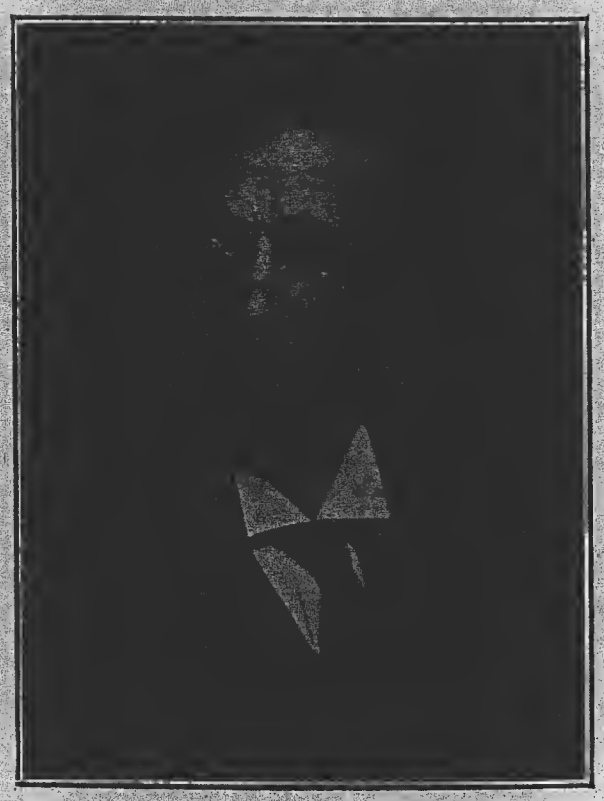
We regret that we were not able to secure a more detailed account of the planting and development of Methodism in this metropolis of Northwest Louisiana. We tried to do so, but failed to find anyone who was willing to undertake the task of writing it.

Shreveport is a charming convention city, and we dare say that the approaching session of the Louisiana Conference will be one of the most delightful in the entire history of that body. The reports that have reached our office have seemed to indicate that the Church throughout the State has had a healthy growth during the year, and we pray that this annual review of the work may bring to our preachers and people much encouragement and great inspiration.

WHAT IT COSTS.

Mr. Daniel A. Poling, who is connected with the temperance work of the Christian Endeavor Society, in an address at the National W. C. T. U. Convention held in Atlanta, Ga., recently, stated that the yearly liquor bill of the United States is more than $2,000,000,000. He further said: "Eliminate the drink bill of this Nation and you will have an era of prosperity that is incomparable. Seventy-five per cent of the drink bill of the United States is paid by the laboring man—by men whose homes go lacking because of insufficient money."

One of the most amazing things in human history is that the intelligent peoples of the globe have so long tolerated the blighting liquor traffic. But more than ever before they are gettiug their eyes opened as to its awful effects and are rising up against it. It would indeed be a great day for our country from every standpoint if all the saloons within its borders were closed. And we believe that that happy time is surely coming. May God speed its arrival!



REV. GEO. S. SEXTON, D.D.,
Pastor of the First M. E. Church, South, of Shreveport.

REV. W. H. COLEMAN,
Presiding Elder of the Shreveport District, Within Whose "Diocese" the Coming Session of the Louisiana Conference Will be Held.

Brother Coleman is one of the substantial and growing young men of his Conference. Among the charges that he has lately served with great acceptability are Homer and Ruston; he was also on the Baton Rouge District for one year where he wrought most efficiently and was in high favor, when Bishop Candler laid hands upon him last fall for the Shreveport District, which is in many respects the leading district in Louisiana. He is a man of deep spirituality and of a kindly, gentle bearing, but he has strong convictions and the courage to maintain them. He is popular as a preacher and knows how to reach the hearts and consciences of men and lead them into the Kingdom. He is orthodox, thoroughly loyal to the Church, and is magnifying his present office. Brother Coleman worthily represented his Conference as a delegate to the last General Conference, which met in Oklahoma City. He gives promise of large usefulness to the Church in the coming years.

THE CHURCH AND THE STATE UNIVERSITY.

Doubtless many readers of the Advocate have read the excellent article under the above title in the Quarterly Review for October which presents in a practical way the obligation and opportunity of the Church with respect to the religious life of the students in the State universities. The article ought to have a wide reading among the leaders of our Church, lay and clerical. It is my purpose to bring the thought suggested home to our local situation, and apply it definitely to the obligation that the Louisiana Conference owes to the students of our State University at Baton Rouge. In doing this, I would emphasize the fact that there is no conflict between this obligation and the duty of adequately equipping our own institutions. No man is more thoroughly convinced of the immediate necessity of putting our own colleges on a firm foundation and securing for them all the patronage possible than I am; but the fact will remain that a large proportion of the sons of Methodist homes in Louisiana will continue to attend the State University and their religious life must be provided for.

The facts of the situation at present are:

1. There are about 175 students registered as Methodists in the university each year. These young men and young women will become the leaders to a large degree in the future life of the State. To reach them with a really effective religious leadership in this formative period of their lives and rescue them from the powerful secularizing influences that are always present in such an institution will probably mean more to the religious development of the State than an equal effort exerted in any other direction. Perhaps this is especially evident when we remember that a large proportion of the students are taking agricultural courses, and, in the new development of rural life, will become leaders in the country life of the State. A well directed effort at this point may mean much for the future of this development which is at the base of the building up of the State.

2. In addition to these students who are our special charge, there are about 45 students from foreign countries who, if they were effectively reached by evangelical influence in these university days, might become a powerful foreign missionary force, particularly in the Latin-American countries from which the most of them come.

3. Under existing conditions very little is or can be done to reach this student body, from the fact that the local pastor, even if he were ideally equipped for the spiritual leadership of student life, is debarred from adequate service in this direction by the demands of one of the heaviest pastorates in the Conference. The effort is made, with some degree of success, to enlist these students in the Sunday school and League, and those in the barracks are required to attend the morning service on Sunday. The pastor tries, in the multitude of other duties, to visit the students in the barracks or boarding houses, but it is impossible for him in this way to reach comprehensively the needs of these young people, for whom our Church is directly responsible.

DR. R. H. WYNN,
President of Centenary College.

4. The local church is not able and ought not to be expected to carry the entire financial burden of maintaining a proper ministry to these young people from Methodist homes throughout the State. It is a Conference responsibility which must be met by the Conference.

5. The following definite suggestion is submitted for the consideration of the Methodist people of the State: A student pastor ought to be secured at once whose duty would be to lead and organize the religious life of the University students as far as our Methodism is concerned, working in co-operation with the First Church and its pastor. His position would be that of an assistant pastor, and while his primary duty would be to work among the students, he could doubtless be of service to the local church in many ways. I am sure that the First Church would provide a part of his support.

In pursuance of such a proposition, we have already been investigating what can be done toward securing a proper man for such a work, and toward financing the undertaking, but in some way we must have help from the State at large. The Boards of Missions and Education ought carefully to consider this matter, for it is both a pressing part of our educational problem and a definite and important missionary demand. Perhaps if the matter is properly presented, the funds for carrying this work can be secured from Methodists throughout the State who are specially interested either as patrons or upon general grounds. Perhaps the General Board of Education may see its way to help, but the Education and Mission Boards of the Conference ought definitely to consider and attack the problem and see that it is provided for in some way. Broader plans may be developed after thorough study of the situation, but certainly this provision, which has been delayed too long, ought to be made at once.

W. WINANS DRAKE.

Baton Rouge, La., Nov. 17, 1914.

A PASTOR'S WARNING.

The following from the pen of a prominent Baptist pastor of Ohio, in the Journal and Messenger, is worthy of careful reading and prayerful consideration by all church leaders:

"I wonder sometimes where we are going to land. The people seem to have lost all sense of personal relation to their Lord, and naturally have no interest in the progress of his kingdom. The standard of morality is lower—not immoral, perhaps, so much as unmoral. The moral principle does not grip as once it did. The fact is that the age does not want a moral code to which it shall bring its conduct for scrutiny. That spirit is in our Churches all over this city, and, as men speak their heartaches to me, I guess other cities are troubled that way as well as we. I am amazed at the number of meetings I find myself in for the transaction of business of the kingdom with never a word of prayer—just business, cold-blooded and heartless as buying and selling steel rails. We are businessizing the Lord out of his place and authority everywhere. Business courtesy has a larger place than New Testament precedent. An appeal to the New Testament is often self-imposed ostracism. The loneliness of it all sometimes comes over me, with a depression that is unbearable. I have wished sometimes that I could spend the rest of my life in some mission field, where I could get away from the 'sounding brass' of this cultural religion which spends itself in all kinds of service because it is the prevailing fad, but does nothing because it is a loving expression of a personal relation to the Lord. It is a form of religion, sure enough, but as hopeless and helpless to save men as the outer darkness."—Southern Christian Advocate.

REV. J. A. PARKER, D.D.,
A Well-known Veteran of the Louisiana Conference.

A NOTABLE RECORD.

Malachi B. Sharbrough was born in Claiborne County, Miss., sixty years ago, being a son of an itinerant Methodist preacher, Rev. Frank W. Sharbrough. He was reared mostly in Jasper County in the same State, but from the age of sixteen to twenty lived in Brookhaven. He was educated at such private schools as the country then afforded and attended Centenary College for two years. He joined the Mississippi Conference when twenty-two years old, and for two years served the Covington Circuit in Louisiana,

REV. M. B. SHARBROUGH,
Host of the Mississippi Conference.

then a part of the Mississippi Conference. Then in response to a call issued by Bishop McTyeire, he volunteered for work in California, and spent eighteen years in the Pacific Conference and ten years in the Los Angeles Conference. While in the Far West, he served all classes of appointments from the poorest missions to the best districts. He was presiding elder of the Colusa, the Fresno, the Los Angeles, and the Arizona Districts, and was stationed at San Diego, Calif., when he transferred back to his home Conference. After returning to Mississippi, his first charge was the Harriston Circuit; he was then appointed to Madison Circuit, after which he spent four years on the Hattiesburg District, making a notably fine record. He has been pastor at Columbia for two years, during which time he has won his way into all hearts and is now bringing to completion a handsome new brick church which will cost approximately $23,000.

As a preacher, Brother Sharbrough ranks with the best in his Conference. He has always been a close student and a hard worker, and has left his impress lastingly upon every field in which he has wrought. But better even than his sermons (which are of a superior quality), is the influence that emanates from his charming and inspiring personality. He has a beaming face, a heart of the purest gold, and a presence which at once commands attention and wins one's confidence. To see him is to trust him, and to know him is to love him. He is his own best credential. We should like to have his record behind us, and what we believe to be his prospect ahead of us. May the Lord continue to bless his abounding labors, and spare him to Mississippi Methodism for many years to come!

METHODISM IN COLUMBIA, MARION COUNTY, MISSISSIPPI.

By Rev. M. B. Sharbrough.

Methodism was planted in Marion County soon after its introduction into Mississippi. Just one hundred years ago on the 14th day of November, 1914, the second session of the Mississippi Annual Conference assembled in this county at the residence of Rev. Thomas Ford, a local preacher in the Methodist Church. The house in which it was held is about fourteen miles from Columbia and is now the property of Mrs. Mary Ann Ford Rankin. It is worthy of note that the place has not passed out of the hands of the family that owned it a century ago, and that the residence in which the Conference met is still standing substantially as it then was—being the only monument left in the community of those early days. However, there are in and around Columbia a goodly number of descendants of either the Rev. Thomas Ford, or of his brother, who are generally worthy and prosperous people, some of them being among our leading citizens and most, if not all of them, being members of the Methodist Church. Thus has the generation of the upright been perpetuated and blessed.

Ever since that second session of the Mississippi Conference there has doubtless been Methodist preaching in some parts of the country, which was duly followed by the organization of Methodist churches; and as Columbia has always been the county seat, and as Methodism has ever been aggressive, it is reasonably certain that there must have been occasional pulpit ministrations here by our itinerants almost, if not quite, from the date of the Conference above mentioned. According to the memory of the oldest Methodists now living in the community, Columbia was a regular monthly Methodist preaching appointment before the Civil War, but there is no recollection among the people, or any record of any kind that we can find, of any church organization prior to the year 1865. In that year Rev. G. A. Givings, then a member of the Mississippi Conference, established the Church here. Of the first members of the organization then effected, Mrs. Nancy Ball, the widow of Rev. J. A. Ball, a local elder, largely through whose influence the church was started and kept up, is still living, as is also Mrs. Annette Barnes. The others of that early company have passed into the great beyond.

For some years after this organization took place, as well as previously, the services were held in the old Courthouse which yet stands, though a new one was constructed several years ago. In the year 1882 the first church ever erected in Columbia was built by the Methodists. It was a modest but substantial chapel, seating about 200 people. In the year 1903 this structure, having been outgrown, was enlarged so as to give it a capacity for seating comfortably an audience of about 400, and was re-dedicated by Bishop Galloway. This enlarged edifice also soon proved insufficient in its facilities for the needs of the congregation and became increasingly so as the years passed. Especially was this true as to the Sunday school, many of its classes every Sunday, after the opening services, being forced to repair to the schoolhouse for their recitations. So last year a new church was projected and this year it has been completed.

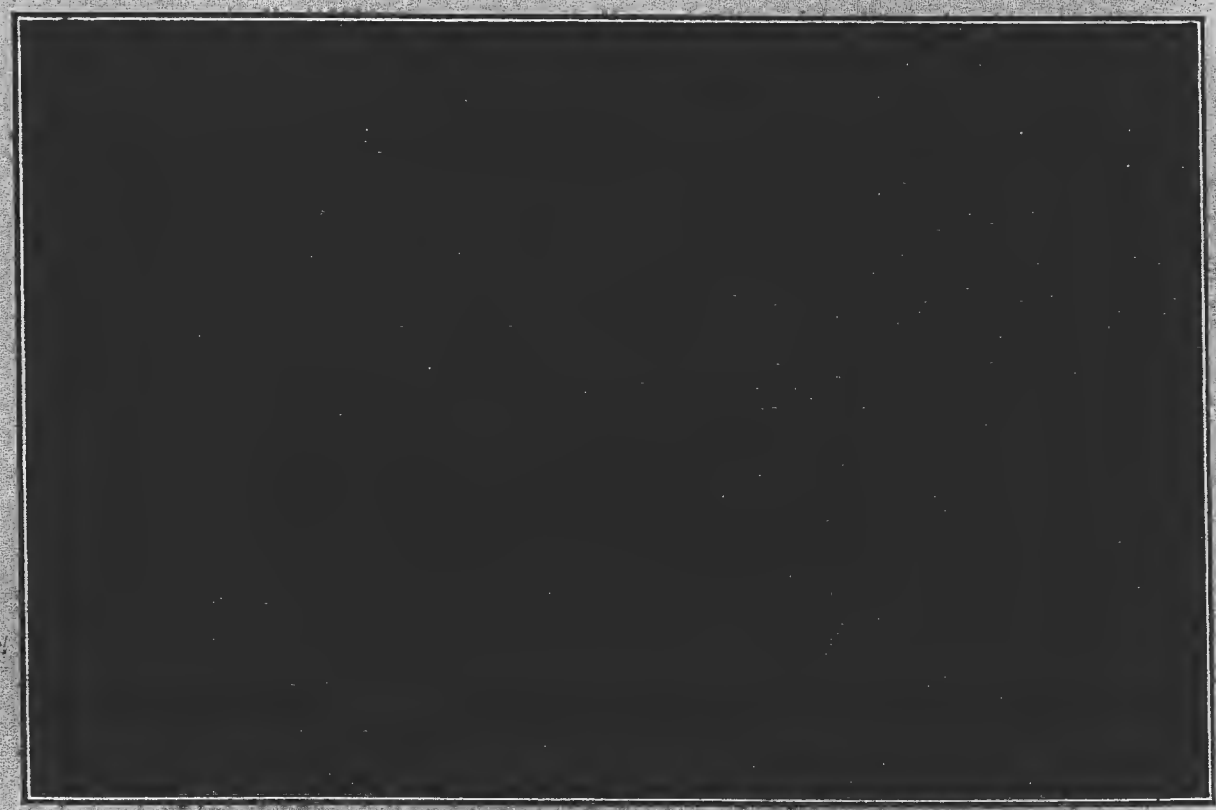
The foundation of the new structure is of concrete, and the walls are brick, the outer layer being vitrified and thus impervious to the moisture. The roof is of slate, and the building is plastered on the inside, except where wood was necessary. The regular auditorium is rectangular—almost a square. Its front is finished with a tower and steeple on one side, and a tower (yet incomplete) on the other. The doors and windows are of Tudor-Gothic style and the arches within are made to correspond. Otherwise the whole building is classic throughout. Two entrances, one on each side, lead into the auditorium. The pulpit is in the middle of the front end and the pews are arranged accordingly. It will seat 350 people. Back of the regular auditorium is the Sunday school department. Where this begins the building widens about fourteen feet on each side. In these spaces are the entrances, and immediately within the stair cases go up. This department, too, is rectangular, but is wider than it is deep. In the front and center of this department is the Sunday school auditorium, which is immediately in the rear of the regular church auditorium, with which it almost exactly corresponds except that it is smaller. It is seated in precisely the same manner as the church auditorium, and is separated from it only by a curtain; and when this is drawn the two spaces become practically a single auditorium with a seating capacity for 600 persons. Back of the Sunday school auditorium, on both sides, up-stairs and down-stairs, are Sunday school classrooms—more than twenty in all—which together will seat about 600 people. These are separated from the auditorium and from each other by partitions which easily roll up, so that some of them, or all of them, as may be needed, can be made a part of the two large blended auditoriums, and when all the rooms are thus opened, a congregation of 1200 can be accommodated with seats, all being within easy hearing of the preacher.

The total cost of this commodious structure, including the seats, but not the lot, will be about $23,000. The work of constructing this building has been carried forward almost entirely by the laity. The pastor has not been required to take a single subscription, nor has he handled a cent of the funds, except in a few cases where certain amounts passed incidentally through his hands. The subscriptions were taken mostly by Mr. J. N. Worthy, Mr. James Ball, and Dr. Maxwell. The collections were made and the work was superintended by Mr. J. N. Worthy, who was made agent for the Building Committee, and who for some months, being employed by the Committee, devoted his whole time to the work. But when not so employed he gave the enterprise a large share of his attention and much of the success achieved has been due to his untiring efforts.

The present membership of our church in Columbia is approximately 400, and with the splendid home and facilities for work which this congregation now has, its future seems very bright. Thus has Methodism grown with the growth of this community in the past; and we pray that it may continue to keep pace with its development in the years that are yet to be.

Dr. J. W. Moore, pastor of Centenary M. E. Church, South, of Chattanooga, is holding a series of church conferences with a view to getting his congregation interested and enlisted in the work of the Church. This impresses us as a wise movement.

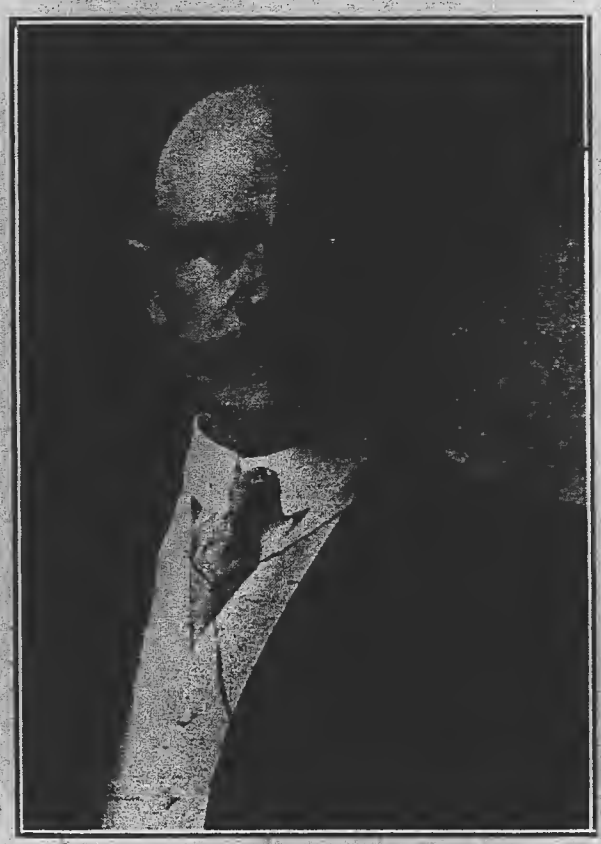
At the thirty-third annual meeting of the Woman's Home Mission Society of the Methodist Episcopal Church, held in Syracuse, New York, October 21-28, Mrs. W. P. Thirkield, the accomplished wife of Bishop Thirkield, was re-elected president, receiving 228 out of 229 votes cast. This remarkable vote attests the efficiency of Mrs. Thirkield in this responsible office, as well as the high esteem in which she is held by her fellow-workers. Of course, the vote which she did not receive was her own.



The New M. E. Church, South, at Columbia, Miss., Where the Mississippi Conference Will Convene on December 9, 1914.

FROM DR. W. H. HUNTLEY.

(In response to a request for some data from which we might write a brief account of his life and labors, Dr. Huntley sent us this note, authorizing us to use the whole of it, or none of it, as we pleased. The Moss Point dedication referred to by him is now a thing of the past, but that fact does not alter the value of the information given concerning himself.—Editor of the Advocate.)



DR. W. H. HUNTLEY,
Presiding Elder of the Seashore District, in which Columbia, the meeting place of the Mississippi Conference, is situated.

"The most prominent influence in my life leading to my entrance into the ministry has been the strain of teacher ancestry, dating to the third generation before. Several of the best years to me were spent in school work in Georgia, my native State. The action of the Trustees at La Grange, on the completion of the first High School building there—a community steeped in an educational atmosphere—in selecting me for principal before I was 21 years old, was to an extent traceable to my training through generations. Mr. John Temple Graves was elected assistant, and at my request was elevated to co-principalship with me.

"Old Jefferson Street Church, Natchez, the seat of our Annual Conference last year, was the Church which licensed me to preach, and in later years has been one of my appreciated pastorates.

"For the rest—the struggle and advance along several years of the history of the Mississippi Conference—detail melts into such perspective as to forbid the temptation to stop specially at any point. I should pass the limits of your space and kindness, opening the treasures of the heart, expressing the affectionate results of many experiences with Christian men, were I to write of these things. Friendships have come, sorrows have dimmed the skies, and hope has left me at times in deepest shadows; but my faith in Jesus Christ has been at the height and the helm through all the years. Without him, it would have been not only possible but certain that life for me would have been failure.

"I am leaving for Moss Point, to be present at the dedication of the Dantzler Memorial Church tomorrow. Bishop Candler was in earlier times my dearly loved classmate and chum. The years have weighted him with burdens far beyond the ordinary.

"The A.B. degree came to us at the same Commencement at old Emory, and three or four years later, the Master's degree was conferred. Getting under the burden of the institution's mission to Georgia Methodism, Warren became its president, lifting it and leading its students nobly, for I forget how many years, until his election to the Bishop's chair.

"It will be a great pleasure to be with him a while tomorrow, slipping for an hour back into halcyon days and nights ambrosial, chatting of the past and poking into memory's bright but long-unused chambers where college-mates romped, loved, fought, and upholstered character."

"A NEEDED CHANGE AT THE CONFERENCE LOVE FEAST."

By a Circuit Rider.

Brother Lowrey's article in last week's Advocate under the above caption (certificate of arrest) strikes at a world-wide Methodist custom. It is evident that he no longer wishes a free ticket to a Love Feast with "B" printed upon it, such as John Wesley gave those whose "seriousness and good conversation" he had no reason to doubt. Brother Lowrey's recommendation that the Love Feast "be abandoned as one of the things that pass away" does ominous violence not only to primordial custom, but to everything the Love Feast has stood for. It has "always been a valued feature of Methodist economy" in all the world, "the members partaking of bread and water in token of brotherly love. The occasion has served for a free expression of Christian experience, and religious emotion, where failing ardor was rekindled, where hesitating resolutions were strengthened and stimulated, and where new zeal was born."

I agree with the old Romans who said: "malus usus abolendus est" (an evil custom ought to be abolished), but there are not enough evils about a Love Feast, even where two or three cups only are passed around to relegate it to desuetude.

What is the history of the Love Feast, and what does it stand for? Kitto says: "The Greek term for love (agape) was used by ecclesiastical writers (most frequently in the plural) to signify the social meal of the primitive Christians, which generally accompanied the Eucharist. Much learned research has been spent in tracing the origin of this custom; but though considerable obscurity may rest on the details, the general historical connection is obvious."

REV. N. B. HARMON,
Of Yazoo City, One of the Most Alert and Useful Pastors in the Mississippi Conference.

He also says that the agape was "a symbol of Christian love, and a striking exemplification of its benevolent energy. However soon its purity was soiled, at first it was not undeserving of the eulogy pronounced by the great orator of the Church: 'A custom most beautiful and beneficial; for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility! * * * In modern times social meetings bearing a resemblance to the agapae, and in allusion to them, termed Love Feasts, have been regularly held by the Church of the United Brethren, or Moravians, and the Wesleyan Methodists. Also in Scotland by the followers of Mr. Robert Sandeman."

Sandford's Cyclopedia says: "According to Chrysostom, the Agape was a common feast symbolizing the community of goods when it no longer really existed, to which the rich brought provisions, and the poor who brought nothing were invited. At first it was observed probably every evening in connection with the celebration of the Lord's Supper. It closed with the holy kiss."

Christian people in modern times do not observe the Feast with as many "provisions" as did the primitive Christians, but bread and water are passed around in token of brotherly love, and gifts are made on the outside to the poor and to charitable institutions which prove the "brotherly love."

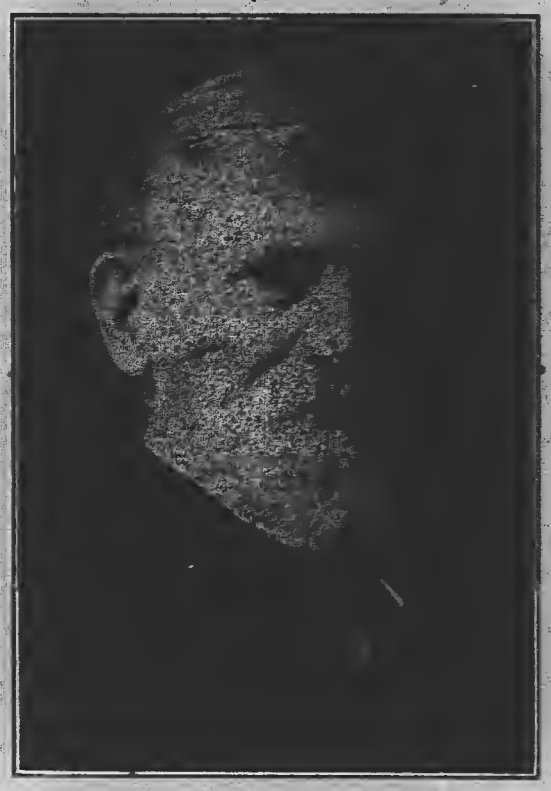
If Brother Lowrey had lived in the Apostolic day, or shortly afterward, I am sure the fear of microbes would have prevented him giving some pious brother a resounding smack! It will not surprise me next, to hear that he refuses to talk over a telephone, and that he carries around with him a bag of sterilized atmosphere!

It is likely also that he overstates the case by saying: "When we observed the various types of lips that embraced that glass—tobacco-stained, saliva-moistened, fever-parched, covered by unkempt beard, backed by unwashed teeth, and perhaps emaciated by the death-dealing consumptive germs, we were glad that we got the first chance at the glass."

What kind of folk live in Louisiana, belong to the Annual Conference, or attend upon Love Feasts, that they are thus represented? Connectional officers from abroad should be warned that they may hold in readiness a fumigating, disinfecting liquid spray the moment they enter the confines of old "Luzianne!" If Brother Lowrey's article is read by educated folk in other directions, they are liable to set up a quarantine against everything "made in Louisiana."

If we should let "the declarations of science" dictate to us what we should do religiously, then there would never even be a religious gathering of any kind within closed doors, because science teaches that the crowded congregation inhale a large portion of the oxygen of the air, which alone can sustain life. The air of a church is also impregnated with carbonic acid gas, which produces drowsiness in those who inhale it, and death in case they inhale much of it.

The individual communion cup may be more in accord with modern science, and the ethical tastes of educated people—and seriously I do not object to the innovation—yet the single cup passed around is Scriptural and Apostolic, and better preserves the idea of "communion." If a fellow dies from some germ contracted at a Love Feast, or the Eucharist, he will die in a mighty good cause! It has not been proved, however, that any have thus died.



MAJOR R. W. MILLSAPS,
Mississippi Methodism's Foremost Layman.

"READJUSTMENT IN MEXICO."

By Bishop E. E. Hoss.

Mr. Editor: If I did not have so much respect for Dr. Pinson, I should be compelled to say that his recent article on this subject in answer to mine of prior date reads like an attempt to confuse the issue. Nobody, as far as I am aware, has sought, or is seeking, to hinder any wise rearrangement of our work in Mexico, provided it be made by competent authority. What I, at any rate, have opposed is an injudicious scheme got up and forwarded without the direction or consent of the General Conference. Nor do I intend that Dr. Pinson, or anybody else, shall consciously or unconsciously misrepresent my attitude.

As to the Committee on Latin-America, which by Dr. Pinson's showing met in January, 1914, and started this whole movement, I desire to say that it had no authority to do anything more than make recommendations to our General Conference. I must add, to the credit of that Committee, that the recommendations which it actually did make were entirely general in character and not at all identical with those which Dr. Pinson is now seeking to thrust upon the Church. Why they were never presented to the General Conference, I do not pretend to know. When any great and serious changes in the administration of our mission work are contemplated, the General Conference ought to be consulted in advance, and allowed to lay down the limits within which negotiations may be conducted. Otherwise we are in danger of being involved in plans which the Church as a whole can not approve, as we are in the present time.

As to the Laredo meeting of February, 1914, the fact is that it was not a spontaneous assembly of the missionaries, but was gotten up by the Secretaries of the General Board, who went thither at a large expense with a cut-and-dried programme, and used all their official power to have it adopted. It was not our missionaries, therefore, "who had the honor of leading in this great movement." The missionaries did not lead. I make this statement on the authority of gentlemen concerned, and whose standing for veracity and integrity can not be successfully challenged. Nor is it true that the action taken by this gathering was identical with the measures adopted later at Cincinnati and now presented to the Church for acceptance.

As to this Cincinnati meeting, who appointed the so-called delegates to it? The General Conference did not do it. The Board of Missions did not do it. Who took it upon himself to assume this power? It is time that we were knowing whether just anybody, without express authorization, is to be at liberty to perform functions of this sort. In my judgment, we had no "delegates or representatives" at that gathering. But I should not be surprised to learn that in spite of this fact, the Church, through the Board of Missions, paid the bills.

As to the last meeting of the Board of Missions, I repeat again that only four of the Bishops were present. The rather jaunty way in which they are informed that their absence was their own lookout, and the further intimation that it did not matter much whether they were absent or present, does not relieve the situation. At that particular season of the year the Bishops are all busy with engagements of one sort or another, and which can not be easily canceled. Whatever others may think about it, they at least take their duties seriously, and are not inclined to belittle the significance of their office. If they had supposed that the Secretaries were going to try to rush through so revolutionary a piece of work, they would probably have dropped everything else to be present. As it is, they have since expressed their formal and deliberate opinion about it all, and are willing to go to the General Conference on the record.

When the Board meets again, Dr. Pinson will be called upon to make a much fuller and more satisfactory showing than he has yet done. Men will be present who know the territory involved from thirty years' experience. Bishop Candler, who has presided over the Mexican Conferences six times, and is thoroughly familiar with every part of it, will also have something to say. I suggest, therefore, that the present attempt to whistle all questions down the wind will not prove very wise. The Church at large wants to know all the facts, and even our "peons" in Mexico, as they have been rather sneeringly styled, are entitled to be informed. For the present, I do not care to say more; but if Dr. Pinson and his associates insist on making further statements, I shall answer them down to the root of the whole question.

P. S.—I should like to know whether Dr. Pinson is aware that the General Conference, on motion of R. C. Elliott and J. F. Corbin, passed the following resolution:

"Whereas the present disturbed condition of Mexico has made it necessary for our American missionaries to withdraw from that country; and,

"Whereas our Mexican preachers and membership remaining in Mexico are separated from us and communication with them is rendered difficult by reason of existing conditions, and as our Mexican brethren are liable to be discouraged and possibly may be led to believe that their Church has lost or may lose interest in them now:

"Therefore, be it Resolved by this General Conference that our Mexican brethren, preachers and people, are as dear to our hearts as they have ever been and that they have our deepest Christian sympathy and love, and they are the subjects of our daily prayers for their personal safety and spiritual welfare; that we have not and shall not withdraw our confidence from them, and we pledge them that as soon as circumstances shall permit we will return to them to serve them as faithfully as God shall enable us. And in the meantime we beg our Mexican brethren to remain faithful to their Christian vows and duties and to join us in earnest prayer for the return of peace to their beloved land and for the wider opening of the doors of Mexico for the entrance of the Gospel of Christ."

"THE MOST CRITICAL BATTLE FIELD."

By Bishop Warren A. Candler.

The tide of student life turning more and more to the United States from foreign lands, and especially from Oriental lands, is one of the most significant facts of the present time. It is attracting the attention of thoughtful men in all parts of our country and in all walks of life, and well it may. The welfare of our nation, as well as that of other nations, is vitally involved. It is not too much to say that the welfare of mankind is involved.

If the schools into which these foreign students enter are thoroughly Christian in character, the effect of the movement will be to hasten the Christianization of the world.

If on the other hand, these institutions impart skeptical tendencies in thought and unchristian modes of life to the students coming to them, the effect will be to impair, if not destroy, religion in the world. Students from the Orient can not retain their Oriental religions after studying for a time in American institutions. None of the faiths of the East can live in the light of such educational centers. But if these students do not become Christians while being enlightened, they will be in a worse condition on leaving our country than upon coming to it. It will be both cruel and injurious to take away their old faiths without giving them something better instead. Moreover, they will punish us for their loss, if we thus impoverish their religious natures. If the populous nations of the Orient are induced to throw away their old religions and are not made Christians at the same time, they will overrun Christendom with godless hordes of heathen troops who will spare nothing before them. That means something worse than the return of "the Dark Ages."

These views are brought in sight by a recent utterance of Mr. John R. Mott. In his report to the Student Volunteer Convention in Kansas City he made the following strong statement:

We would call attention to the presence in our North American institutions of higher learning of the large and increasing number of students from Oriental and other non-Christian countries. These student migrations bid fair to increase in volume. The students who have thus come among us will on their return to their native lands wield an unusually large influence. This is particularly true of those coming from lands like China, which are in such a plastic condition and which are now adopting the Western civilization. We should befriend them in every way in our power, seeking to facilitate their plans and to render them practical service. We should see that they are exposed to the best side of our civilization and are led to understand clearly that what they most admire and we most value in our national and social life is traceable to the principles and spirit of pure Christianity, and that the things about our civilization which most displease them as well as ourselves are due not to Jesus Christ, but to the lack of Jesus Christ. We should lead them to investigate thoroughly the teachings of our religion, especially the life and work of Christ himself. We should seek to guide them into a reasonable and vital faith in the living Christ and should pray that an increasing number of them may devote their lives to the service of Christ in their native lands, some as Christian ministers and others as lay leaders. These men and women, who in so many cases represent the flower of the lands from which they come, were they to consecrate their lives to Christ's cause, could do far more to advance his Kingdom among their people than an equal number of foreign missionaries.

The most critical battle field from the point of view of the Volunteer Movement is not the Moslem world, not the educated classes of Japan, not the literati of China, not the citadels of Hinduism, not the areas of neglect in Latin-America, but our own American and Canadian universities and colleges.

Mr. Mott is entirely within the limits of sober truth when he says the most critical field in our times is in the colleges and universities of North America. Their influence, whether good or bad,

will largely determine the world's religious condition for years to come, if not forever.

It must be candidly confessed that a ruinous rationalism prevails in many of the wealthiest institutions of learning in the United States. The secularists control some of the richest educational plants in our country, and they are deliberately seeking to secularize as many of the institutions of the Churches as can be seduced from the control of their devout founders by offers of money from secular sources.

The Churches are pressing their collections for foreign missions, and sending out missionaries. In this they do right; they could not do less without rebellion against their Lord who has laid upon them the great commission to evangelize the world. But they should not overlook the fact that godless institutions of learning may send back to the Orient annually more educated atheists than the missionaries sent forth by all the Churches.

The missionary work of the Churches must be re-inforced by strengthening with all possible speed their colleges and universities. Otherwise much of their missionary money will be expended for naught. The Churches can not do their missionary work abroad without doing their educational work at home. This is too plain for argument and the fact calls for prompt, vigorous, heroic action. If the schools of the Churches are inferior to the institutions of the secularists, the Christian religion will be depreciated by Oriental students.

The critical field in the warfare for the evangelization of the world is in the colleges and universities of North America.

The Home Circle

THERE IS ALWAYS A WAY.

There is always a way to rise, my lad,
  Always a way to advance,
But the road that leads to Mount Success
  Does not pass by the way of Chance;
It goes through the stations of Work and Strife,
  Through the Valley of Persevere.
And the man that succeeds while others fail
  Must be willing to pay most dear.
For there's always a way to fail, my lad,
  Always a way to slide,
And the men you find at the foot of the hill
  All sought for an easy ride.
So on and up, though the road be rough,
  And the storms come thick and fast;
There is room at the top for the fellow who tries,
  And victory comes at last.

—Richard Burton.

SKIPPING HARD THINGS.

Some people have the habit of skipping everything that is difficult. This habit begins in childhood, in school. Easy lessons are learned because they need no great effort; but when a hard one comes in the course it is given a half-hearted trial. When reading a story the hard word is skipped over, not mastered.

The habit thus allowed to start from childhood easily finds its way into all the life. The boy does the same in the play-ground. When the game needs no special exertion he gets through it very fairly; when the game is hotly contested and the victory can be won only by a struggle he drops it. He does not have the persistence for a great effort.

The girl who lets her school lessons master her, who leaves the hard words unread and the hard problems unsolved, soon begins to allow other hard things to master her. The home tasks that are disagreeable, or that require special effort, she leaves unattempted, or to her sister.

And so at last the habit of doing only what is easy and pleasant, and skipping what is hard and disagreeable, pervades the whole life, with the result that nothing brave or noble is ever accomplished, and the person never rises to anything above the commonplace.

This habit of leaving and shirking hard things damages our character. The difficult things are put in our way, not to stop us in our course, but to call out our strength and develop our energy. If we never had any but easy things to do, things which require no effort, we should never get strong. If we timidly give up whenever we come to something hard, we shall never outgrow childhood.

The Indians say that when a warrior slays a foe the strength of the conquered man passes into the victor's arm. This is true of the difficulties and obstacles of life which we master; we get the strength of each victory into our own hearts.

The skipping of hard things and leaving them behind has a hurtful influence also on the future. In school the unlearned lesson is but one in a series, but on examination day we feel the lack of knowledge. A lad does not like mathematics, and a girl does not like spelling, and they fail to master these two subjects. By and by the lad comes up to a profession in which mathematics is essential, and the door is shut to him. The girl has an opening in which correct spelling is necessary, and the way is barred to her. Both these young people have spoiled their own future through the habit of skipping what is difficult.

The lesson is: Be thorough; go to the root of things. Anybody can conquer when the conflict is easy, when the opposition is feeble, and the enemy is cowardly. Seek to do the difficult things. There is nothing noble or brave in doing what every one else can do.—The Young Soldier.

SPEAKING AT RANDOM.

Helen M. Richardson.

"If you ever do that again, Bobby, I'll whip you within an inch of your life!"

Now Bobby knew that his mother did not mean a word of this appalling threat, and it slipped from his mind like water "sliding off a duck's back," so to speak. Bobby did not even try to figure what that "inch" of his "life" might possibly hold for him. The threat was too vague for his young mind to grasp, and he did not attempt to wrestle with it. His mother might whip him, and she might not. Most likely she would forget all about it, just as Bobby would.

This habit of speaking at random is very easily acquired. Parents say things that they do not really mean to their children every day, and forget them, often, as soon as the words have passed their lips. But the effect of these random utterances upon the mind of a child is far-reaching.

If mother says that she is going to whip John the next time he does a certain forbidden thing, and then fails to carry her threat into execution, John remembers it, if she does not, and governs his actions accordingly. And the next time his mother makes a similar statement it goes in one of John's ears and out the other; and he takes the chances that it is nothing but idle talk, and that the threat will not materialize any more than the last one did.

The child who constantly hears dinned into its ears the promise of punishment to follow some act of disobedience, but who fails to receive the promised chastisement, is learning a lesson in prevarication that will be apt to leave a lasting impression upon its young mind. It isn't going to happen because it never has happened, is an optimistic way of looking at many threatened evils. And what is more optimistic than youth?

Our words of praise, or of blame, should always be thoughtfully chosen. Indiscriminate flattery is as pernicious in its effects as is unmerited reproof. We are too prone to voice a thought without first considering the effect it will be likely to produce upon the mind of the listener.

It is the random word that we are sure to regret when we allow ourselves time for reflection. If we could only teach ourselves to remember that the uttered word can never be recalled, and that its utterance has made a lasting impression for good or for evil upon some young mind, there would be fewer random speeches to regret.

Then, too, an exaggerated statement never carries the weight of a few well-chosen, decisive words. The mother who quietly reminds her boy that he will be punished if he disobeys her and then invariably lives up to that reminder, will not be obliged often to repeat the experiment. Whereas, random threats, like random shots, seldom hit the mark, and are, at the best, simply wasted energy.—Zion's Herald.

RUNNING A PAPER.

Jim Jones he was an editor—that's what he tried to be;
He bought himself a printing press and started in to see
Just what there was in editin', but when he'd canvassed 'round
Some fifteen hundred editors in that town he found—

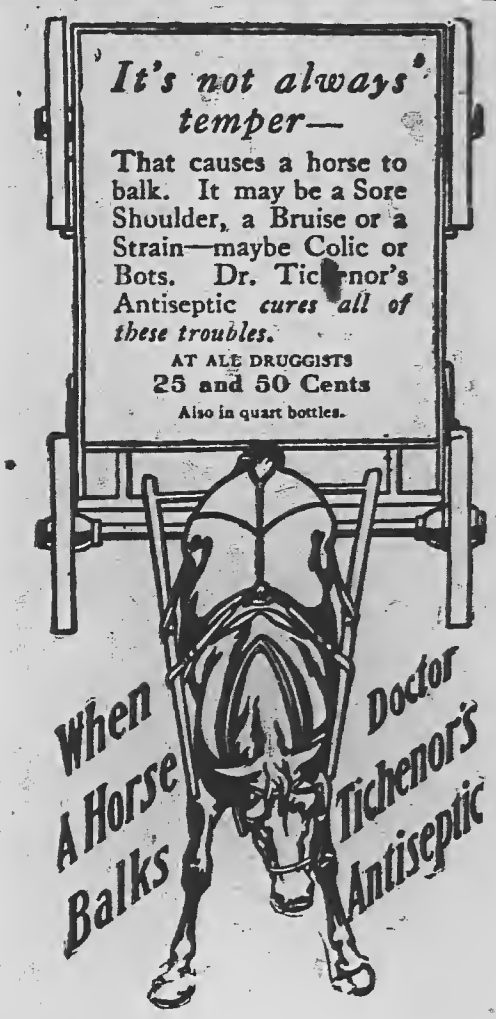
They all knew more about it than he could hope to know.
They told him: "You must run her, Jones, and run her so and so,
Be sure to boom the Baptists—they's sure to help you out,
And give the good old Methodists a good salvation shout.

"Give every man a notice—be sure and let it be known
Whenever Major Jinks is seen perambulatin' in town.
Put in a few free locals for all the stores and give
Away some free subscriptions if you wish your sheet to live.

Well, Jones, he did just what they said, for fear they'd make a row,
But the more he tried to please 'em all, the more they told him how.
Until at last he took his book and laid it on the shelf,
Then ran the paper in the ground and followed it himself.

—Unidentified.

The great cry to-day is not for more talent, but for more goodness.—Mr. W. H. Jennings, J. P.



Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

CONFERENCE REPORTS.

The report blanks to be filled in and submitted by the preachers at the Annual Conferences are calculated to bring out every point possible relative to the condition of the various charges. The matters of membership, church property, woman's work, Epworth Leagues, Sunday schools, and finance are the subjects of this detailed source of information. Each preacher usually being able to give the exact figures relative to his charge that are required in this blank, a comprehensive knowledge is obtained of the local status of affairs. And when the aggregates of the reports appear in the annual minutes the relative strength of the Annual Conference is evidenced. Perhaps these reports are more satisfactory at present than ever before. But there is still room for improvement. Often, not knowing the exact figures that should appear, the preacher estimates the best he can and accordingly fills in the blank. The matter of church membership is vital, but it is hardly possible that the figures representing the membership reflect the exact condition of any church. Though the precise number that is shown upon the church register appears in the report, there usually are more or less names upon the roll that have been lost sight of or who take absolutely no interest in the affairs of the Church. On the other hand, every church has many friends who take a part in its proceedings and help to pay its obligations, yet they will not allow their names to be added to the roll. And again, many churches of small membership are more virile than others with much larger rolls.

But these reports are indeed extremely important. They come as near telling the public what the church is doing as material facts can represent moral and spiritual forces. The discrepancy is always real, but it should be made as little apparent as possible. The preacher cannot make this report alone. The trustees must inform him accurately as to the church property, the women must submit the report of their work, the Sunday school secretary must supply him with the information from that important organization, and the Epworth League must be properly set forth in figures. Co-operation with the preacher by the officers and the whole membership is necessary to make up a satisfactory report. Obversely, it may be said that each figure, or amount, stands for some person or act and if a person fails in the spiritual life for which the church stands, the figures are so much belied.

Every report should be made out with the utmost consideration for every detail. It should represent the true condition of the charge, so far as it is possible for figures to do so. It should be written clearly and comprehensively. And this report should be given to the Statistical Secretaries at the first session of the Conference. Failure in these duties by one individual imposes hardships upon the Secretaries and reflects upon the whole Annual Conference.

But however accurate the reports may be, it nevertheless remains that there are some things that will never be known in a perfect way about any one charge. Figures can not tell what prompted the gifts of money and they can never weigh the amount of spirituality in the heart of the giver. Some churches are known for their liberality; others are known for their spirituality. There are two extremes that may well be avoided. On the one hand, is the church that pays and apparently has no spiritual life; on the other hand, is the church that manifests much effervesence but never meets its obligations. The church that is truest purges itself of a shirking attitude and arouses its membership to a noble and consecrated service. Giving money will not save a man; but neither will any other service of itself. The Spirit of God working in the heart and prompting true service and liberality makes for the salvation which is to be coveted.

C. A. B.

TEMPTATIONS AT CONFERENCE.

There are some temptations confronting every preacher at Conference that are most subtle and innocent in appearance, but which if they are not conquered sometimes lead to unexpected and undesirable results. The first of these is the apparently innocent indulgence of speaking critically of a brother minister in his absence. This habit, perhaps, is easier formed among a body of preachers than among almost any other set of men imaginable, for the reason that a minister is true and dependable regarding what he hears and does not tell the absent person what has been said of him. In most any other gathering this criticism would be dangereous because some one would likely tell, and the person criticised might forcibly resent it. Certainly nothing is meant in most instances in calling attention to the other man's idiosyncrasies, but it often causes a listener to form the wrong opinion about another without an opportunity on the part of the other man to give his side of the matter. Besides, the critic may share in the adverse effects of his own remarks, for the preachers at Conference soon learn who is continually making strictures on the other man. Then from another viewpoint, what right has a man to become an advocate for or against others? So often it is said: "That is a good man," or "I like this man." The impression is very often left upon the listener that so many of the other brethren cannot be classed as good men in a certain sense, and only after some experience among all the ministers does the falsity of the impression come to light.

In the second place, it is quite natural and reasonable that each one through the years should form his coterie of friends among the ministers, and that a good deal of one's time should be spent in their presence and enjoying their fellowship. It may be borne in mind, however, that the Annual Conference is being continually modified by the dropping out of some members and the coming in of new men. To some this modification takes place so silently that they are not conscious of it until the fact of the change is suddenly thrust upon them. So far as is possible every preacher should become acquainted with every other member of the Conference. Many may feel a warmth of friendship for the other brethren, but how are the latter to know about it unless this friendship is expressed? A kind word and real genuine expressions of love and esteem are never out of place in a Methodist Conference. May the time never come when a superficiality of manners and affected actions shall estrange the brethren at these great annual gatherings!

There is a vast opportunity for fraternal ties to be welded through the powerful Methodist system. Every preacher may become intimately acquainted with the other; this fraternity then separates and covers a large area: it convenes, again and apportions out the territory to meet present conditions. The problems of one man thus become the problems of each and all. It is like a great net that is thrown out and drawn in of its own power, living, vibrant, each portion supporting and adjoining the other, for one great service. But above all, the spirit of the ever-living Christ should unite this fraternity of men into a heroic army to carry forward the banner of the Cross.

C. A. B.

MUCH TO BE COMMENDED.

It is now being confidently claimed that a cure has been found for pyorrhea alveolaris, or Riggs' disease of the gums and teeth, a widely prevalent and pernicious malady which hitherto has been considered incurable. Several persons have had a hand in discovering the new remedy, but to Dr. C. C. Bass, of New Orleans, belongs the distinction of ascertaining the method by which the new specific can be most easily and effectively applied. In a recent address before the New Orleans Academy of Sciences, Dr. Bass set forth at some length his views: from a report of which appearing in The Times-Picayune, we take the following:

"The plan of treatment now indicated is the injection of emetine until great improvement is manifested, and then to follow up the treatment with a wash of an extremely diluted fluid extract of ipecac. This could be applied as a prophylactic in brushing the teeth by putting one drop of ipecac on the moistened toothbrush. Too much ipecac would cause nausea, of course. This remedy is in the reach of everyone, and while it may not be sufficient for chronic cases, it will prevent the disease from appearing in the mouths of children and will check incipient cases.

"In the discussion following the lecture Dr. Wood, dean of the Dental Department of Tulane University, said he had observed the same results as noted by Dr. Bass, but he suggested that the application of the ipecac by compressed air instead of the brush might prove more efficacious. He had made experiments and had found correct every statement made by Dr. Bass.

"In reply Dr. Bass admitted the force of what Dr. Wood had said, but replied that the use of compressed air would require the services of an expert, and he did not think it necessary. The brush application would reach the trouble, and it required no skill in the application."

Dr. Bass's course in seeking to find such a method of applying his remedy as can be used by the people generally, instead of forcing them to seek the services of expensive specialists in order to secure its benefits, shows that he has the spirit of a true philanthropist, and it is deserving of the highest commendation. His disposition in this respect is in marked contrast with that of many physicians who when they have made a medical discovery seek to pose as public benefactors, but at the same time demonstrate that their chief object in the handling of their newly found remedy is their own personal financial gain.

No class of men have a finer opportunity to make their influence a blessing to humanity than those who are learned and skilled in the healing art.

COLORINGS.

Colors make the flowers beautiful. The whole aspect of nature is more pleasant to behold because the Father has tinted the world with myriads of hues. Applied with the hand of a master, colors blend to make a marvelous painting that will bring to the artist the homage of unborn generations. With colors does God paint marvelous pictures on the western sunset skies. Who has not sat before an open fire watching the embers glow and the flames leap with ever-changing colors that have set up pleasant and sometimes profitable trains of thought in the imagination? How a touch of color in a lady's gown will relieve, giving attractiveness and brightness to what would otherwise be an effect too sober.

Colors are sometimes beautiful. Sometimes they are not. There are the dark and murky colors. Who has not felt the depression of a long drawn-out succession of gray days? Colors make nature beautiful because applied by the hand of God. In the hand of one who does not understand or who is malicious they may bring dismay and distress. The story is told of a lad who unfortunately let fall a drop of coloring into a quantity of white lead. The boy sought to repair the damage done by vigorously stirring the whole mass. After a while to him all traces of the coloring seemed to have disappeared, but the trained eye of the painter told him that there was something that was wrong. To him the white lead was white no more. One small drop of coloring had caused the trouble. On the brush of a master this might have helped to make a wonderful painting that would outlast the ages.

Our lives are the drops of coloring that help to paint the whole great picture of man's history in the world. As colors affect each other, so do the lives that men live. In the hand of God their lives are blended to make the marvelous picture of man's history in the world. How many there have been who, through being used of God, have made this picture so different and so much more marvelous to behold! Quiet your mind. Let these come trooping before you: Prophets of the Old Testament times, saints of those days not prophets, saints and mighty ones of New Testament days, martyrs who spilled their blood to become "the seed of the Church," reformers who, knowing God, lived and died in his service, great preachers of all times, missionaries of the Cross who underwent hardships to save nations for God, humble saints in a thousand corners of the world whose names have not been known beyond a very circumscribed circle, and, above all, Him who said that it was his meat and drink to do the will of him that sent him—all these have been the particles of color that have made more glorious the painting of the history of man, wrought out by the hand of God.

Shall the Father be allowed to use our lives making more glorious this marvelous picture, or will the hideous colors of sin and Satan so mar them as to make the effect hideous to behold? God grant that the latter may never be the case!

W. L. D.

PERSONAL AND OTHER NOTES.

The Editor acknowledges the reception of Thanksgiving Day greetings from a number of his friends, and assures them that their kindly messages were much appreciated.

Rev. H. L. Norton, of Purvis., favored us with some subscriptions to the Advocate on Nov. 25.

We are grateful to him for the service thus rendered the Conference organ.

The Protestant Churches of Alexandria, La., held a union Thanksgiving service at the Emanuel Baptist Church. Dr. G. E. Cameron was the preacher of the occasion and delivered a brilliant and eloquent sermon.

Rev. J. F. Waitman, of Gilbert, La., has our thanks for a club of six subscriptions, sent in a few days since. It is Brother Waitman's habit to take care of all the interests of the Church in the field of which he has charge.

Among the signs of progress in the West Monroe (La.) charge this year are a modern parsonage, an enlargement of the church and added Sunday schools rooms, and a doubling of the membership of the school. Rev. H. W. Ledbetter, the pastor, has wrought well.

We regret very much to be informed of the death of little Frances, the infant daughter of Brother and Sister O. P. Armour, of Macon, Miss., which occurred on October 24. They will have the sympathy and prayers of many friends in their bereavement and sorrow.

At the recent session of the North Carolina Conference, held at Washington, N. C., the address at the Educational Anniversary was delivered by Dr. F. N. Parker, of Trinity College. The Raleigh Christian Advocate says that Dr. Parker's effort was a most masterly one.

In Magnolia, Miss., union services were held at the Methodist Church on Thanksgiving day, and our pastor there, Rev. J. A. Moore, delivered the sermon, which was an earnest and impressive utterance. A free-will offering was taken for the four Orphans' Homes of Mississippi.

Rev. J. W. Lee, of Lake Providence, La., is rounding out his third year in that historic charge, and has had larger congregations and a better interest this year than during either of the previous ones. This was the first church ever served by Rev. Linus Parker—afterwards Bishop Parker.

Major R. W. Millsaps, of Jackson, Miss., states that, because of a very pressing engagement which cannot be deferred, he will probably not be able to attend the session of the Mississippi Conference. We do not need to say that he will be greatly missed by the brethren if he is kept away.

Dr. George S. Sexton, of Shreveport, La., in a personal note to the Editor, states that all our pastors in that city have had a prosperous year. We are glad, but not surprised, to know this. Fidelity is usually the price of success, and Brothers Sexton, Means, McCoy, and Hoffpauir are a faithful band.

Meridian, Miss., has recently enjoyed a union meeting, conducted by Rev. Walt Holcomb, the well known evangelist. We have no late information as to the results, but it was stated some days ago that great crowds were attending the services and that there had been more than a hundred conversions.

Rev. H. C. Morehead, of Sidon, Miss., the newly elected President of the Veteran Ministers' Association of the North Mississippi Conference, is taking much interest in that worthy organization. We are pleased to know that he expects to be on hand at Starkville on December 2, to meet and greet the brethren.

The Choctaw Indians, of the Indian Creek Mission, are pleading to have Rev. A. A. Phillips continued as their pastor for another year. He is stated to be the only preacher that they have ever really known, having been with them for about two years. They insist that no one else can fill the place as well as he.

Rev. J. B. Williams, of Ponchatoula, La., has lately been giving attention to the work of placing the Advocate in the homes of his people. We highly appreciate what he is doing in this direction. No one can be a Methodist of the best type without reading a church paper and keeping informed concerning the affairs of the Kingdom.

We are forced to close the forms for this issue of the Advocate on Monday, a day earlier than usual, as both the Editor and Publisher must be out of the office from that time until the last of the week. If any of the brethren should fail to get in notices mailed to reach the office on Tuesday, this statement will explain to them the reason why.

Though the weather in New Orleans was very inclement on Thanksgiving Day, a good audience attended the union service at Rayne Memorial Church. The message of the hour, which was delivered by Rev. J. G. Snelling, was an earnest and helpful one. The collection taken went to the fund to construct a Protestant chapel at the Louisiana Lepers' Home.

Rev. J. H. Foreman, of Wesson, Miss., has sent us an announcement of the death of Brother J. W. Leggett, the father of Rev. J. T. Leggett, one of the leading members of the Mississippi Conference, which appears on another page. We regret to learn of the decease of this worthy and useful layman, which took place on November 24, and we extend sympathy to the bereaved.

Brother James H. Walker, of Jackson, La., sent us last week a check for $1 for the Louisiana Educational Fund, and stated that he wished to join the Five-Year Club that Rev. Paul M. Brown has been organizing in the interest of that cause. His letter and contribution have been forwarded to Brother Brown, who will appreciate the interest that he has manifested.

The Methodist Church at Okolona, Miss., where Rev. J. H. Holder is winding up a quadrennium of fine service, has increased from 208 to 371 members within the last seven years. Brother Holder during his four years' incumbency has received 150 persons into the Church. This congregation now has a $19,000 house of worship and a $5000 parsonage is in process of construction.

On account of the inclemency of the weather on Thursday evening, Nov. 26, many people were kept away from the organ recital given at the Carrollton Avenue Church, of this city, by Mr. James R. Clark. Because of this fact it has been decided to repeat the recital on Thursday evening, December 3, beginning at 7:45 o'clock. Let all the Methodists of New Orleans who can, attend.

Miss Alice Winn, of New Orleans, writes as follows: "On Tuesday evening, Nov. 24, the Woman's Bible Class of Felicity Church gave a social to their friends in the Sunday school rooms. The rooms were beautifully decorated, and refreshments were served. On Thursday morning, the class prepared and delivered in person ten Thanksgiving baskets to inmates of St. Anna's Home."

The financial interests of the New Orleans Advocate will be looked after at the Louisiana Conference by Rev. T. D. Lipscomb, of Donaldsonville, La. The brethren are earnestly requested to see Brother Lipscomb as early in the Conference session as possible. The Publisher, Brother C. O. Chalmers, will be on hand at the two Mississippi Conferences and will be glad to see any one having business with our paper.

Bishop Collins Denny was suffering from a throat affection, and was in consequence somewhat indisposed, during the recent session of the North Georgia Conference, which convened in Marietta on Nov. 18. On this account he pressed Bishop Candler into service to address the class admitted into full connection and to preach on Sunday at 11 o'clock a. m. We trust that Bishop Denny will soon be entirely rid of his malady.

Rev. W. R. Williams has served the Mt. Pleasant Circuit of the North Mississippi Conference with great acceptability for a quadrennium, and at the recent session of the quarterly conference of that charge resolutions strongly commending his work were adopted. His fearless preaching and general efficiency were specially commented upon, and gratitude was expressed to the Heavenly Father for the many benefits of his faithful pastorate.

Rev. George H. Thompson, presiding elder of the Hattiesburg District, writing on November 24, says: "Brother J. S. Parker, pastor of the Seminary (Miss.) charge, who has been on the sick list for ten weeks, is still critically ill. He is now at the South Mississippi Infirmary at Hattesburg." We regret very much to be informed of Brother Parker's illness. Let the brethren remember him and his anxious loved ones at the throne of grace.

Dr. T. B. Holloman on another page tells us something of his four years' work in the interesting little city of Port Gibson, Miss. Dr. Holloman is an old Emory and Henry man, and has long been regarded as one of the truest and ablest Methodist ministers in Mississippi. He has wrought well in his present field, and we hope that he may be assigned to another equally as pleasant and inviting in its opportunities. The charge that secures his services will be fortunate.

Mrs. B. F. Youngblood, of Wesson, Miss., writes as follows: "The ladies of the Woman's Missionary Society here made and quilted five quilts for the Methodist Orphanage at Jackson, besides contributing several other things of less value. They have also lately placed in the church furniture costing $100 and have paid the insurance on the church and parsonage." These sisters are obviously keeping busy in the Master's service. May the Lord bless and enrich them in their religious experiences!

Dr. R. H. Wynn, President of Centenary College, delivered an able and informing address before the Rotary Club of Shreveport last week, in which he reviewed the history of Centenary College and showed its value to the city of Shreveport. He also made an appeal to all to rally to the support of this institution and to assist in placing it upon a firmer and better basis and carrying it forward to larger things. We hope to give some extracts from Dr. Wynn's stirring utterance in the next issue of the Advocate.

Brother W. W. Williams, of Pineville, La., writes: "Our church here has had the most successful all-round year that it has had in quite a while. It will not pay the Conference assessments in full, but it will meet successfully all its other obligations. The pastor's salary has been paid in full every year since the re-organization of the church, and a majority of the members are requesting the return of Brother Dring, who has expressed himself as being perfectly willing to come back. At one or more of the quarterly conferences the presiding elder's percentage was more than paid."

We have in hand a printed copy of the annual report of Rev. V. C. Curtis, one of the Field Secretaries of the North Mississippi Conference. It shows that he has traveled 12,000 miles by rail and 650 by private conveyance. He has visited 127 churches in 103 pastoral charges. Of these charges, 23 are stations and 80 are circuits. Sixty-five institutes have been conducted, 336 persons have been enlisted in the Teachers' Study Circle ,and 2400 pieces of mail, but not including circulars, have been sent ont. These figure eloquently attest that Brother Curtis has not eaten any idle bread, nor allowed any grass to grow under his feet.

Rev. A. I. Townsley, of Rayville, La., writes: "Our Sunday school is supporting the Rev. Mr. Li Chi Meu of Huchow, China, this year. His salary has already been raised and forwarded to Dr. Pinson. This is acting as a great stimulus to our school. Last Sunday was "Installation Day" for the Rayville officials. The 1914 Discipline makes the installation service an annual one. I like it. It can be made helpful and spiritual by a little preparation." Brother Townsley kindly sent us a program of the exercises on this interesting occasion, which we consider excellent in every respect. It is contrary to the rules of our office to print programs, but were it not for the great pressure for space that is now upon us, we should be tempted to reproduce this one as a kind of suggestion to the brethren.

Mr. Andrew H. Gay, a prominent citizen of Plaquemine, La., and a widely known Methodist, died at the Hotel Dieu early last Monday morning, Nov. 30, surrounded by several members of his family. Of the deceased, Dr. J. T. Sawyer, a long-time friend, in a note to the Advocate, says: "In the passage of Andrew H. Gay to his heavenly home, there went from our Church one of her stanchest members. I remember him as a brother and true friend, with whom I often stayed when in Plaquemine, and was always treated with the utmost hospitality by him and his excellent wife. He will be greatly missed by his many friends throughout this State and by the membership of the Church at Plaquemine. He was a Christian gentleman of the highest type." Mr. Gay's body was carried to St. Louis for interment.

Rev. H. M. Young, after serving the Coahoma (Miss.) charge for four years, writes: "With two new rooms recently added to onr parsonage in Coahoma and both the church and parsonage painted, with the sticky varnish removed and a new hard varnish put on our pews at Lyon, and with a noble little band at Bobo, we are leaving a good work, and the best of all is that God has been, and still is, with us." On November 22 the officials of the Coahoma Church—Brothers R. L. Ralston, E. M. Fant, R. J. Howard, J. M. Wheeler, and Dr. C. L. Montroy—adopted the following resolutions and had them read to the public congregation: "Resolved, 1. That we appreciate and commend the work that Brother Young has done among us, and feel that our church has had a healthy growth during his pastorate, his helpfulness having been felt in all departments of the work. 2. We desire to assure him of our continued esteem, affection, and interest, and we hereby express the hope that he and his good wife may continue to be blessed with health, strength, and usefulness; and every good wish is extended to them for the future."

A CORRECTION.

Last week, as a result of taking ont the wrong lines in type to make a slight correction, after the page proofs had been read, one of the paragraphs of Rev. T. H. Lipscomb's article, "Methodism in Starkville," was hopelessly muddled. It should have read as follows: "Once before, in 1888, during the pastorate of Rev. Thomas Cameron, now an aged veteran living at New Albany, the Annual Conference convened in Starkville, Bishop Charles B. Galloway presiding. Delightful memories of that occasion still linger, and the approaching session, Dec. 2-7, at which Bishop R. G. Waterhouse will preside, is looked forward to by the entire community with anticipations of much pleasure." We regret this occurrence.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Brother J. W. LEGGETT, the father of one of our beloved presiding elders, Rev. J. T. Leggett, left us yesterday morning and went home to God. Brother Leggett was born Jan. 15, 1842, and died early Tuesday morning, Nov. 24, aged 72 years 10 months and 3 days. Brother Leggett was converted while quite young and joined the M. E. Church, South, and was a true and loyal member of the same until the day of his death. It has been said by many of his friends that he was never absent from his church unless providentially kept away. He served his church for a long time as a steward and class leader, and was one of that type who believe in class meetings and he delighted in holding them. He leaves a wife, several children, and a host of friends to mourn their loss. A good man is gone. May God abundantly bless the wife and children that are left behind. We bow in humble submission to the will of Him who doeth all things well, and who governs his children with a hand of love, righteousness, and mercy! We mourn but not as those who have no hope, for we expect to meet him again.

J. H. FOREMAN, P. C.

Miss SARAH T. GIBSON passed from this life on Oct. 22, 1914, her death resulting from injuries received in an automobile accident. She was born in Green County, Ala., on Feb. 27, 1854, moving with her parents to Scott County, Miss., in 1871, and uniting with the M. E. Church, South, at Old Mutual Union Church, where she remained a faithful and true member till her death. Miss Gibson was one of the truest and best women we have ever known. She was unpretentious and unassuming. As a Christian she served God humbly, but with a courage born of an absolute trust in the sacrifice of the Son of God. The writer and his family had been closely associated with her for a number of years and loved her for her unfailing goodness, and the loving comfort and help rendered by her in times of sickness and trouble. The last tribute of love and respect was paid to her in the home of her nephew, Mr. Taylor Hurst, which had been her home, and from which place the body was taken to the Morton Cemetery and there interred in the presence of many friends and loved ones. We shall meet her again some glad day on the golden shores of eternity.

C. C. GRIFFIN.

Mrs. FRANCES E. BYRD (nee Barrier) was called home on Sunday morning, Oct. 18, 1914. She was born Jan. 1, 1857; and was married at the age of seventeen to Mr. Weldon Byrd. To this happy couple were born ten children, five of whom are living—three sons and two daughters. Many relatives and friends are left to mourn her going, but they do not mourn as those who have no hope. She was always religious and an earnest student of the Bible and mastered much of the Scripture. She firmly believed that the Bible was the instrumental cause of salvation and therefore "was not ashamed of the Gospel of Christ." She professed religion early in life and joined the Methodist Episcopal Church, South, and was a consistent member until death. She was a true friend to the New Orleans Christian Advocate. She gave her services to the sick and needy and looked after their temporal needs. Often she left home for weeks at a time to nurse the sick and carried with her such things as they needed. Truly, "she hath done what she could." She had an abiding faith in "godliness being profitable unto all things having promise of the life that now is and that which is to come." The writer conducted the funeral service at Dover Church in Yazoo County, and we laid her body to rest in the Dover Cemetery by the side of her husband, to await the resurrection morn.

J. W. PRICE.

IN MEMORIAM.

Sweet little Frances, the one month-old babe of Rev. and Mrs. O. P. Armour, of Macon, Miss., was translated from earth to heaven on Saturday morning, Oct. 24, 1914. She was here but a little while, and yet long enough to twine herself about the hearts of the smitten household. So in her departure the family circle was not only broken; but the heart of each was saddened. And yet while sad, because she is no more with them, they rejoice that she is with Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." They cannot bring her back to them, but they can go to her. We sympathize with them in their sorrow, and rejoice with them in their hope and consolation.

"Safe in the arms of Jesus
Safe on His gentle breast
Safe from the world's temptations,
Sweetly her soul shall rest."

Macon, Miss. J. E. JONES.

MRS. MARTHA EMMA RATLIFF.

In the early morning of Nov. 7 the spirit of this noble Christian woman took its flight from a world of sorrow and suffering to its home in the land of the blest. Sister Ratliff was the daughter of William Carnes and Mary Walton. She was born in Hinds County, Mississippi, on Oct. 2, 1838. She was married to J. W. Ratliff on Feb. 5, 1857, and for more than fifty years, hand in hand, they made the pilgrimage of life together. About six years ago her husband went on before, and was awaiting her coming on the other side.

Brother and sister Ratliff joined the Methodist Church early in life and were always loyal, faithful, and true. To them seven children were born, only two of whom survive—Brother J. W. Ratliff, the superintendent of our Sunday school at Edwards, and Mrs. J. L. Redfield.

Sister Ratliff was one of the old type of noble Sothern women, and commanded not only the respect, but the love and admiration of all who knew her. The last conversation I had with her, just four days before her death, was about the Church she loved so well.

She attended the prayer service of the Woman's Missionary Society on Thursday afternoon; on Friday she seemed to be in her usual health, ate supper with the family at night, and about 2:30 o'clock the following morning passed away in perfect peace. She will be greatly missed in the home, in the Church and in the community. But we know where she has gone, and doubtless the "well done good and faithful servant" was her welcome in that city, whose builder and maker is God.

JAS. G. GALLOWAY.

CITY PREACHERS' DIRECTORY.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 493.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5330 Prytania St.; phone, Uptown 329.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1126 Fern St.; phone, Walnut 1238.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.;

Tidings From the Field

Pineville, La.

I think it will be nothing but justice for me to write you a short letter telling you and the readers of the work that has been done on the Pineville and Tioga charge this year. In the first place, I feel that we have done very little when we think of the many blessings the Lord has bestowed on us. All of the churches on the work are in a better condition than they were when I took charge. We have added two appointments to the charge that had been left off and they are doing good work. The charge will pay more for the support of the preacher than it has in fifteen years. It has taken a great deal of hard labor to accomplish anything, but thanks be to God for giving us strength to carry on his work. The greater part of the membership of the churches say they want me to come back for another year, but it seems to me that we have other men in the Conference that are better prepared for this work than I am. However, if the Conference sees fit to send me back I will try to do my best. I want the Lord to have his way with me.—J. F. Dring.

Cockrum, Miss.

Dear Brother Meek: It is just one week now until Conference and it is certain that our preacher will have another home when it closes. Dear Brother Collins has served for a quadrennium. This makes us sad, for oh, how we love him for the great work he has done here. The helpful truths that he has taught us will keep alive sweet memories of him, and we feel that his work here has not been in vain; that the good seed he has sown will continue to spring up, and bring forth fruit in the days to come. There are few stronger men in the pulpit in our Conference than Brother Collins. As I have oftimes said to Brother Dorman, when he would ask how we liked our preacher: "We have the best there is in the Conference." But now, as he must go to another field, we pray God's blessings on him and his work. We feel sure that his lot will be cast in a pleasant place, and fortunate indeed will be the people whom he may be sent to serve. We are very much interested as to who will succeed Brother Collins, but we feel sure Bishop Waterhouse and his cabinet will look well after our needs and give us a man that will make us a good shepherd, and with whom we as his flock can co-operate heartily. May the Lord bless the dear old Advocate and its readers!—(Mrs.) R. H. Elder.

Waynesboro, Miss.

We are progressing magnificently with the Lord's work within the bounds of this charge. Dr. I. L. Peebles, of Meridian, one of our Conference evangelists, was with us at Clara, Miss., on Nov. 14-17, and preached six stirring sermons on the essential doctrines of the Methodist Church. His messages from time to time were clear, forceful, and orthodox. The trend of thought depicted by this earnest evangel of truth divine was made so simple that the smallest school boy or girl could easily follow him as he dispensed the Word of God. And not a few of our people were greatly blessed, and better rooted in the doctrines and polity of our great Church. After having heard that man of God preach, we all felt like congratulating the "ego" over the fact that we were Methodists. I believe that Brother Peebles is the right man in the right place. Yea, I know that he is. For he has made the doctrines of the Methodist Church his constant study for lo! these many years, and I believe that it would be the wise thing for us pastors to have him with us more frequently than we do. Rev. C. W. Walley, a local preacher in the Methodist Protestant Church, and also the County Superintendent of Education of the County of Wayne, took it upon himself during our few days' meeting at Clara, to see what he could raise in the way of cash and groceries, etc., for the three pastors at Clara—the Baptist, the Methodist Protestant, and the Methodist Episcopal pastors. This great and good man of God was quite successful, and this pastor is very much indebted to him and the good people for the kindness shown to him. I have had the best year of my life as a pastor and servant of God, and, best of all, I feel like going on. Hallelujah!—Hilary Westbrook, Pastor.

Byhalia, Miss.

The fourth quarterly of the Byhalia Circuit, North Mississippi Conference, held Nov. 15-16, was an interesting occasion. The Conference, which was presided over by Rev. R. A. Tucker, our presiding elder, was well attended and the reports, in spite of the European war, were fine. The Byhalia Church has paid the preacher and presiding elder in full and the indications are that the Conference collections will be entirely met. The other two Churches, Emory and Fountainhead, are a little behind on the preachers salary, but the prospect is that they will pay in full at a later meeting to be held at Emory on Thanksgiving day, Nov. 26. These congregations are made up of people who love the Church, and the stewards are earnest workers in the vineyard of the Lord; so good reports are looked for at the later meeting of the board. The low price of cotton is having but little effect on the God-fearing people of this section who are doing their duty and trusting in the Almighty for future benefits. During the year the earnest labors of the pastor, Rev. L. A. McKeown, and the prayers of the people, especially those of the ladies, have been answered in the conviction and conversion of sinners.

On the circuit a total of 107 have joined the three churches; of this number the Byhalia Church received 94. The Sunday school, the Woman's Missionary Society, and the other enterprises of the Church were reported as being in a prosperous condition. On Sunday morning, Rev. L. A. McKeown preached to a full house, and at 7 p.m. Rev. R. A. Tucker, our presiding elder, preached; but the attendance was not as large as was expected, for the reason that a storm came up about 6:30 o'clock which kept many at home.

At 11 a.m. Monday the presiding elder delivered an instructive and entertaining discussion, using as a text 2 Timothy 4:7, 8. In a religious way, this has been an unusually prosperous year with us. Not only was the membership of the Methodist Church increased, but the hearts of the Presbyterians and Baptists were made glad by converts coming into the fold and joining their churches. We have many reasons to be thankful to the Lord for the blessings which we enjoy. One of these, and it is not the least, is that while Europe is in a gigantic war where hundreds of thousands are being killed and untold values of property being destroyed, our country is at peace with the world. MARCUS D. HERRING.

Sunday School

LOUISIANA NOTES.

By W. W. Williams.

The school at Melville has just adopted the International course of Graded Lessons. Brother May reports the school in a flourishing condition. Two other schools have been organized on the Melville Circuit.

The writer will visit Pleasant Grove on the Pineville Circuit, in company with Pastor J. F. Dring and some other worker on Sunday, Nov. 29. The work of both the school and the Church will be discussed at some length. Pineville is contemplating the organization of one or more mission schools immediately after Christmas.

The "White Gifts for the King" service is to be used in the Christmas exercises by several schools in the Alexandria District.

The school at Glenmora is increasing rapidly in efficiency under the work of Prof. Lusk, Prof. Monroe, and others.

Several schools are proceeding with great care in selecting the most efficient, active members in the school to place on the new "Advisory Committee," and intend to make this Committee the most active part of the organization.

It is to be hoped that schools will order the new publication, "The Workers' Council" and use it judiciously in the meetings; and that they will use the "Missionary Messenger" once a month, having a specially selected member of the Missionary Committee in charge of the services on that day, using the Missionary Program.

Each school using the Graded Course of Lessons should have the new Magazine on the Graded Work for each officer and teacher. The articles in the Magazine have risen within the last year to a place second to none. It is to be regretted that some country schools do not use the Magazine at all.

A number of workers in the Alexandria District believe they could raise their pro rata share of the expenses from this district for a Field Secretary for the coming year by special and private subscription, provided a person is selected for the position who could make a success of it from the start. In case no action should be taken to this end, some have asked why it would not be feasible to have some one put on in this one district alone for part time at least. They at least expect to make an effort to organize the district early in the year 1915.

SUNDAY SCHOOL WORK.

After traveling over the Conference and working among our Sunday schools for more than two years, carefully studying their interests and seeing that we are not as completely organized for work as we should be, and that there is much latent power that should be utilized, I have the following plan to offer for the work beginning with the Conference year of 1915:

Let the presiding elders apportion the time of the Field Secretary to the various districts of the Conference, and then let him do the work in each district under the supervision and direction of the presiding elder. Let each district have organized in it a district Sunday school institute with the presiding elder as the ex-officio president and the lay member of the board in that district as vice-president, and holding this district institute at some time when most people can be reached, preferably on a fifth Sunday—beginning on Friday night and closing on Sunday night.

Now the feeders to this district institute should be an organization of the churches of each pastoral charge into a pastoral institute, and before holding the district institute let the Field Secretary visit each pastoral charge as directed by the presiding elder and hold there an institute for that charge, then after the district is worked in that way hold the district institute. In these institutes the Field Secretary should not do all the talking by any means. Let there be regularly elected officers of the pastoral institute and of the district institute.

The officers in the district institute should be a president, vice-president, secretary, treasurer, and a program committee. The first four named officers should constitute the executive committee of the institute, and this committee should elect a superintendent for each of the departments of the Sunday school work, viz.: Teacher-training, Wesley Bible Class, Home Department, Elementary Division, Secondary Division and Missionary. After one district has been worked in this way then go on to another.

I can see many advantages to be had from this plan, some of which I give below:

1. The Field Secretary would not be running from one side of the Conference to the other just touching here and there, in the same week or month; thus expenses would be greatly reduced.

2. The Sunday school workers on each pastoral charge and in each district would be brought together twice during the year and exchange ideas and methods of work. As it is now Sunday school superintendents in the same pastoral charge do not know what their neighbors are doing in the Sunday school field nor how they are doing it.

3. Different Sunday school workers could be put on programs thereby developing them and causing them to specialize on at least one subject.

4. Our workers could be located and developed, and there would exist a bond of sympathy between the workers on each charge which would broaden in the district institute.

5. Our Sunday schools would be more generally working toward the standard of efficiency as outlined by our Church; thus systematizing and unifying our efforts.

6. The finances of our work could and would be cared for in this plan. Let our Sunday schools send their delegates to this institute authorized to pledge their Sunday school for so much to carry on the work, and let the Wesley Bible Classes do the same. We would get much help from our Wesley Bible Classes, when as it is I only know one Bible Class in all our Conference that is helping to finance our work this year, and I must mention that class which is the Truth Seekers Class of the Forest Sunday school with Miss Carrie Pevey as teacher. They have pledged this year $15 for the work.

Now you see this plan on paper, but if the writer is the Sunday School Field Secretary for 1915, we think you will see the plan in operation in at least one district, and in all the districts if the presiding elders will help me do it, and I know that each one of them will be more than glad to help me do it. I have already talked the plan with one presiding elder and he is heartily in favor of it and wants the plan in his district next year.

I have only given here a brief outline of the plan, but all that read may understand that I am favoring a more definite plan for the work. We are not organized as we should be. If any one has a better plan than this, please write through the paper to me, or write me a personal letter before Conference for I shall ask the board to agree on some definite plan for the work.

Think about it, pray about it, talk about it, and then let's work.

Yours for the cause,
R. A. MADDOX,
S. S. Field Sec'y Miss. Conf.

A NOTE FROM ZACHARY, LA.

Dear Dr. Meek: This scribe is not given to much writing, but will send some items from the Zachary charge. We held a meeting at Slaughter in August, which was truly a spiritual revival. There were fourteen received into the Church on profession of faith, and six by certificate. The church was much revived, and her spiritual life greatly deepened. In September we held a meeting in Ethel, which did much good. The Church was revived, and four were received on profession of faith. Rev. J. B. Williams was with me at Slaughter, and Rev. J. B. Fulton at Ethel. These brethren preached the gospel plainly, clearly, and with evangelical fervor. They fearlessly, but tenderly, rebuked sin, and held up to the sinner a full and free salvation by repentance toward God, and faith in the Lord Jesus Christ. Our people were much blessed by their ministry.

Our Church in Zachary was burned on March 8, and it has taxed the energy and liberality of our people to rebuild, but the people of the community, regardless of denomination, generously helped us. The kindly, helpful spirit of the people has touched us deeply, and convinced us that people generally appreciate the Church and her work and will show their faith in the Church and what she stands for, when her members are consistent and loyal to their king.

While our Church was burning the Rev. Mr. Wilkinson, of the Presbyterian congregation, came to me and said, "Worship with us," which we did for six months, during which time we held a union meeting. Their cordiality and constant courtesy made us feel with the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity."

We now have a pretty chapel with two class rooms, and it is almost paid for. I cannot say enough in commendation of those whose untiring efforts enabled us to rebuild our church. We are among a kind people, who love their Church, who are zealous for its success, and who appreciate their pastor. They provide a splendid home for him and his family, and honor him for his work. May great grace rest upon them!

Now, Mr. Editor, I could say much more, but like Brother Lee, of Lake Providence, the nearness of Conference warns me not to tell all the good things. I am afraid some brother might want my place. I have been here three years, and believe I can finish my time out.

Last, but not least, let me say we have a wide-awake presiding elder. The people like him, and we want him back next year.

Your Brother in Christ,
J. D. HARPER.

A NOTE FROM BROTHER WALKER.

Mr. Editor: After reading carefully two articles which appeared in the Christian Advocate of October 22—"The Peace of God" and "Concerning Bonds"—I decided to write you briefly concerning things hereabout. I have been at the Asylum at this place for about two months, having come here because of a nervous break-down to rest awhile and to take treatment at the hands of Dr. Pinson.

This is a great institution and is crowded with patients who are variously afflicted. I find that some of them like to get hold of a paper to read and I have distributed among them several copies of my Advocate and of the Pentecostal Herald.

There is a nice Chapel here which is well arranged for religious services on the Sabbath. Very fortunately the Protestants are keeping up regular appointments which is a great blessing to the congregations that attend. These congregations are made up of the same patients and the officials and employees of the institution and their families. They have a splendid choir consisting of about twenty good singers, about half of them being young men and about half of them ladies. There are both an organ and a piano in the chapel, which is well provided with comfortable chairs and song books. We also have some congregational singing during the services and I never saw better behavior and attention anywhere.

Brother Tim, a Presbyterian minister, preaches for us on the evening of the first Sunday; Brother Carruth, a Baptist divine, is with us on the night of the second Sunday, and Brother P. H. Fontaine, a Methodist minister, conducts the service on the third Sunday night. I feel that we ought to be grateful to these brethren for thus arranging their labors, as it enables us to have preaching three Sabbaths in each month. They are all fine Christian gentlemen and they certainly do preach the plain and practical side of the Christian life in a way to help their bearers.

Last Sunday Brother Fontaine selected as his theme "The Life and Character of Job," and he handled the subject in a very interesting and impressive manner. I believe that seed were sown by him that will bring forth fruit in the future.

Dr. Pinson, Superintendent of this institution, deserves much credit for his kindness to the Protestant worshipers here, as well as to those of his own faith.

If there is anyone who has any religious literature, either papers or books, to give away, if they will send it to me I will be delighted to distribute it among those here who, I think, would be helped by it.

Fraternally,
JAMES H. WALKER.
Jackson, La., Oct. 24, 1914.

OUR MERCIFUL GOD.

"Blessed are the merciful." The unmerciful man excludes from his own soul thereby the mercy of God. It is not that God will not have mercy, but it is true that man cannot receive mercy unless he himself be merciful.

"The mercy I to others show,
That mercy show to me."

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed:
It blesseth him that gives, and him that takes."

The forgiveness of others is the condition upon which God forgives us. The exercising of mercy toward others brings God's mercy to our own souls.

"Blessed are the pure in heart." I am glad that it does not read, "Blessed are the great in intellect," or "Blessed are the rich in this world's goods," but "Blessed are the pure in heart." This brings the vision of God within the reach of all; for if all may not be rich or great, all can be pure.—Rev. Robert Forbes, D.D.

MISSISSIPPI CONFERENCE.

Admission on Trial.

The Class for Admission on Trial into the Mississippi Conference will meet the Committee in the Methodist Episcopal Church, South, at Columbia at 10 a.m. on Tuesday, Dec. 8, 1914. Come prepared for a written examination.

W. H. SAUNDERS,
W. W. GRAVES,
H. P. LEWIS, Jr.,
Committee.

Class of the First Year.

The Committee and Class of the First Year will please meet in the Methodist Church at Columbia, Miss., at 10 o'clock, Tuesday, December 8.

JNO. D. ELLIS,
H. M. ELLIS,
L. L. ROBERTS,
Committee.

Class of the Second Year.

The Class of the Second Year will please meet the Committee in the Methodist Church at Columbia, Miss., Tuesday, Dec. 8, 1914, at 2:30 p.m. The members of the Class who have taken the course through the Correspondence School as well as the others are requested to appear before the Committee.

M. M. BLACK,
J. Y. BOWMAN,
L. E. ALFORD,
Committee.

Class of the Third Year.

The Class of the Third Year will meet in the Church at Columbia on Tuesday evening at 8 o'clock for necessary examinations. A convenient place will be designated by Brother Sharbrough. We desire to meet at that time the entire Class, no matter what examinations have been taken.

H. B. WATKINS,
Chairman.

Class of the Fourth Year.

The Committee and Class of the Fourth Year of the Mississippi Conference will please meet in the Methodist Church at Columbia, Miss., at 9 a.m. on Tuesday, December 8, 1914. Every member of the class will be expected to be present. Those who have taken the Correspondence Course will please bring their certificates.

T. W. ADAMS,
Chairman.

CONCERNING STATISTICAL REPORTS.

To Pastors of the Mississippi Conference:

The statistical blanks will be mailed in due time to all pastors, with printed envelopes, for making reports to the Annual Conference. By observing the suggestions made by the auditors and resolutions of the Conference, you will greatly facilitate this work for the statistical secretaries and the auditing committee.

W. T. GRIFFIN,
For Committee.

CONCERNING RAILROAD CERTIFICATES.

The members and delegates of the Mississippi Conference, which is to meet at Columbia on Dec. 9, will secure the usual certificates when they purchase their tickets showing that they have paid full fare going. These certificates will give you return fare for one-third plus 25 cents. All roads in the State will give this rate except the N. O. M. and C. I wrote twice to the proper person, sending a stamp for reply, but my letter was never answered. Those who travel over this road will do well to get certificates. I will sign them for you. and perhaps you can get the reduction in return. Don't fail to get certificates when you purchase full fare tickets.

W. M. SULLIVAN.

THANKSGIVING CARS FOR THE LOUISIANA METHODIST ORPHANAGE.

At the suggestion of that enterprising, consecrated Christian woman, Miss Mollie Higginbotham, of Mer Rouge, La., a Thanksgiving car was proposed for the Louisiana Methodist Orphanage. The matter was taken up with the railroad authorities and free transportation was promptly arranged. Under the direction of Mr. Lawson G. Higginbotham, W. M. Hunt, and L. R. Herron, the car was run from Bonita to Monroe over the Iron Mountain Railway. From the start the donations were large and generous. The car made stops at Bonita, Jones, Gallion, Mer Rouge and Collinston. At Mer Rouge four large wagon loads of produce from Oak Ridge, delivered by Mr. Joe Sam Rolfe, were loaded on an extra car. At Collinston quite a donation was received from Bastrop. Then each of these communities made most liberal donations, and long before the car had finished with the various stops proposed it was seen that one car was not sufficient, and it became necessary to add a second car. Donations were also received from Monroe and West Monroe.

The gifts consisted of almost everything in the way of produce, clothing and bedding. The contributions included three barrels of granulated sugar, eight barrels of flour, several barrels of meal and grits, over 200 gallons of syrup, over 100 bushels of corn, nearly 100 bales of hay, hogs, chickens, canned goods, lard, candies and fruits. It would be hard to enumerate all that was given, and every article was useful and helpful. One bale of cotton was given by Mr. Sam McDuffie of Oak Ridge, which will be sold for 10 cents per pound. The cars could have easily been valued at nearly or quite $1000 in value.

This remarkable response to this kindly enterprise is most gratefully appreciated by the management and inmates of the Orphanage, and we cannot begin to express our gratitude to all those who have contributed to its splendid success. The railroad people, from the high officials who granted free transportation of the cars to the brakemen on the trains and other employees who showed every possible courtesy to the people at all the stations, to the newspapers which published notices and rendered their valued help, to all these, and to all others who in these times of great stringency have in any way helped us, we are sincerely grateful, and we trust that God in his providence will abundantly bless them each and all.

Sincerely,
ROBT. W. VAUGHAN,
Supt. La. Methodist Orphanage.

LOUISIANA CONFERENCE.

Class for Admission on Trial.

All applicants for admission on trial will please meet the Committee of Examination in the First Methodist Church in Shreveport on Tuesday, Dec. 8 at 10 a.m.

R. H. HARPER,
For the Committee.

Class of the Third Year.

The class of the Third Year will please meet the Committee in the First Methodist Church at Shreveport on Tuesday, Dec. 8 at 9 a.m.

ROBT. H. WYNN,
E. K. MEANS,
ALBERT S. LUTZ,
Committee.

Class of the Second Year.

The Class of the Second Year will please meet the Committee in the First Methodist Episcopal Church, South, at Shreveport, La., on Tuesday, Dec. 8, 1914, at 9 a.m. The members of the Class who have taken the course through the correspondence school, in whole or in part, as well as the other members of the class, are requested to appear before the Committee. All members of the class are requested to be promptly on hand.

C. C. MILLER, for Committee.

Class of the Fourth Year.

The Class of the Fourth Year will meet the Committee in the First M. E. Church, South, of Shreveport, La., at 10 a. m. on Dec. 8, 1914. The attention of the Class is called to recent legislation concerning examination contained in Paragraph 730 of the Discipline of 1914. This legislation makes it necessary for the Committee to meet the Class whether or not examination has been taken in the Correspondence School or Preacher's Institute.

PAUL M. BROWN,
H. T. CARLEY,
Committee.

NOTICE.

Arrangement is being made for a Centenary luncheon on Friday, Dec. 11, at 1 p. m. Former students of the College, as well as all of her friends, are urged to be present. Plates will be 50 cents. Those desiring a plate reserved are requested to notify either of the undersigned on the first day of the Conference.

PAUL M. BROWN.
R. H. WYNN,
Shreveport, La.

SUNDAY CONVERTS IN PHILADELPHIA.

On the last Sunday in October nearly 1000 of the converts of the William A. Sunday meetings in Scranton and Wilkes Barre moved en masse on Philadelphia and conducted services in nearly four hundred of the leading churches of that city, both morning and evening. "In simple language," says the Public Ledger, "these men, many of whom scorned to enter a church six months ago give remarkable testimony to that change that took place in their lives when they accepted the invitation to 'get right with God.' They told of their redemption from the drink habit and other vices, of reunited families, of men who for twenty years reviled the Church, suddenly transformed into Christian evangelists. and of card-playing clubs and 'booze joints' changed into prayer meetings and Bible classes." Among this thousand Christian evangelists were bankers, policemen, firemen, letter carriers, railroad employees, carpenters, blacksmiths, office clerks, doctors, lawyers, merchants, ex-bartenders, and representatives of many other occupations. Their visit was in preparation for the Sunday meetings to be held in Philadelphia this winter. —Northwestern Christian Advocate.

GIVEN TO CHRIST.

It is related of General Gordon, affectionately known as "Chinese Gordon," that when the English government sought to reward him for his magnificent service in China, he declined all money and titles, but accepted a gold medal on which his name and a record of his thirty-three engagements were inscribed. After his death the medal could not be found. Finally it was learned that he had sent it to Manchester during a famine, with a request that it be melted and used to buy bread for the famishing poor. In his dairy on that day were found written these words: "The last and only thing I had in this world that I valued I have given over to the Lord Jesus Christ." The love of Christ which passeth knowledge constrained him to give up his most valued possession for the relief of others. Yet such supreme sacrifice seems small in comparison with the great sacrifice of our gracious Lord.—Pittsburgh Christian Advocate.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

EFFECTS OF WAR IN OUR MISSION FIELDS.

China.

Shanghai. — "Everything here is tense with excitement over the European crisis. This is one of the most cosmopolitan cities in the world, so we feel it on every hand. All Russians, Austrians, Germans, and French have been ordered out for service. Many of the manufacturing interests are owned by foreign capital, so thousands of coolies are thrown out of employment on account of the stoppage of shipping and the closing of all silk mills and other manufacturing places. This affects thousands of our women."

Soochow.—"Outside of Shanghai and the Shantung province, China is comparatively quiet. There is no danger whatever except from the disaffected people who may seek to give the central government trouble. Schools are opening well."

Korea.

"So far we have felt very little effect from the European war. Nevertheless, we are distressed over the accounts of the terrible conflict and are praying for its end."

Cuba.

"Prices of food have gone up until it fairly gives us nightmare. We are almost afraid to look at the papers, yet this country probably is disturbed much less than almost any of the other mission fields."

Brazil.

"The European war has been felt most seriously in Brazil. The government, which is badly in debt, had been promised a large loan from France; when this loan was cut off on account of war, the whole country was in a state of panic. This war is turning Brazil upside down. It is the worst crisis ever known. Within two or three days food increased from 20 to 100 per cent in price. For a time all banks were closed. After a few of them opened, only 10 per cent of deposits could be withdrawn. Factories, firms, and workshops are closed. Thousands of people are without work, and thousands more are working on half time or less."

Mexico.

"Mexico is still too unsettled to make the reorganization of our work there possible. The Spanish Department is being carried on by native teachers in three places—Saltillo, Chihuahua, and San Luis Potosi. Missionary leaders feel deep concern on account of the decrees recently issued by the governors of several States forbidding religious instruction in all schools. These were unquestionably issued against the Roman Church. Let us be in prayer that the leaders of the new government may not enact laws that will hinder Christian education.

ATTENTION!

Auxiliaries, remember that the last day of December closes your accounts for the year 1914. Be sure to get your remittances to your Conference Treasurer not later than January 5. She must have it at this time or her report will be sent without it. Mrs. Ross, at headquarters in Nashville, will close her book January 20, and no money received after that date can get into this year's records.

CONFERENCE TREASURERS, LISTEN!

The Council meeting will be held earlier this year than ever before. The Council Treasurer must have all the money banked by January 20, as she will be rushed to get the fourth quarter's report and the annual report ready for the printer in time for this meeting. Send your money in time to allow for delay in mails.

SOME COMPARISONS.

Mrs. Ross's report for the third quarter of 1914 shows a total collection as follows:

From Conference Societies	$28,114.96
From other sources	7,665.17
Total	$35,780.13

It is difficult to compare these figures with those of the previous year because five Conferences failed to remit, and two Conferences reported this quarter for two quarters. But there is an increase of $1174.89 over the report of the third quarter of 1913. These increases were:

From Conference Societies	$ 750.57
From other sources	424.32
Total	$1174.89

The growth of the third quarter of 1913 was more than six thousand dollars over that of the previous year. Let every individual make an earnest effort to pay up in full this month.

FROM TYLERTOWN, MISS.

Beginning on Monday afternoon November 8, the Woman's Auxiliary observed the "Week of Prayer," with a good attendance, concluding Sunday evening with an open service participated in by the Juniors and advanced members of the Young People's Auxiliary. A well prepared and highly interesting program was rendered. The offering amounted to a neat sum, which is much appreciated. We have some very earnest workers in our auxiliaries, and with our children and young people so enthusiastic in their new work, we feel that great things can and will be accomplished.

Mrs. F. T. RAND,
Press Supt.

THE MENACE OF MORMONISM.

This was the topic of the program for the August auxiliary meeting outlined by the program committee at the home base, Nashville. Among the many good articles sent out for the preparation of the program was a leaflet giving some statistics as to the growth of the Mormon Church and the indifference with which other Churches regard it. The leaflet asked what was being done by the Nation or the States towards wiping out this evil; the impression made on the Young Woman's Auxiliary, Winona, by the whole program was so profound that the Recording Secretary was instructed to write to the Secretary of State for information as to Mississippi's attitude towards this menace. The reply came back promptly that there never had been any legislation against it, and, as far as the Secretary knew, any agitation, and he kindly gave some ideas as to methods of procedure in the event the matter was taken up by our women. Since then, we have been informed that Mrs. Walter Trotter and Miss Dunstan have written the Corresponding Secretary and Social Service Superintendent of the Mississippi Conference and to the Chairman of the Central Committee of the Women's organizations asking their assistance in getting a resolution passed by our Legislature, calling upon Congress to submit an anti-polygamy amendment to the Constitution of the United States, placing polygamy under Federal rather than under State jurisdiction. Twenty-nine States have already taken this step, but it is necessary for nine more to do so before the Constitution can be amended. Some literature has been received from the National Reform Association which has started the nation-wide crusade, but as yet the movement in our own Conference has not been fairly launched. The women who studied the text book, "Mormonism, the Islam of America," should not need any persuasion to join in this campaign. Let us help the movement by talking of this menace and the means of destroying it until every member of our next legislature will be impressed with the importance of immediate action, and will take the necessary steps to place our State in line with the goodly number that are determined to stamp out the evil before it destroys us.—North Mississippi Bulletin.

NO LINES TO BE DRAWN.

You can not draw any line whatever when you are dealing with the religious life. There are no provinces outside of it. It covers the equator and the poles, and thrusts its root into the core of the world of personality. If it does not go through and through a man, it does not go into him at all. That is the nature of religion—it is as thorough-going, as permeating, as life itself. It pulses into and suffuses the least things—as the life-blood warms the very fingertips—and says: "These are mine; these are sacred things." Make them so. Nothing is too small or too remote to have a vital religious significance. If we really and truly believe that, we will make an end of drawing those futile lines between what we call "secular" and "religious," commonplace and sacred. There are no such distinctions in the new life which the Lord Jesus Christ brought into the world. Like his own garment, that robe of life is still one piece, seamless, inseparable; and every thread that enters it runs straight through warp or woof, and intertwines with every other thread to form the entire fabric of character.—James Buckham.

THE FOUR-YEAR OLDS.

Dear Doctor: It seems that the time has come for the entry of the Four-year Olds, and being of that class I suppose its my time to be trotted out. It seems to me but yesterday, nor scarce so long ago, since the harness was fitted for this track, and yet it's a fact that the bookmakers have kept in view; and after the third grooming this colt is coming rapidly towards the goal—two more weeks and he'll go under the line for the fourth heat. During these rounds he has climbed many hills, and gone round many squares answering to the crack of the pastoral whip; strained often the pulling muscles tugging at the load behind the shafts; but this has not been without its compensation, for the roadster has been well groomed and received now and then the stroke of appreciation upon the cheek. What will be the verdict of the judges as to the time made, points scored, and discounting breaks, remains for the book-makers at Columbia to say.

One thing: This roadster has an approving conscience of having made as honest an effort to go under the line at the end of each heat with as much approval as upon any other race course it has been his good fortune to have been entered. As elsewhere, he has received good food and comfortable housing—only that and nothing more—is ready now to fly this track and ship away to another course, for entry as a four-year roadster. To others of the four-year class I would say, come and hear the carpenter putting down the matting, the plumber putting in the new stove and conveniences in the culinary department, and watch the painter as he puts the beautiful Confederate dress on the outside. On the inside are telephone, electric lights, water works. Violets, chrysanthemums, gladioli, salvia, roses and honeysuckle, in their season, will make glad the heart of the mistress of the parsonage, and the two trees bearing pecans will give occupation and pleasure to the younger members of the fortunate comers.

Port Gibson, or Gibson's Port, as it was originally called, has been upon the map for more than a hundred years, and for seventy-five of these it has supported a college of high grade for young women (and President O'Neil has taxed its capacity this session), which has given an atmosphere of refinement and intelligence to the community seen and felt by all. Our Presbyterian friends also have here an academy of high grade for boys, and no feature of the community life has been so pleasing and inspiring to this pastor, as the presence of these young people, on the streets and in the congregations upon the Sabbath; and besides this their chapels have been open to us, and a weekly visit has paved the way for a bond of sympathy and friendship, which we trust will last with the years. Almost without exception, the first half-hour on Fridays has been given to us at the City High School these four years, and the hearty greetings received upon the streets tell how these attentions have been accepted. Were it possible, I would grow eloquent upon the pleasures and possibilities of the work here in these institutions, and if I should make any distinction in my regrets in having to give this field into the care of another, it would be in having to sever my connection with these young people. Despite a constant exodus from this section which has carried away nearly one hundred members in the four years, we will break about even in church membership, having added 72 during the quadrennium. An occasional familiar face tells of the return of some who, having tried it elsewhere, are coming again to the haunts and associations of other days. With books ready for the railroad; after a little hasty packing after the bookmakers have been heard from, we will be off to other scenes and newer friends. T. B. HOLLOMAN.

FAMILY MEDICAL GUIDE GIVEN FREE TO SUBSCRIBERS.

Prominent physicians have estimated that 68 per cent of the cases of sickness in America could be prevented if there was a more widespread knowledge of practical medicine.

The majority of us, up-to-date in everything else, obey the same rules of health that were the fruits of popular superstition in those days when practically nothing was known about preventive medicine.

In the hope that people will begin to see how important it is that they learn a little more about the ailments of the body, a practical medical guide is offered to all the readers of the New Orleans Christian Advocate Free of Cost.

The name of the work is Dr. Miles' Family Medical Guide. It is a work that has been very carefully compiled. It has been written in very plain language, omitting, when not absolutely necessary, all technical words and phrases.

It tells how to recognize various ailments. It tells what to do before the doctor arrives, or if he does not arrive at all. It tells what to do and what not to do in case of accident. It gives a few practical laws of health. It tells of how to take care of the sick room, of what to eat, of how to care for infants and other important details.

Send your name and address to
Family Medical Guide,
Dept. V-2, Miles Medical Co.,
Elkhart, Indiana.
and you will receive one of these valuable books, all charges prepaid.

OUR ASSOCIATIONS.

A watchmaker said that a gentleman gave him an exquisite watch to regulate. It was as perfect a piece of work as was ever made. The watchmaker took it apart and put it together again twenty times, and could not find any defect, yet the watch did not keep good time. At length it struck him that the balance-wheel might have been near a magnet, and he applied a needle to it: he found his suspicions true, for there was all the mischief. The steel works in the other parts of the watch were in perpetual friction, yet with a new wheel the watch kept perfect time. If the soundest mind be magnetized by vicious associations, it must act irregularly.—Count Tolstoy.

If people truly realized that Christ was incarnate in them, and that their lives were hid with him in God, the wrongs of the world would have no choice but to right themselves at once. —Z. Humphrey.

A HELPFUL SERMON.

Dear Advocate: Let me say a few words relative to Brother Selby's sermon on the Sunday of our fourth quarterly conference at Tupisaw. He used as a text, Isaiah 26:3.

There are two special reasons why the text itself struck me with considerable force: (1) It was the text used at the funeral of our first baby; (2) it has been my special passage of Scripture amid the testings along the way, and, of course, when Brother Selby announced it as his text on the above mentioned occasion, I naturally expected something specially for me, and I was not disappointed. Time and space would forbid me going into the details as to the sermon, even if I could; for, as he discussed this perfect peace that is the privilege of every true Christian, the tears of joy coursed down my cheeks and peace and glory so flooded my soul that I lost all the connections of the sermon and could only see and feel deep down in my soul the real, peaceful security of God's true children. Others present were free to express themselves as being greatly helped by the sermon; but I speak mainly for myself. It was a sermon that just fit my experience and it will be the means of making me appreciate more than ever before the true fatherly care that God has for his children, and it will also enable me in the future more fully to understand how I am to keep my mind stayed on the Lord. I want to thank God that while I write these lines that blessed peace is mine, and that the way grows more delightful, clearer and more joyful as the days go by; and some day I'll make the landing. Amen!

Yours in Christ,
J. A. WELLS.

The difference between heathen virtue and Christian goodness is the difference between oars and sails.—Guesses at Truth.

LOUISIANA ANTI-SALOON LEAGUE.

The annual convention of the Louisiana Anti-Saloon League was held in Shreveport, La., on Tuesday night, Nov. 10, 1914 at the First Baptist Church, the attendance being largely from North and Central Louisiana. Dr. E. O. Ware of Alexandria, president of the League presided, and Dr. C. P. Munday of Shreveport served as secretary.

The State Superintendent, Rev. A. W. Turner, reported to the convention that there had been much activity upon the part of the League in the State during the past year, and a marked increase in sentiment against the saloon in Louisiana; he stated that within the year one parish has been added to the dry territory, while none has been lost. He further said in the legislation secured at the recent session of the State Legislature the foundation has been laid for the enactment of an effective prohibition law by the next session of that body. Senator T. L. Dowling of DeSoto Parish, who with Representatives Shell of Moorehouse Parish and Locke of Calcasieu Parish, were the leaders of the Anti-Saloon forces at the recent session of the Legislature, addressed the convention. Senator Dowling reviewed the course of these bills in the Legislature and showed how the liquor forces of the wet cities of the State had been able, by the assistance of the legislators from "dry" territory, to prevent the "dry" part of the State from securing legislation affecting only violators of the prohibition law in its territory. These misrepresentatives from "dry territory" were severely scored by Senator Dowling, who also showed how the legislation offered by the Anti-Saloon league was amended and crippled at the open dictation of the liquor interests, committee action being even held up in one case until the bill could be sent to the attorney of the liquor interests at Monroe for revision.

The report of the Treasurer showed what had been collected and disbursed in the interest of the League work during the last eighteen months. The funds raised and expended amounted to $7383.59. There is a present deficit on Superintendent Turner's salary of $800.

The recent Statewide prohibition victories in Virginia, Washington, Oregon, Colorado and Arizona, and the tremendous effect these triumphs will have upon the submission of the National Prohibition Amendment, and the further marked gains in the number of congressmen favorable to this submission in the late congressional elections, was reported to the convention.

Following the recent visit of Dr. P. A. Baker, National Superintendent of the Anti-Saloon League of America, announcement was made of the immediate establishment of "The Home and State," at Dallas, Texas, as the official organ of the Anti-Saloon League in the Southwestern States, and also a large branch printing plant of the National League at Dallas. The convention instructed the Headquarters' Committee to make arrangements by which "The Home and State" will become the official organ of the State League, and a Louisiana edition given wide distribution over the State.

The convention further instructed that the committee accept the proposal of the National League to send the "Flying Squadron," composed of some of the League's best speakers, including Malcom R. Patterson, Jno. G. Wooley, R. P. Hobson and others for a Statewide tour of Louisiana early in 1915, thus inaugurating a campaign in Louisiana for the election of a Legislature that will be responsive to the will of the people on the regulation of the liquor traffic, and which will not bow to the dictation of the liquor interests of the wet territory of the State. The convention also passed a resolution, renewing its challenge to the Police Juries of the Parishes and the Ouachita Parishes to submit the question of license or no license for the sale of liquor to the voters who elected them to office.

The newly elected officers are as follows:

President, E. O. Ware; Secretary-Treasurer, Dr. C. P. Munday; Vice Presidents, L. Herman of New Orleans, Dr. J. C. Barr of New Orleans, Hon. Crow Girard of Lafayette, W. W. Wright of Minden, T. H. McGregor of Rayville, J. R. Abels of Pontchatoula, P. J. Chapplus of Crowley, E. J. Carstens of New Iberia.

Headquarters' Committee: Dr. E. O. Ware, Claude L. Jones, J. I. Scales, W. P. Hall, R. W. Wynn, T. L. Dowling, Dr. C. P. Munday, C. W. Hardy, D. P. Eubanks, Dr. J. C. Barr, Dr. S. H. Werlein, Dr. L. D. Posey, W. W. Wright, Dr. W. H. Brengle, F. M. Ragsdale.

THE DUTY OF BEING INTERESTING.

I wonder sometimes whether we preachers realize that it is our business to keep the congregation interested. If any member of the congregation were reading a book, and found it dull and unable to hold his attention, he would close it. Why should we expect audiences to go on listening with patience when the sermon has failed to grip them, or when the preacher has exhausted their faculty of giving attention? We must not be too ready to throw on the congregation all the responsibility for the impatience, and certainly impatience there is, at the length of sermons. The fault may be in ourselves, and we should ask ourselves what there is in ourselves and our preaching that makes the congregation get restless and perhaps irritable at the end of twenty-five minutes or half-an-hour. Is there something wanting in the matter or the manner of our preaching? Are we ourselves intensely interested in the sermon? I have heard sermons preached in such a cold-blooded, half-hearted way as made me feel the preacher himself was preaching because he had got to, rather than because he had a living message to deliver and was enjoying the delivery of the message. If the preacher himself enjoys the sermon, that is a long step towards securing the enjoyment of the congregation. I am afraid this tells against the preaching of old sermons. There are men who can preach their old sermons with ever-fresh zest, and they sound like new ones. There are others whose old sermons have failed to revive the creative feeling in the preacher, and he preaches them as if they were entirely outside his present experience. Such sermons will seem long though they may keep well within the half-hour limit. I have listened to sermons of an hour and a quarter by men like the late Dr. Dale and Dr. Fairbairn, and by Dr. W. L. Watkinson. I have listened to Dr. Campbell Morgan preaching for fifty minutes. I venture to say that nobody who heard them complained of the length.—Methodist Times.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3068.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 10, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

CENTENARY COLLEGE.

Perhaps the most serious matter facing the Louisiana Conference now in session at Shreveport is the solving of the financial difficulties of Centenary College. In 1908, a year after the institution had been running at its present location at Shreveport, its resources were counted at $60,000 in property at Shreveport, $8500 endowment, $25,000 in property at Jackson, with an indebtedness on the Shreveport property of $7500. Besides this the people of Shreveport had taxed themselves voluntarily to the amount of $3000 per year for a period of ten years, beginning with 1907, for the maintenance of the college. Being located in the progressive city of Shreveport, where Methodism is proportionately stronger to the population than any other section of Louisiana, and being situated upon a valuable tract of land forty acres in extent with the new building erected at a cost of over $30,000, the prospect looked bright indeed.

But the fact has certainly dawned upon the Methodists of Louisiana that Centenary is not making the progress for which they had hoped. (1) The property at Jackson has never been realized upon, on account of formidable legal impediments and the expected $25,000 from that source has dwindled to practically nothing. (2) The $7500 debt has never been cleared away, since an indebtedness of $5000 hangs over the institution at present. (3) The endowment has not increased a dollar in the last six years. (4) The institution has not a sufficient income to pay running expenses from year to year and depends largely upon the $1600 that yearly comes from the Louisiana Conference and the $3000 from the people of Shreveport.

The menace to the institution lies in the fact that in two years after 1914 the voluntary tax of $3000 per year from the city of Shreveport will expire altogether. And the immediate trouble is that this $3000 income must go in the remaining years of its life to the paying of the indebtedness on the college and cannot be used for running expenses. Hence the embarrassment is a present one and cannot be deferred.

But Louisiana Methodism can never afford to lost Centenary. When the situation is not only known, but actually realized by the people, it may be a different matter. The State is fully able to maintain this college in a proper and adequate way; and it must be done. The speech of President Wynn before the Rotary Club, of Shreveport, not long since—a part of which is printed elsewhere in this issue of the Advocate—reveals the prominent part that Centenary has played in the educational history of the State. Upon the college depends also the supply of the ministry for the Methodist Church of the State. Without it many of the young men coming into the ministry would be compelled to apply for admission without any further preparation than that which they had received in the common school. Most of the luminaries of the Conference to-day are men educated at Centenary College.

The most dangerous course that could be pursued in the matter of religious education would be to entertain an idea of establishing a denominational adjunct at some non-denominational school, or to even emphasize any course of procedure that might be taken to favor the attendance of a like institution instead of our own. (1) The effect of such agitation would be to most materially weaken our cause before the people. The forces would be even more divided than they now appear. It might be reasoned that such a procedure was forced upon us, but that would in no sense clarify the situation in the eyes of the Church. (2) At the State institutions any religious tendency must necessarily suffer from the worldly attitude in general. Temptations are effective among young people about the same in most instances; and if a young man is placed in a card playing, dancing, and theatre going crowd, it is hard for him to be a mere spectator. To keep the Methodists curtailed, or to separate the theological candidates at such an institution would indeed be difficult unless they were present in such numbers as to furnish an atmosphere of their own. (3) No more inharmonious picture could well be imagined than a theological dormitory, or a Methodist adjunct in any sense, at one of the State institutions of the day where the candidates for the ministry would be subjected to the constant teachings of philosophical theories that find their bases entirely outside the realm of Christian thought. (4) If Methodism would have an undivided, orthodox and spiritual ministry it must be sure of the schools in which its preachers get their inspiration.

The task before the Methodists of Louisiana seems to be a hard one in many of its phases, but this is no time for discouragement or a backward step. Centenary College must be maintained. The Church will continue upon its upward course and the Heavenly Father will direct the forces of his Kingdom. C. A. B.

A NEEDED REFORM.

If Francis Bacon, who made the remark that "reading maketh a full man," could appear in the present age and among the present generation he would find this statement entirely too broad and general. Reading, unless accompanied by a desire to acquire knowledge, is largely a waste of time. It is said that the first Napoleon would not allow any one around him to read novels. In this the great Emperor was not without much to justify his position. Of course, we believe that there is no harm and much benefit to be derived from the reading of standard works of fiction, provided these do not crowd out entirely books of the non-fiction type.

Nowadays the librarians are boasting that more books are being drawn out of the libraries than ever before. This is doubtless true and in it is some room for gratification, but we ought not to be too optimistic because of this fact. The output of books is steadily increasing, but with the multiplication of good books comes that of bad books. In the book stores, department stores, and five-and-ten-cent stores of any large city are to be found large quantities of yellow-back novels. Hundreds, and perhaps thousands, of writers are flooding the market with these pernicious books. Evidently a large percentage of the reading public of this country has cultivated a taste for this trasny stuff. The average reader craves stories that are sensational and exciting, and as the life of man is usually devoid of thrilling events, the writer in his efforts to meet this abnormal demand, must rely chiefly upon his imagination. A number of yellow journals are circulated throughout this country and some of them have very large subscription lists. The newspapers that print all the scandals and disgraceful occurrences are likely to have a larger circulation than their more decent rivals. This demand for the exciting and unusual is not only found in cheap literature, but is also strongly shown in the patronage of the picture shows. The managers claim that they have to exhibit this class of pictures in order to keep from becoming bankrupt.

At the present there seems but one way to correct this perilous condition of affairs. We must educate our people and create in them a desire for the best. As long as a large class in society continues to read such stuff, how can we stand up and boast of the progress of education? The preacher exercises, or should exercise, a wholesome influence over the people whose souls are in his keeping. It is his duty to encourage the reading of good books and to see that all the members of his flock are warned against this class of literature, which is not only devoid of benefit to the reader, but which tends to have a very harmful effect upon his character. Much profit could be derived from a study of the history and doctrines of our Church, a fair knowledge of which should be expected of every layman. It is to be feared that in this respect we are not measuring up to the standard that was maintained by our fathers. At any rate, there is much room for improvement at this point, and we should as a Church address ourselves energetically to the task of bringing it about. R. E. M.

GOD'S BEST GIFTS.

The blessings of God come upon all mankind, but his richest gifts are to the righteous. We do not refer to wealth, fame, pleasure, or any physical possession, but to his indwelling presence with its accompanying peace and joy, to the other fruits of the Spirit which enrich and adorn the soul, to the capacity for highest usefulness which belongs only to the true Christian, to the glorious foretastes of heaven which ever and anon thrill and enrapture the heart, and to the inspiring future, made bright by the precious promises of the Divine Word. Are these choicest blessings yours? If not, they may be if you will rightly seek them. There is a path through life that all may walk with Jesus, and it "shineth more and more unto the perfect day."

LOOK TO THE HILLS.

We see some soul, more dear than life,
Sinking in waves of sin and strife.
  Blown by the winds from our control,
  Farther and farther from the goal;
What shall we do when hope is gone?
Look to the hills! Pray on! Pray on!

When in the hour of pain and grief
Our hearts, while longing for relief,
  Are filled with dread lest on the morrow
  Will come a deeper, keener sorrow.
What shall we do when strength is gone?
Look to the hills! Pray on! Pray on!

Though oft the waiting time seems long,
Be patient. Sing a sweeter song.
  God's time, his way, is always best.
  Trust fully, trust and leave the rest.
His promise stands. Bid doubt begone!
Look to the hills! Pray on! Pray on!

We well can claim his promise rare,
And wait the answer to our prayer.
  With thankful hearts we still can say,
  "God's answer may be on the way."
We shall win if faith is strong.
Look to the hills! Pray on! Pray on!

God answers prayer. When in our need
His promises our lips can plead.
  Our hands reach out to clasp his hand,
  Our hearts respond to his command.
Assurance comes. The burden's gone.
Look to the hills! Pray on! Pray on!

—Unidentified.

EDUCATIONAL FADS AND FANCIES.

Important changes are expected in the public schools of Pennsylvania growing out of the recent election in that State; and not in it alone, but in nearly all the other States. The new governor-elect, Brumbaugh, was Superintendent of Education of Philadelphia when nominated, and his election means that more attention is to be given to the cause of education than it has heretofore received. Mr. Brumbaugh was in Louisiana for several years and his readers were recently adopted for our schools, but not without many protests.

The question of his personality, however, does not enter into the new school movement, which promises to arouse greater public interest in the schools. Pennsylvania has contributed liberally to this cause; has made vocational training a part of its school system, and seeks not only to give its youth a full schooling, but to aid them in selecting the trade and vocation for which they are best suited.

The keynote of the campaign promised, not only by the new Governor, but by the Superintendent of Education of the State, as well as of the city of Philadelphia, is greater simplification in the teaching, fewer changes in the text books and course of studies, and a riddance of the fashions, fads and fancies which have crept into the schools and which it is agreed are a curse and demoralization to the entire system. The evil will be recognized at once as the present greatest drawback not only in Pennsylvania but in nearly all the other States. It continues to grow worse, prevailing all over the entire country, including Louisiana. The idea has become fixed that our schools need constant changes in order to keep them "up to date," that they must have new text books, new methods, new studies every year, although these probably and naturally bring confusion to both the teachers and the pupils. Progress is of course desirable, but when progress becomes synonymous with more or less radical annual revolutions, it ceases to be of any advantage.

The fact is that we are trying to crowd too much upon the children. We cannot correct all existing evils and defects in the public schools, nor solve all the social, civic and industrial problems of the day. The importance of athletics and gymnastics is recognized, it is probably well to teach all children how to swim, but when we attempt to teach them also the virtues of conservation, the value of natural resources, to advocate peace as against war, to give them instruction on the high cost of living, of sanitation, sex hygiene, how the ballot should be cast, the patriotism of the flag, the preservation of forests, the prevention of fires, the abuse of alcohol and its effects—all excellent things in themselves—we overcrowd them, and the result is mainly confusion; and these are but a few of the many ideas we are trying to teach through the public schools. There are now a score of holidays, to each one of which the children must devote their mind and time—Labor Day, Arbor Day, Washington Day, Chalmette Day, etc—these celebrations taking them away from their daily studies, and clearly interfering with the regular school course. There is too much "dabbling," too many faddish experiments and too many changes. Each year some of these fads are dropped, being found useless, unnecessary and superfluous, but only after a great deal of time has been wasted on them and much disorganization entailed, and for every fad dropped two new freak studies are introduced, the result of local suggestion or even prejudice. We seem to have adopted for our schools the Buckingham idea of being "everything at times, and nothing long." Education is apparently in an experimental stage, where no progress can be made except by the adoption of topsy-turvy methods every year or so.

We believe that the general public, with the exception of the experimentalists, will welcome the proposition of greater simplicity, a more solid education, fewer changes, and especially fewer fads, and we believe that both the teachers and children will profit under this new regime and policy, which is only a return to the old regime and which may be accomplished now by not trying to do too much.—Times-Picayune.

THE JAPAN MISSION TO THE HOME CHURCH.

(At the Annual Meeting, which convened at Arima Sept. 3, 1914, Bishop James Atkins was so impressed with the facts brought out by the Missionaries one evening during the session at a round table conducted by Dr. Ed. F. Cook, Secretary of Foreign Missions, now visiting the Orient, that he appointed a Committee of five to embody in concrete form the substance of the discussion for publication at home. The topic under consideration was the Mission of the Methodist Episcopal Church, South, in Japan, and the conditions which give special significance and importance to it at this time. The following was the statement prepared by the Committee and adopted by the Mission at one of its sessions.)

The Mission of the Methodist Episcopal Church, South, in Japan, in view of the claims that press upon us at the present hour, feels compelled to seek from the home Church an immediate strengthening of the position of our Mission in this country.

The Japan Methodist Church, organized as an independent body eight years ago and having now one hundred and forty-five ordained ministers and fourteen thousand members, has given every evidence of faith and devotion, zeal and energy, and has made steady progress. This fact of itself strengthens the call upon our Mission to extend into wider areas that work by which our Japanese Churches were first brought into existence and by the furtherance of which at this time the larger and more rapid growth of these Churches may be made possible.

That these wider areas exist, for mission enterprise, is shown by the recent survey conducted by the Federation of Missions, the result of which was to ascertain that eighty per cent of the entire population of Japan, or forty-eight millions of people, still remained unevangelized. The inadequacy of the Japanese Churches at their present stage of growth, the total Christian population being less than two hundred thousand, and of the Missions with their present strength and equipment, is deeply felt. The leaders of Christian work, whether Japanese or foreign missionaries, are of one mind as to the vital importance of reinforcing this field from the home Churches at this time.

But the urgency of this matter is not determined wholly by questions of territory and population. There are special conditions which give strength to the deep convictions we feel and to the obligation of our Mission to this field, and which point to the nature of the reinforcements needed. Among these conditions, mention may be made here of the increasing place of importance occupied by Japan in the Far East and among the nations; the high standard of technical efficiency set by the nation in its educational system on the one hand and the materialism controlling the educational aim and permeating the minds of teachers and students, on the other, alike rendering the endowment and better equipment of our schools and other institutions a matter of imperative importance; the perplexing problems arising out of the intellectual and social emancipation of womanhood, with the growth of the factory population, largely recruited from among women and girls; the better access now had to the rural districts, to the numberless towns and villages, the doors of which are now open to the Christian preacher whose message is eagerly received by the people; and, of greater concern than any other problem, the widespread prevalence of irreligion and the downward moral trend, pervading Japanese society.

The present Christian forces have been made to feel the need of reinforcement, in view of the general decline in the moral state of the country and in view of the new opportunity this condition has given, for the Christian Church to render a far-reaching service to the nation. Appalling corruption has been discovered in a number of departments of the national administration and even in the headquarters of the leading Buddhist sect. These disclosures, and the low moral tone of society of which they are an unmistakable symptom, have become the subject of wide comment throughout Japan, and the result has been a seriousness of mind and a consciousness of need which we have every reason to believe will lead to a better appreciation of Christianity as a religion of redemption. Prominent leaders in the Empire frankly point to the moral breakdown of the nation's secular programme and are asking where a moral and religious force can be found sufficiently vital to arrest the downward trend, some of them going so far as to admit that this can be found in Christianity alone.

Too great emphasis cannot be given to the fact that we are confronted with an opportunity, in view of these things, such as has not existed since the country was opened: a far greater opportunity than that of the "eighties," being not only more pervasive, but different in character. The Christian religion was welcomed then as being good and desirable: it is looked upon with favor or sought now as being positively necessary and by many as the nation's only hope. Furthermore, a desolation of heart is felt by many in every local community who have lived these many years without any form of faith and religion. A deep spiritual hunger is experienced by others who would readily respond to the call, if only bidden to the great feast. The cry out of the deep of the nation's soul is a call to the vaster deep of Infinite love of which the people are without knowledge. Beautiful indeed are the feet upon the mountains of Japan of those who at this hour in the nation's history bring good tidings to hearts and minds troubled with questions for which there is no answer except in the Gospel of Christ.

The situation is such as to summon anew the interest of the Home Church in this great field. The momentous and solemn obligations of the hour have been so felt by the Christian forces as to give rise to a National Evangelistic Campaign, which is opening the way for greater activity on the part of the Missions and Churches, and as to impel the Mission bodies to call for reinforcements. Mission schools by all means should be strengthened, as a bulwark against materialism and skepticism, and for the formation of Christian character and the interpretation to the Japanese of those ideals on which

alone a stable civilization can be founded. And the evangelistic force should be greatly increased in order that a nation-wide movement may be carried forward for the dissemination of the saving truths of the Gospel.

We confess that anxieties trouble us. Just at this time when the call is for a great advance in the Christian evangelization of Japan, the clouds have thickened and overcast the sky in the home lands. Our prayer to God is that the great struggle in Europe may not distract the attention of the Church or interfere with its unalterable purpose to present Christ to those who need him; but on the contrary that it will inspire to greater sacrifice and incite to a more relentless warfare against the powers of darkness and sin.

After a careful survey of our field, we find that in order to strengthen the position of our Mission in response to immediate demands, the following reinforcements should be sent to us:

1. We desire to open twenty new stations for which resident missionaries are required.
2. We need twenty single ladies to be sent for direct evangelistic work.
3. Thirty new Church buildings are needed and a still greater number of Sunday school chapels.
4. Large endowments for our schools are needed, especially for the Kwansei Gakuin and the Hirosmima Girls' School.

Committee:
S. H. WAINRIGHT,
J. C. C. NEWTON,
S. E. HAGER,
J. T. MEYERS,
T. W. B. DEMAREE.

GUARD THE DOOR.

During the fifty-six years of my connection with the Mississippi Conference quite a number of men have applied for and obtained admission into our Conference who proved to be of but little service (some of none whatever) to our Church. In 1857, the year I was admitted on trial, one Jas. P. Lindeman, came to us by transfer from some Conference north of Mason and Dixon line and was put in one of our best stations. He was the cause of trouble in the Church which lasted for years. Before the year closed he left for parts unknown. At the Conference in Woodville, in December, 1858, his name, by resolution, was stricken from the roll.

In 1872 a man who called his name Horton came to our Conference in company with Bishop Kavanaugh, with whom he had traveled for several days if not weeks, claiming to be a preacher traveling for his health. I noticed he sat on the rostrum near the Bishop most of the time while Conference was in session. He decided to accept work in our Conference provided he could get it. He was sent to Canton. Quite likely some of the older people of Canton remember the man. He soon reached Canton and went to work with a vim. In a short time he endeared himself to the women and children. The Sunday school took on new life as well as the Church. He claimed to be a young widower, having recently lost his young wife. Often he was seen airing his wife's fine goods, of which he had a large trunk full, and would weep if any ladies were near, and by that means led them to believe he was devoted to his deceased wife. One morning the Mayor of Canton received a letter from a woman making inquiry about her stray husband. She said he had left her, taking her trunk and most of her fine clothes. She said she heard he was in Canton preaching under the assumed name of Horton. He left Canton that night. I heard that he afterwards turned up in North Carolina as a Baptist preacher under the assumed name of Warren. Others have imposed themselves on us.

We have had three blind men in our Conference during the last fifty years who were good men, and good preachers, but their blindness was a great hindrance in their work. One of them superannuated before he had been eight years in the work.

Now, as I see it, it is time to call a halt and "guard the door." Be sure we know what we are doing when we answer the first question, "Who are admitted on trial?" We need good men, strong men, physically, mentally, and spiritually; men who are created anew in Christ Jesus and are truly called of God to preach the Gospel. We need Spirit-filled men—men burdened with the souls of lost sinners—men who are wholly out on the side of God and the right—men who are not afraid to preach the truth—men who are too pure and good to make any sort of compromise with sin and the devil. So let us pray the Lord of harvest to send faithful, true laborers into the harvest fields. H. P. LEWIS.

Jackson, Miss.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

Reported by Rev. Olin Ray.

The North Mississippi Conference met in its forty-fifth session in Starkville on Wednesday, Dec. 2, 1914. Starkville is a splendid town of about three thousand inhabitants. These whole-souled people, regardless of denomination, threw wide open the doors of their homes and spared nothing conducive to the enjoyment of those who attended. Rev. T. H. Lipscomb, our energetic pastor, assisted by Messrs. J. J. Gill, B. F. Bell, F. L. Hogan, E. O. McIlwain, H. W. Nelson and Zeno Yates, had plans so perfected before the arrival of the delegates that they had no trouble in executing them. Mr. Yates is the host of Bishop R. G. Waterhouse, who is presiding over the body. The attendance of the members, both clerical and lay, is exceptionally large, and the spirit of brotherly love and optimism prevails among them.

At 9 o'clock a.m. Bishop Waterhouse called the Conference to order by announcing Hymn No. 1, after which Rev. W. W. Woollard offered prayer. The Scripture lesson from the Old Testament was read by Rev. S. M. Thames, and Dr. Stewart, of the Tennessee Conference, read the lesson from the New Testament. It being customary to open Conference with the Sacrament of the Lord's Supper, Rev. S. M. Thames, Dr. Stewart, Rev. W. W. Woollard, and Rev. J. H. Mitchell were invited by the Bishop to administer it. A great number came forward and partook of the bread and wine.

The business session of the Conference was begun by the calling of the roll by Rev. J. R. Countiss, secretary of the last Annual Conference.

Rev. J. R. Countiss was unanimously elected secretary of the Conference, with Rev. E. S. Lewis and Rev. V. C. Curtis assistant secretaries. Rev. W. M. Langley and Rev. J. J. Baird were elected statistical secretaries.

The hours of the Conference sessions were fixed at 9 to 12 o'clock each day.

Committees that had been nominated by the presiding elders were read by Rev. R. A. Tucker.

Question 22, "Are all the preachers blameless in their life and official administration?" was called and considered by districts.

Rev. J. H. Bell reported five new churches built in the Aberdeen District, and the finances equal to last year in spite of depression financially.

A report from J. A. Randolph, Chaplain in the United States Army, was read by the secretary.

Dr. Stewart, of the Tennessee Conference, Rev. H. H. Ahrens, representing the Times-Picayune; Mr. I. G. Campbell of the Publishing House, Nashville, Tenn; Rev. J. A. Bowen of the North Alabama Conference, and Mr. C. O. Chalmers, publisher of the New Orleans Christian Advocate, were introduced to the Conference.

Dr. Stewart, of the Tennessee Conference; Rev. erence to the Superannuate Endowment Fund.

Rev. E. H. Cunningham is reporting the Conference proceedings for the Commercial-Appeal.

Rev. W. W. Woollard, from the Columbus District, reported 7 out of 17 charges reporting everything paid in full; good revivals in which more than three hundred were converted, and the Sunday school work wonderfully awakened through the efficient labors of the Sunday school secretaries. He said the pastors of the district had been faithful and earnest.

President G. R. Hightower, of the A. and M. College, was introduced to the Conference and extended a cordial invitation to its members to spend 2 to 3 p.m., Friday, at the college, which, on motion of Rev. R. A. Meek, was accepted.

Rev. J. H. Mitchell, from the Corinth District, reported 1000 accessions to the Church during the year, several new churches built, finances equal to those of last year and peace and goodwill abounding among the preachers.

Announcements having been made, the Doxology was sung, and the benediction pronounced by Bishop Waterhouse.

Thursday Morning—Second Day.

Promptly at 9 o'clock Conference was called to order by singing Hymn No. 548, after which a Scripture lesson was read from John 15 by Rev. H. M. Ellis, and prayer offered by Rev. J. A. Bowen.

Hymn 544 was sung by the congregation with earnestness and feeling. The roll was called by the secretary, Rev. J. R. Countiss, and many who were absent from the first roll call answered to their names.

The minutes of the previous day's session were read and approved.

Question 22 was resumed by Bishop R. G. Waterhouse, and Rev. W. S. Shipman, presiding elder of the Durant District, made the following report: 700 accessions to the Church; 3 new houses of worship erected and others repaired; 1 new parsonage constructed and other parsonages improved; and the ministers faithful in their work. The names of the elders in the district were called and reported for their respective charges.

A letter was read from Bishop W. A. Candler, of Atlanta, Ga., with reference to our new University, and referred to the Board of Education.

The following were introduced to the Conference: Rev. A. C. McCorkle, a transfer from the Memphis Conference; Rev. W. M. McIntosh, of Iuka, an evangelist; Dr. E. H. Rawlings, of Nashville, Tenn.; Dr. A. F. Watkins, President of Millsaps College, and Dr. W. M. Sullivan, Professor of Chemistry at Millsaps College. A report of the work done at Millsaps College was read by Dr. A. F. Watkins, after which he made a forceful speech in its behalf.

Rev. H. S. Spragins, of the Greenville District, gave an encouraging report of the work under his supervision as follows: Four new churches built; substantial gains in membership, and preachers loyal and faithful. He then called the names of the elders in his district, who reported for their districts respectively.

A committee on Conference Evangelization was appointed, consisting of Rev. W. S. Lagrone, Rev. R. O. Brown, Rev. W. M. Young, Rev. T. H. Dorsey, and Rev. O. W. Bradley.

Rev. R. A. Tucker, of the Holly Springs District, reported substantial gains in his district, 600 having been added to the Church. He then called the elders of the district who made reports of the work done in their respective charges.

In the name of the W. C. T. U., and with appropriate words, Mrs. G. T. Howerton presented Bishop R. G. Waterhouse with a beautiful bouquet of white chrysanthemums. This kind remembrance was accepted by the Bishop in fitting words of appreciation.

Rev. J. R. Countiss reported the work of Grenada College, and appealed to the Conference to give its support more strongly to the cause of Christian education among the young women of North Mississippi.

Rev. J. W. Dorman, presiding elder of the Sardis District, reported the year's work as having been both pleasant and prosperous, and that the preachers and people had done nobly. As he called their names, the elders of the district made their reports.

A report from the Methodist Hospital at Memphis was read by Mr. J. H. Shearer, E. V. Houston, Rev. J. E. Cunningham and Rev. J. M. Wyatt were appointed by the Bishop to consider matters pertaining to the hospital and make recommendations to the Conference.

Rev. B. F. Jass of the Winona District reported several new churches built; many splendid revivals held, and the churches in a prosperous condition.

Announcements were made, the Doxology sung and the benediction was pronounced by Rev. J. W. Dorman.

Third Day.

The Conference was called to order at 9 o'clock a. m., using Hymn No. 151, "Savior, More Than Life To Me," after which the devotional services were conducted by Bishop R. G. Waterhouse, who read and commented on the 13th Chapter of Romans.

The minutes of the second day were read by the Secretary and approved. Dr. J. W. Price asked to be excused by the Conference from the remaining part of the session. This request was granted. Question No. 6 was called, "Who are received by transfer from other Conferences," and the following names were announced. Rev. A. C. McCorkle, from the Memphis Conference; Rev. W. C. Galceran, from the Denver Conference; Rev. W. R. Goudelock, from the North Texas Conference, and Rev. W. C. Harris, from the West Texas Conference.

Rev. S. M. Thames asked that he be relieved from the active work of the pastorate, and his name was referred to the Committee on Conference Relations for the superannuate relation.

The following were admitted on trial: W. D. Bennett, Norphilus Maxey, W. B. Baker, Guy Ray, W. J. White, J. T. Murrah and J. B. Conner.

The name of C. G. Smith was called and he was discontinued.

Dr. E. B. Chappell, Editor of our Sunday School Literature, at Nashville; Rev. W. M. Williams, manager of the Orphan Home at Jackson, Miss.; Dr. W. A. Jordan, pastor of the local Baptist Church, and W. Fred Long, secretary of the International Sunday School work in Mississippi, were introduced to the Conference.

A report of the Hospital Committee was read by E. V. Houston, after which the cause was presented by Rev. H. M. Ellis.

That some of the ministers failed to pass their examinations and bring up their courses of study, was the occasion of caustic remarks by Bishop Waterhouse. The Conference laid strong emphasis on the necessity of this part of our Disciplinary requirement being executed. The young ministers involved faithfully promised to apply themselves to their studies and complete their Conference courses.

The new boards were elected for the ensuing quadrennium.

After the announcements were made, the benediction was pronounced by Dr. A. F. Watkins.

Evening Services.

The Sunday School Board was fortunate in having present Dr. E. B. Chappell, Editor of the Sunday School supplies, who delivered a great address to a crowded house of appreciative hearers, using as a foundation for what he had to say 1 Chron. 1:32.

Fourth Day.

The Conference was opened promptly at 9 a.m., by the use of Hymn No. 78, "Holy, holy, holy, Lord God Almighty." Dr. E. B. Chappell lead the opening prayer. "Rock of Ages" was then sung.

Bishop Waterhouse read the lesson from Matt. 5, and commented on these sayings of our Lord. He advised the ministers to stand for principle and right rather than for parties political.

Sentence prayers were offered by members of the Conference, after which, "A charge to keep I have," was sung.

Dr. W. F. McMurry, secretary of the Church Extension Board, Dr. Stovall Anderson, secretary of the Board of Education, and Dr. Brown, pastor of the local Presbyterian Church, were introduced to the Conference.

Dr. Chappell spoke to the Conference on the work of the Sunday school.

Report of the Methodist Orphanage was read by J. H. Sherard, and the work and needs of the Home were presented by its manager, Rev. W. M. Williams.

Report on the apportionment of the Conference assessments was read by Rev. W. C. Curtis.

The financial report of the Joint Board of Finance was read by P. T. Calhoun.

J. M. Guinn, A. S. Priscoe, W. S. Selman, W. H. Hartsfield, J. E. Stephens, E. G. Mohler, and J. G. Johnson were elected elders.

Rev. E. C. Sullivan was granted location at his own request.

Rev. J. R. Wilson was located at his own request.

The Doxology was sung and the benediction was pronounced by Dr. W. F. McMurry, the Conference having adjourned to meet at 2:30 o'clock.

Afternoon Session.

Conference was called to order with Bishop Waterhouse in the chair.

The reading of the minutes of the morning session was dispensed with, and the names of those sustaining superannuate and supernumerary relations were called and their reports heard.

Rev. G. W. Bachman, after fifty-four years in the itinerate service, asked to be relieved of active work and given a superannuate relation, and his request was granted. The credentials of M. E. Tomlin were restored.

The class eligible to deacon's orders, consisting of P. F. Luter, B. F. Bullard, Melville Johnson, R. B. Burks, J. R. James, D. R. McDougal, J. D. Wroten, and W. J. Wood, was called to the chancel and addressed by the Bishop. This address, in which the life of Christ was held up as the one ideal to follow, was instructive and profitable. After answering the disciplinary questions, these young men were admitted into full connection.

Rev. O. P. Armour was granted leave of absence by the Conference on account of sickness in his home.

The Conference was delighted by an address by Mrs. T. W. Woodward, of Starkville, a daughter of our lamented Rev. Gilderoy Porter, who represented the Woman's Missionary Society of North Mississippi.

J. L. Foster was received from the Baptist Church as a local preacher.

Judge E. V. Hughston, of Greenwood, was unanimously elected Lay Leader of the North Mississippi Conference to succeed himself.

Judge Hughston read a report on laity activities of the Church.

Dr. J. M. Sullivan presented the needs of Millsaps College in a stirring address, after which the remainder of North Mississippi Conference's part on the new administration building at Millsaps was provided for.

Dr. Stonewall Anderson, of Nashville, addressed the Conference on the work of education as conducted by the General Board of Education.

At the evening service the anniversary of the Church Extension Board was held. Dr. W. F. McMurry delivered an address, which was greatly appreciated by a large congregation.

(The proceedings of the remaining days of the Conference will appear in next week's issue of the Advocate.—Editorial note.)

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District—J. W. Bell, presiding elder; Aberdeen, I. D. Borders; Amory and Nettleton, W. M. Young; Buena Vista circuit, W. R. Williams; Calhoun City circuit, W. V. Shearer; Fulton circuit, J. R. Murff; Greenwood Springs circuit, T. E. Yancey; Houlka circuit, A. W. Langley; Houston, N. G. Augustus; Montpelier circuit, A. A. Martin; Nettleton circuit, M. A. Burns; Okolona, S. A. Brown; Okolona circuit, L. T. Sargent; Palestine circuit, R. R. Goar; Pontotoc, J. H. Holder; Prairie circuit, R. M. Evans; Shannon circuit, A. H. Williams; Smithville circuit, D. C. Foust; Tremont circuit, D. M. Gean; Tupelo, J. C. Park; Vardaman circuit, E. H. Rook; Verona circuit, W. N. Dodds; assistant Sunday school editor, J. W. Boswell.

Columbus District—W. W. Woollard, presiding elder; Artesia and Sessums, E. G. Mohler; Brooksville circuit, J. J. Baird; Cedar Bluff circuit, G. W. McLain; Cochrane circuit, W. T. Baker; Columbus, First Church, W. L. Duren; Columbus, Central Church; J. M. Carpenter; Columbus circuit, W. C. Galceran; Crawford circuit, D. W. Babb; Longview circuit, R. B. Burks; Macon, R. O. Brown; Macon circuit, R. W. Evans; Mashulaville circuit, J. C. McElroy; Mayhew circuit, W. J. Burt; Shuqualak circuit, W. G. Burks; Starkville, T. H. Lipscomb; Sturgis circuit, B. F. M. Bullard; West Point, W. W. Mitchell; chalplain U. S. army, J. A. Randolph; students Theological School, Atlanta, J. M. Guinn; Conference secretary of education, T. H. Lipscomb.

Corinth District—J. H. Mitchell, presiding elder; Belmont circuit, W. W. Hartsfield; Booneville, L. M. Lipscomb; Booneville circuit, O. P. Armour; Chalybeate circuit, A. L. Davenport; Corinth, First Church, J. H. Felts; Corinth, Southside, T. H. Mills; Corinth circuit, C. A. Northington; Dumas circuit, J. D. Boggs; Guntown and Baldwin, W. C. Carlisle; Hickory Flat circuit, Guy Ray; Iuka, C. P. Moss; Iuka circuit, W. T. Bazzel; Kossuth circuit, D. R McDougal; Mantachie circuit, C. C. Clark; Marietta circuit, N. N. Maxey; Mooresville, G. A. Baker; Myrtle circuit, E. H. Cunningham; New Albany, S. L. Pope; New Albany circuit, J. A. Goad; Ripley and Blue Mountain, R. P. Neblett; Ripley circuit, M. L. Ward; Rienzi circuit, B. P. Fullilove; Sherman circuit, W. A. Bowlin; Tishomingo circuit, T. G. Adair; Wheeler circuit, A. J. Henry.

Durant District—W. S. Shipman, presiding elder; Ackerman circuit, J. M. Wyatt; Bellefontaine circuit, A. S. Raper; Black Hawk circuit, J. G. Johnson; Chester circuit, G. W. Gordon; Durant, E. N. Broyles; Eupora and Maben, J. T. McCafferty; Hesterville circuit, W. M. Commander; High Point circuit, G. L. Lauderdale; Kilmichael circuit, J. J. Garner; Kosciusko, J. B. Randolph; Kosciusko circuit, J. T. Murrah; Lexington, V. C. Curtis; Lexington circuit, W. J. O'Bryant; Louisville circuit, J. J. Smylie; Mathiston circuit; E. D. Simpson; McCool circuit, T. L. Oakes; Noxapater circuit, H. M. Cockrum; Pickens circuit, J. D. Simpson; Poplar Creek circuit, A. R. Beasley; Sallis circuit, W. F. Rogers; Sidon and Tchula circuit, J. A. Poe; Slate Springs circuit, T. L. Houston; Vaiden circuit, W. M. Langley; West circuit, Melville Johnson; Sunday school secretary, R. H. B. Gladney.

Greenville District—H. S. Spragins, presiding elder; Arcola, W. C. Lester; Benoit and Beulah, E. M. Shaw; Boyle circuit, J. J. Brooks; Clarksdale, W. S. Lagrone; Cleveland, E. R. Smoot; Coahoma and Lyon, W. W. Jones; Friars Point, J. R. Bright; Glen Allen, A. T. McIlwain; Greenville, J. T. Lewis; Gunnison, H. M. Young; Jonestown and Belen, D. R. Wasson; Leland and Hollandale, L. W. Cain; Lula and Dubbs, T. J. Halfacre; Rosedale and Hillhouse, J. W. Ward; Shaw and Merigold, L. P. Wasson; Shelby circuit, T. M. Bradley; Tunica and Robinsonville, A. C. McCorkle; editor New Orleans Christian Advocate, R. A. Meek; chaplain U. S. army, J. M. Moose; students Theological School, Atlanta, J. W. Wroten and Olin Ray; Conference secretary of missions, J. T. Lewis.

Holly Springs District—R. A. Tucker, presiding elder; Abbeville circuit, C. T. Floyd; Ashland cir-

cuit, G. C. Gregory; Byhalia circuit, L. A. McKeown; Coffeeville circuit, W. L. Storment; Duck Hill circuit, J. E. Stephens; Grenada, J. A. Hall; Grenada circuit, P. F. Luter; Holly Springs, W. N. Duncan; Lamar circuit, A. S. Briscoe; Mount Pleasant circuit, W. S. Selman; Oxford, E. S. Lewis; Paris circuit, J. R. James; Pine Valley circuit, S. E. Galloway; Potts Camp circuit, J. L. Nabors; Randolph circuit, R. M. Papason; Red Banks circuit, J. A. Coleman; Taylor circuit, C. O. Pate; Toccopola circuit, T. J. Hopper; Waterford circuit, W. D. Bennett; Water Valley, First Church, T. H. Dorsey; Water Valley, North Main Street, C. W. Baley; president Grenada College, J. R. Countiss.

Sardis District—J. W. Dorman, presiding elder; Arkabutla circuit, J. R. Wilson; Batesville, J. T. Lockhart; Charleston, W. H. Mounger; Cokrum circuit, F. H. McGee; Coldwater, H. G. Roberts; Como, W. D. Wendel; Courtland circuit, R. I. Collins, Crenshaw circuit; W. R. Goudelock; Eureka circuit, T. L. Porter; Hernando, Eugene Johnson; Longtown circuit, A. M. Bennett; Oakland circuit, James Porter; Olive Branch circuit, T. H. Porter; Pleasant Hill circuit, A. F. Moore; Sardis, H. G. Henderson; Sardis circuit, J. B. Conner; Senatobia, S. B. Myers; Tyro circuit, T. E. Gregory; Wall Hill circuit, W. W. Bruner; Eudora circuit, J. A. Biffle.

Winona District—B. P. Jaco, presiding elder; Belzoni circuit, O. L. Savage; Carrollton, J. H. Smith; Drew circuit, J. W. Raper; Dublin circuit, J. W. Price; Greenwood, J. E. Cunningham; Indianola, T. M. Brownlee; Indianola mission, C. R. A. Brantley; Isola circuit, W. O. Wagoner; Itta Bena, J. E. Thomas; Lambert circuit, I. F. Holland; Mars Hill circuit, W. J. Wood; Minter City, W. M. Campbell; Moorhead circuit, W. D. McCullough; North Carrollton circuit, T. J. Durrett; Ruleville, J. H. Ingram; Schlater circuit, J. H. Bell; Tutwiler circuit, J. H. Brooks; Webb circuit, E. B. Sharpe; Winona, O. W. Bradley; Winona circuit, J. Ritchey.

Transferred—J. H. Bass, to the Memphis conference; J. E. Gault, to the Florida conference.

REPORT OF THE LOUISIANA ORPHANAGE SUPERINTENDENT.

To the Hon. S. D. Pearce, President, and Members of the Board of Directors of the Louisiana Methodist Orphanage:

Dear Brethren: I take pleasure in presenting my report for the year beginning Nov. 15, 1913, and ending Nov. 15, 1914, concerning the work of the Louisiana Methodist Orphanage.

In many respects this has been the best year in the history of our operations. The undisturbed peace among the children and workers; the steady progress and development of the children in their school work; the ability to meet our financial obligations and the fact that we have passed another twelve months without the loss of one of our children by death, affords us sufficient reasons for praise and thanksgiving to the God of us all.

We have had under our care one hundred and two children during the year. Of these we now have ninety children in the home; placed six with relatives that can provide for them; found good Christian homes for three; two we have found positions for who are now making their own living; placed one in school at Mansfield Female College who is being provided for by her sister, and graduated one from the North Louisiana Industrial Institute who is now teaching, making a happy, independent living. We have had quite a bit of sickness during the year, suffering epidemics of measles, mumps, whooping cough and scarlet fever. But I am happy to report to you that with all our sickness we have not lost one patient, or has one been left with any ill effects. Our children, in the main, are healthy, happy, industrious. They hold out the promise of making most worthy and useful citizens when they have reached years of maturity, and we have every reason to congratulate our great Church and people on the work already accomplished for many of the most hopeless, dependent and helpless of human kind.

We are most happy in at last finding a Matron who has the energy, the intelligence and adaptability for this work that has long been a felt need. We feel most fortunate in having Miss Lula Keller as our House Matron. We are equally fortunate in having Miss Bula Gustafason in the Sewing Department and Miss Mattie Easterling in the Dining Room and Kitchen work. All these workers are giving perfect satisfaction and we trust we will be able to hold them in their present positions. Since the 7th of September we have had Rev. I. T. Reams with us as assistant Superintendent. He has rendered faithful and efficient service, and we had hoped that we might be able to retain his services. But for reasons best known to Brother Reams, he has decided that he would rather return to the pastorate, and we will be compelled to secure the services of some other to assist in our work.

While this year has not been marked with any large gifts to our work, we have been able to secure ample funds to meet our obligations from the general collections over the State and the Conference. Mr. C. W. Blair, of Shreveport, has generously offered $1000 toward the liquidation of our indebtedness, and he hopes that others may be induced to contribute enough to pay off the entire debt at the earliest possible moment. Aside from this generous gift, Mr. Blair has always been a liberal supporter of our work, and we feel that his interest in our cause is a most valuable asset. We only hope that we may be able to find others like him, who will make it possible for us to secure the needful funds, not only to meet our indebtedness, but to make the improvements necessary for the satisfactory operation of a growing institution such as ours.

Our agricultural interests this year suffered severely from the drouth, yet we raised a fairly good crop of corn, had plenty of late vegetables, and raised an abundance of sweet potatoes for our own use. We also succeeded in making over 100 gallons of syrup, and have seed enough for our next crop. We also raised over 100 bushels of peanuts and made nearly 100 bales of peanut hay. Because of the drouth we were not able to do very much canning, although we canned over 500 cans of tomatoes.

But for the present unpromising financial condition that confronts us, and because we are seriously hampered in our work by the need of improvements, we could look to the future with the greatest confidence and hope. We do believe there has never been a time when the people over the State were more deeply interested in our work. Our appeals meet with a ready and hearty response from the small contributors. Many of our children are well clothed by the various societies of the State. This interest is further manifested by the desire of some who are unable to pay money to help in the way of produce. Two communities are now planning to get up a car load of produce respectively. The railroads are giving free transportation to these cars. So, in spite of the depressed conditions, we feel confident that our people will do the best possible for our great and worthy cause.

Still we cannot operate our Institution without ready money. The salaries of the helpers necessary to our work must be paid in cash. Groceries and other necessary expenses can be paid for only in money. We cannot afford to make such recommendations to Conference as would hinder our great work, and yet, you would be just and fair to all other claims of our great Church. I trust the Spirit of our heavenly Father will guide you in planning for the future of our work.

Grateful to God for his blessings, with sincere thanks to all our people for their liberality and help, and confident of your wisdom and co-operation in planning for our future welfare, and pledging your honorable Board my most devoted services, I am, your faithful servant,

ROBT. W. VAUGHAN,
Superintendent.

THE CHILD AND THE BIBLE.

Why does the American mother give her small child everything before she gives him the Bible? Why does she wait until he is twelve or fourteen years of age before she puts into his hand that best gift? "He would not understand its pages," I hear some one say. But I beg to differ; children understand somewhat the "deep things" at an early age. Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou has hid these things from the wise and prudent, and hast revealed them unto babes."

Very often a boy or girl receives his or her first copy of the precious Book at Sunday school. To me this is sad. Mother, you should be the one to give your child a Bible; the blessed privilege is yours.

"Is God only for grown-up people?" asked a little lad, his big brown eyes full of wondering perplexity. "Of course not, Heath. Why do you ask?"

"'Cause when I talk 'bout God and want a Bible all my own, you and father say: 'Wait till you're older.' How old, mother?" Yes, how old, mother?

Why do you give the children books of fairy tales before they can read, with "Little Son, or Daughter, from Mother," written on the fly-leaf? Why do you not give the Bible before the book of nursery stories?

Perhaps some one will ask: "What effect would the giving of the inspired Word have upon a child?"

For answer, take a little one of three; present him with a Bible, and say to him: "This is God's Word, and mother wants you to own it and cherish it always; she will read to you from it until you are able to read it yourself." The baby eyes will brighten, the tiny hands reach out to receive the gift, and it will be fingered often and lovingly—nay, reverently—for there is a baby reverence for holy things. "My own Bible!" the red lips will say over and over.

What son or daughter can go far wrong with a praying mother, and a mother who makes the Bible first in her gift to her child?

Christ said: "Suffer little children to come unto me; for of such is the kingdom of heaven." And does he want his Word withheld from them until twelve or fourteen years have flown? "Remember now thy Creator in the days of thy youth."

Mother, it is for you to see to it that your child knows the Lord and his teachings at an early age.—Pittsburg Christian Advocate.

MORMON TEMPLES IN AMERICAN CITIES.

Already the Mormons have churches in New York, Chicago and Baltimore, and now the one hundred and fifty followers of the false prophet in Washington are planning to build a Mormon temple in that city. Having already absolute control of Utah, with a determining balance of power in several States, the so-called "Latter Day Saints" are becoming more aggressive every passing day. Their educational policy is a very shrewd one, having the same qualities of worldly wisdom which have in all ages characterized the religious oligarchy. They select a number of units from the multitude, and to this select few they give the highest education possible to the narrow superstition they are meant to perpetuate; and all the hundreds and thousands are left in a state of the most servile ignorance, that they may become the fit and ready instruments of error. America is already giving a certain drowsy attention to this great iniquity fortressed in the mountains; but the situation calls for a wide-awake campaign of information, and for an intelligent crusade of public sentiment; and then, finally, the enactment of an anti-poligamy amendment to the national constitution. The transplanting of this social iniquity from the mountains to the capital city of America is an ominous symbol of its progressive influence in national affairs.—Methodist Recorder (Pittsburg).

The Louisiana Educational Campaign

CENTENARY COLLEGE.

(Dr. R. H. Wynn, the president of Centenary College, Shreveport, La., made a splendid address before the Rotary Club of that city at a luncheon Friday, Nov. 27, according to a report in the Shreveport Times. His address was so apt and applicable at this time on account of the present crisis in the history of Centenary that it seems well to quote from it. A good portion of this excellent address appears below.—Editorial Note.)

Operates Under Liberal Charter.

By special act of the Legislature in 1845, a very liberal charter was granted to the trustees of Centenary College empowering them to confer such degrees as are conferred by any university, college or seminary of learning in the United States. Under this charter the college still operates.

The ante-bellum period was a brilliant one in the history of Centenary. In 1857 a great central building of classic architecture was erected. This building contained an audience hall scarcely surpassed in the South, as well as ample appointments for all branches of college work. A survey of the old college register during this period shows that nearly every family of prominence in the State was represented on its pages, as well as a large percentage of adjoining States. There is a tradition that ex-President Jefferson Davis attended the College of Louisiana as a special student, and Hon. Judah P. Benjamin was without question a student in its halls.

Those who are familiar with the public life of Louisiana will note with interest among former students and alumni such names as these: Boatner, Richardson, Magruder, Moss, Kernan, Perkins, Kilbourne, Spencer, Carter, Young, Sanders, Ellis, Parlange, Sambola Jones, Wall, Dickson, Brigham, Brame, Miller, Gordon, Holcombe, Ponder, Murff, Standifer, Lewis, Sims, Faulk, Pharr, Gay, Scales, Randle, Fullilove, Barrow, Cason, McCormick, Atkins, Noel, and many others too numerous to mention.

Removal to Shreveport.

The change of location was the result primarily of an invitation from the business community of Shreveport, then operating through the Progressive League. The church did not take the initiative. This fact places a burden of continuous responsibility upon the citizens of Shreveport to lend their encouragement, financial assistance and hearty co-operation.

Notwithstanding the vigilance of the trustees it has been impossible hitherto, on account of legal obstacles, to realize financially from the old property. All that was possible to bring has been transferred to Shreveport. Judge Murff has, without charge to the college, successfully defended a suit brought by the State, through the attorney-general, but Mr. Pleasant seems to have found another ground on which to prosecute the case further.

The Methodist Church in Louisiana is unequivocally pledged to the support of Centenary College in Shreveport. It cannot and will not abandon its purpose of maintaining a college of full standard grade for what it conceives to be its mission in this State. There is no alternative. It cannot turn elsewhere. This mission is not sectarian—it has never been. A college is not a theological school. Our only graduate last June, now holding a good position in the public schools of the State, is a loyal member of the Baptist Church. We have members of various denominations on the board of trustees. The school is committed to the policy of a cultural education under positively religious influences. To promote this end, as stated above, plans are being made for a forward movement in December.

Shreveport Needs Centenary.

My conviction is that Shreveport needs Centenary College with its glorious traditions of the past and its achievements that are to be fulfilled in the future, more than it needs factories or expanding commerce.

In this connection I must also say that the local community always bears the heaviest burden of financial responsibility in educational enterprises of this character. In my judgment, Shreveport cannot afford to allow Centenary to achieve only partial success any more than the college constituency outside can afford to do so. Her men of means must not look askance as if in doubt and they could do no better than to select Centenary as one object of their beneficence.

Present Status, Need and Outlook.

A few final words: Even with our moderate income, the school is now doing what it professes to do. It gives a complete four-year college course in addition to preparatory or high school work, under a capable faculty and in accordance with approved educational standards. No graduates are now going out who have not earned their degrees.

Our needs, however, are great. More building is urgently needed. A more adequate endowment must be secured since no college can be supported by tuition fees alone. This work cannot be done in a day but our leaders are determined to achieve this result. Progress has been slow but when once the movement appeals a little more strongly to the popular faith and enthusiasm it will grow with ever increasing rapidity until the goal is attained. In the meantime our income has to be supplemented by an annual maintenance fund. During the summer a committee of citizens, four of whom are Rotarians, kindly volunteered to raise a subscription to meet an emergency, and while this work was left incomplete on account of disturbed financial conditions, yet practically no one who was asked to contribute, even though the war had begun, refused. I wish to publicly express appreciation.

Nature furnishes us a splendid opportunity for a beautiful college campus. There is no more beautiful situation in the State. Some scientific landscape architecture would make it a spot of beauty, of which the city might be proud.

I wish that it might be the determination of all that Centenary shall become a well-equipped and stable institution of this city, making its good influence felt in every stratum of our business and social life.

SOME OBSERVATIONS.

By Rev. Paul M. Brown.

At least six out of seven district conferences held during this year passed resolutions placing the full collection of the assessment for Conference Education as the minimum of our aim for this year and pledging their members to work to that end. In the action taken upon these resolutions, no dissenting vote was cast. Surely we will not be unmindful of these resolutions at the wind-up of the year's work.

* * *

In most of our pastoral charges there is at least one man or woman who could pay the whole assessment for Conference Education and not feel it. Would that God would put it into the heart of some of these to say to the pastor, "Let me take care of the assessment on our charge for Conference Education this year."

* * *

There are a few in each District who could easily take care of any deficit that may occur in the District. We believe that these persons would do this, if they could only realize the tremendous uplift and inspiration that would come to our educational work in Louisiana as a result of the payment of this assessment in full.

* * *

Last year the Louisiana Conference showed that it could raise one of the assessments in full, and that the largest in the list of "Conference Collections." No doubt this year it will duplicate last year's record in meeting this assessment, in spite of the adverse conditions prevailing. Can we not add our assessment for Conference education to this list for this year? Surely we can, if we will try.

* * *

"Providence, R. I., Oct. 22.—Rev. Philip S. Moxsen, of Springfield, Mass., described the needs of six congregational colleges for Negroes and mountaineers in the South at the Annual Convention of the American Missionary Association to-day. He said plans were under way for raising an endowment fund to provide an income of $250,000 annually for the six institutions. Rev. Alfred Layless, Jr., of Louisiana, and W. E. Wheeler of Tennessee, also addressed the Convention."

* * *

The above Associated Press dispatch is worthy of special attention. To secure an income of $250,000 requires an endowment of five million. Each of the six schools would receive more than $40,000, if the amount were equally divided. Let it be noted that these splendid objects in behalf of Christian education in the South are being sought by a great Missionary Board which has a very small representation in these States.

CENTENARY COLLEGE.

A Layman's Suggestion.

President Wynn has very clearly shown that Louisiana needs Centenary. I will go further and say that no State in the Union needs a Methodist College so much as does Louisiana. I have crossed the Continent four times, and seen a good part of the Lord's domain, but, as I see it, Louisiana needs that college more than she now realizes. Then, why is it in a dying condition? The answer is more than easy—it answers itself: Lack of that close connection between the school and the Church that is absolutely necessary for its success.

For many years the school was in the boundary of the Mississippi Conference, and was dominated by that Conference. This in a measure alienated the people and they became cool and negligent both of the school and Christian education. They had little interest in a school not under their control, and so there grew up all over the State a semi-contempt for Church education. Methodist boys were all sent to State schools, or out of the State, to be educated. This deprived the State of that loyal set of alumni that Centenary needs so much at this hour. As a child, I listened with positive rapture to the preachers and others talking of college days, as they often did in our home. How I longed for the time to come when I too would be a "Centenary Boy." Is it true now? How few boys hear of the old school! Preachers are not blameless, as they have not shown that loyalty that the Church had a right to expect of them.

Just another suggestion: Has a preacher a right to lay aside his god-called work for the schoolroom? I have serious doubts about it. The blessed Master was a teacher—but he taught the way of life. His last words, so far as we know, were spoken on that memorable morning beside the seashore, and three times he warned Peter to feed his lambs. Not a word about teaching them. But that is for each one to decide, though it seems to me that with the over-supply of trained teachers—laymen—we could supply our schools, and not rob the pulpit of the men it so sorely needs.

What is the remedy? It is simple, so simple that it amazes me that no one has offered it before, bring about a closer relation between the Church and the school. Nothing else will help in the least. How? Let the board of trustees meet and elect a layman—a business man preferred, who feels strongly upon the subject, and can tell about it—as Vice President. Give him a living salary, and if the preachers will open their pulpits to him, he will soon make things move. It takes a layman to talk to laymen. The very attitude of a preacher is against his doing this work. People are too ready to think it is self-interest and not the sacredness of the cause that is prompting him. It would be useless to waste space detailing a plan that I originated, but I will gladly give it to the man duly qualified to use it. Bishop Candler thought it not only feasible, but a most excellent way to bring about the conditions that we so seriously need in Louisiana. I suggested it to him, and he is considering its use in connection with the new University.

It would be useless to put a man in the field who was not on fire with zeal for his cause. One must be selected who can make a strong talk to the people in and out of the pulpit. There are many men who can do it in Louisiana, and I am sure the Board would have no trouble finding a suitable one.

P. S.—My grandfather was a member of the Mississippi Conference for more than fifty years, and my father for more than thirty years. Both have been many years in His Home. I was born in the State of Louisiana, and our family have been loyal to the old home State in all her trials and calamities. This is my excuse for entering the discussion about Centenary.

The Home Circle

IF YOU AND I.

If you would smile a little more
And I would kinder be;
If you would stop to think before
You speak of faults you see;
If I would show more patience, too,
With all with whom I'm hurled,
Then I would help and so would you
To make a better world.

If you would cheer your neighbor more
And I'd encourage mine;
If you would linger at his door
To say his work is fine,
And I would stop to help him when
His lips in frowns are curled,
Both you and I'd be helping then
To make a better world.

But just as long as you keep still
And plod your selfish way,
And I rush on and heedless kill
The kind words I would say,
While you and I refuse to smile
And keep our gay flags furled,
Some one will grumble all the while
That it's a gloomy world.

—Edgar A. Guest, in Detroit Free Press.

NOT A FAILURE.

The State secretary looked over at his old friend, who was visiting him. "I wonder," he asked, "whether you would do me a favor, John?"

The Rev. John Fielding, gray-haired and kindly, smiled. "Try me and see," was his quiet reply.

The State secretary turned to a letter he had been reading. "I will. Now, then, a church in one of our Western districts has written, asking me to send them one who will preach for them next Sunday morning and evening. I know your thirst for souls, and so I thought of you. But it is a long, hard trip, and there's no remuneration, either. The society will pay your fare, but further than that it will not go. I rather hesitate about asking you—"

"You need not," replied John Fielding gently. "My chiefest delight in this world is to feel I'm serving Him. The matter of where I have to go to tell the story does not concern me. Of course I will go."

So into the parched and arid districts of the sun-baked West John Fielding went for that one Sunday.

He preached morning and evening in the only place the town afforded—a room over a grocery store. And because there were so few there and so little encouragement given him for the truths he had tried to make plain, he thought, after all, perhaps the long ride there and back had been more than useless.

The incident passed from his mind; if he ever recalled it, it was with a feeling of regret that he had accomplished so little.

Time passed. Trouble came to the gentle, quiet minister, as trouble will come to all. His good wife died, his health failed about that time, and on account of it he was unable to accept a regular pastorate.

Funds ran low; finally he decided suddenly to spend the winter with his sister. He wondered as he boarded the train that particular morning what was going to become of him. "He could not dig, to beg he was ashamed."

The churches that he had served had been poor, the salary uncertain, and for this reason he had been unable to save. Now in his old age he had no money. With health impaired, what was he to do?

Finally with a sigh he dismissed the matter—God knew all that was on his heart; in some way he would be cared for.

Owing to some failure to make connections, his train stopped over for two hours in a certain city. John Fielding looked out of the window. It was an attractive city, with plenty of life and bustle, and it came to him that he would get off the train and walk about a little—the air might help him.

As he passed up the street, a tall, bowed figure in somewhat shabby clothes, some one tapped him gently on the shoulder.

He looked up to meet the gaze of a stout, broad-shouldered man with straightforward, keen eyes; a man in the prime of life, and evidently prosperous.

"I beg your pardon," the stranger said, "but did you not several years ago preach morning and evening in a room over a grocery store in a small town called Grey Rock?"

John Fielding nodded. "I did," he said.

"And your text in the evening—was it not John 3:16?"

John Fielding nodded again. "It was. You remember well."

"I have reason to. Let me explain. I happened to be spending Sunday in that town. I was a roving dissolute fellow at that time, caring little for anything but a good time as I saw it then. I drank, I gambled, I had even in my recklessness taken a shot at a man. That the bullet missed its mark was owing to no wish on my part. I had straggled into that little town that morning, ragged, unkempt, and out of money. I was in a desperate mood. Then I heard some one say that you were going to preach over the grocery store that morning. Something—I can not tell what it was impelled me to go to hear you. I went, and I liked what you said so well that in the evening I went again. Your text that evening was the one I have referred to; and, sir"—his voice broke.

"Yes," said John Fielding gently.

"It was the means of my conversion. I stumbled out of that meeting a changed man. I was ashamed to speak to you in my ragged clothes, but, oh, how I longed to!

"I got steady employment when I showed myself to be a man, and I prospered. I married and success seemed to crown all my efforts. How many times I have prayed God that I might see you, and thank you, and tell you what you, through Christ, had done for me! A sinner made whole—oh, that is what happened to me!"

He laid a firm hand on the bowed shoulder. "How is it with you," he said almost tenderly; "you look ill, weak?"

The two hours the train stopped over in that city were as only a few minutes to John Fielding, so delightful, so enjoyable they seemed. In all his life he had never met a friend like this man.

And before they were up John Fielding was provided for, as far as his modest needs went, for the rest of his life; provided for by this prosperous, fine-looking man, who declared nothing he could ever do would liquidate his debt.

"Why should I not? Have I not been praying God that I might meet and tell you what you have done for me?" And then he sang under his breath these words:

"A sinner made whole, a sinner made whole!
The Savior hath bought me and ransomed my soul;
My heart it is singing, the anthem is ringing,
For I was a sinner, but Christ made me whole."

The train after its two-hour stop steamed on its way, bearing with it a man very unlike the one who had alighted at that station two hours before. Provided for, through life! Praise God! Praise God! He thought of that Sunday morning and evening of long ago, when he had preached to that little congregation over that grocery store, and suddenly bowed his head. "Dear Lord, forgive me," he said brokenly; "I thought it was a failure."—Pittsburgh Christian Advocate.

A MISSPENT HOUR.

E. H. Walker.

Lost! A casket of rarest mold,
Set rich with gems, inwrought with gold,
Gone with treasure of worth untold
Into Eternity.

Sixty jewels within it lie,
Sixty gems no wealth could buy,
Gone with their matchless brilliancy
Into Eternity.

—Pittsburgh Christian Advocate.

Be not afraid to show Him the emptiness and coldness of your heart; do so that the void may be filled. Ruinous may be the tenement of your soul; ask him to repair it. Great may be your poverty; ask him to enrich it. Open your heart to him, desiring that the love which you need may be poured into it, and verily you shall be filled.—Dr. Morgan Dix.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference — Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference — Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference — Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

GEORGE WHITEFIELD.

George Whitefield was born December 16, 1714, at Gloucester, England. His parents were inn keepers. He received a grammar school education in his native town and in 1733 was admitted as a servitor in Pembroke College, Oxford. About a year after his matriculation at Oxford he became identified with the Methodists under the leadership of the Wesleys. Because of his incomparable eloquence, his austerity of asceticism, and his untiring zeal in religious work, he was ordained deacon in the Episcopal Church in 1746 before he was graduated from college. His first sermon was preached in his home town at Gloucester Cathedral with wonderful effect. Soon after this John Wesley invited Whitefield to join him in labors in America. On May 7, 1738, he landed on American soil, but stayed only a few months on this trip. In 1739 he again sailed for America and for two years preached in all the principal cities of America with wonderful effect, especially representing his orphans' home at Savannah. Benjamin Franklin did not approve of the orphans' home because it was located so far from the central cities of America and he had determined not to contribute when Whitefield should speak upon this subject. He had in his pocket some copper coins, some silver pieces, and five pistoles in gold. As Whitefield proceeded Franklin said he began to soften and determined to give a copper, but at another stroke of eloquence he concluded to give the silver, but when the collection was taken he gave copper, silver, and gold—all that he had.

In 1741 Whitefield returned to England, and the separation between Wesley and Whitefield took place that proved insurmountable in their future ministry. Wesley preached and believed the doctrine of free grace, while Whitefield advocated the doctrine of election and perseverance. It is a matter of history that Whitefield was the agitator of the division between himself and John Wesley. Whitefield had attacked Wesley's preaching before sailing for England, and when he reached London Whitefield published his replies to the public. Wesley did not answer but once, saying: "You may read Whitefield against Wesley, but you shall never read Wesley against Whitefield." So the Tabernacle, the preaching house of Whitefield, was built not far from the Foundry, and from the pulpit of the Tabernacle Whitefield proclaimed his Calvinistic Methodism.

The lack of the power of organizing his work into lasting form made it impossible for Whitefield's doctrines to survive. As a preacher he probably has never had an equal in persuasive eloquence and forcible presentation. There have been great preachers who were perhaps more profound and more able to attract from a standpoint of the presentation of the truth of the gospel, but none has ever equalled Whitefield in the power of personal magnetism and in natural eloquence. In every city of America where he preached the halls and churches were crowded to their utmost in the attempt of the people to hear him. In London countless thousands thronged after the great divine. People in large crowds gathered in the halls before day so that they might have seats when the service began several hours later.

Whitefield paid seven visits to America. The last visit was made in 1769. On account of his excessive labors his health began to fail before he began this last voyage. On Sept. 30, 1770, the great preacher died suddenly at Newburyport, Mass., and, according to his request, his body was laid to rest under the pulpit of the Presbyterian Church of that town.

C. A. B.

A MOST REMARKABLE GATHERING.

Very probably one of the most unique organizations in the world is a Methodist Annual Conference. It is a religious, an economic, and a social institution with all the various strata ingeniously wrought together and largely dominated by the purely religious element. There are religious bodies of other denominations which hold annual meetings with the social features of the Methodist Conference, but they leave the solving of the economic problems within the bounds of the gathering to the local fields from which the delegates come, while the Methodist Annual Conference studies the local field itself from first-hand knowledge, purports to send a man to that field, and through these ministerial agents it successfully advances its religious ends. It is also true that the Annual Conference is the most unique and the most necessary Conference of all the other Methodist gatherings. The General Conference, while it is more spectacular and has functions as a legislative body, is not the vital Conference of Methodism. The district conference has become mostly educative, yet still holding the important power of licensing and recommending preachers. The quarterly conference comes next to the Annual Conference in importance because it handles all the details of the individual charge. The church conference seems to have lost precedent altogether.

But the Annual Conference is the gathering that occupies the strict attention of every Methodist preacher and laymen. Its dominating influence of course is the making of the appointments for the succeeding year. This fact creates a profound interest in this body from the standpoint of every church and laymen. This is not an unholy interest, but one that is concerned with the vital questions of service and maintenance confronting each preacher and church alike. This Conference is a body of preachers and laymen gathered from a prescribed territory of a great Church to sum up what has been done in the preceding year, to judge the peculiar situation in each pastoral charge, and to re-appoint the preachers in the spirit of humility and prayer. The Bishop makes the appointments not only in name but in fact, but after all he must rely upon the reports and the judgment of the brethren to know how to make these appointments. It may be said that the Annual Conference is a body come together from a prescribed territory to consider its advantages and disadvantages and to re-appoint the preachers to attain the best results from a spiritual viewpoint.

The time spent by the preachers at the meeting of the Annual Conference itself is highly instructive and uplifting. The opportunities of close acquaintance with other preachers furnish a variety of inspiration, and the great itinerant system operating to station a preacher in one place and then another over a large territory fits him with a wide experience and much power for usefulness. The Methodist Annual Conference becomes very much revered and loved by its members. To enter the ministry in this particular way usually means that one has formed an attachment for life.

C. A. B.

"HEAR, O ISRAEL, THE STATUTES AND JUDGMENTS!"

The lofty theme of the fifth and sixth chapters of Deuteronomy, the greatest of the books of the law, is the giving of the ten commandments to the people of Israel by Moses. The picture is impressive and stirs the soul in admiration. All the hosts of Israel, the men, women, and children, are gathered together in one vast throng while Moses, the oracle of God, solemnly proclaims the statutes of the law which are to govern the people. Nowhere does Moses say that the laws he gives the people have been traced down from some ancient alien government and, after culling the statutes of these governments over, this is the result of careful selection from the very best that they afforded. But Moses speaks in convincing language and in the stead of God himself, saying: "I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have no other gods before me." And on through all the commandments Moses progresses giving the words of the law that have been dictated to him by God himself. All the former history of Israel had been experienced under divine leadership (when the people would submit to it). A pillar of cloud had preceded the marching hosts by day and a pillar of fire by night. When sin was committed within the ranks of the people it was regarded as unholy and unrighteous: the sinner was dealt with accordingly. These facts preclude any idea of Israel's progress without the special providence of God and without his specially inspired law by which they were governed.

"Hear, O Israel," say the Scriptures further, "the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . shalt bind them for a sign upon thine hand, and they shall be as frontlets for thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

When the divine source of the law is thus considered it becomes exalted and sacred to the heart of the believer. It is God's command, it is God's great law, it is God's voice that speaks to his people, and let the people hear!

There is no place for strategy in the life of the Christian. Sin is an eternal and fearful fact whenever the laws of God are violated, until the blood of Christ through belief and repentance wipes away its awful effect. Whether sin, when it is committed, is found out or not it is sin just the same and is just as fearful. The light regard for the law of God that the public may hold cannot ultimately mitigate its penalty upon the transgressor. There are no such things in the eyes of God as breaking a mere social law or a statute law where the penalty may be avoided or remitted. Before God every thought and act will be judged and the person will be dealt with accordingly. Many regard nothing as wrong unless public opinion condemns it. The Church of God can never afford to be influenced in its condemnation of sin and in its upholding of righteousness by the fluctuating opinions of the world about it. The voice of Moses comes down the centuries: "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them."

Some say that the Church does not progress in its ideas as the times in which we live have progressed from the beliefs and customs of the past. The fallacy of such an argument rests in the fact that the times have never progressed from the essentials of life and death, and they never can. Methods, manners, habits, and speech are modified to suit the whims of a fanciful public. Modes of travel have changed, but travel itself is just the same. Manners of speech are modified, but speech itself is the same as it ever was. The expression of logic is never the same with two men, but logic itself is ever abiding. Habits of vision and objects of vision are shifted as the days go by, but vision itself is the same as it was in the days of Adam himself. With all the wisdom and learning that men think they have accumulated in books and in the brain, they have not altered by a single iota the vital facts of life and death. Birth is the same and death is the same, the body is the same and the food upon which it lives is the same, though all of these divinely imposed conditions be modified in appearances as much as men please.

The conclusion is that moral law can never be superseded. Our God is one God to-day as he was when the world was created. Christ is as much needed at present as when he came, in so far as men need to be redeemed. Sin to-day is the same as the sin that was committed thousands of years ago. The Church will ever stand as an impregnable fortress buttressed by the law of God and supported by the presence of the Holy Spirit, against the tides of sin and death.

The Psalmist recognized that sin was not a light thing; it was not to be wiped away by ritualism and form, for he said: "Thou desireth not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." The blood of a thousand bulls of Bashan spilled upon altars erected upon the lofty peaks of Lebanon might have been a sublime spectacle so far as appearances were concerned, but a river of the blood of bulls would never have wiped one solitary sin away of itself: there must be "a broken and a contrite heart."

The proclaiming of the sacred law of God ever impresses the true prophet with the great necessity of holiness in this divine calling. Isaiah was not prepared to preach until his lips had been touched by the coal from off the altar of God.

C. A. B.

THE PASSING OF THE SALOON.

Fourteen out of the forty-eight commonwealths of this nation have made it illegal for intoxicating drinks to be promiscuously sold within their bounds. The day seems to be advancing when the whole country will be governed by national prohibition laws. The annual convention of the American brewers met a short time ago in the city of New Orleans. It is interesting to note some of the tactics employed to present in an acceptable manner the liquor interests of the country. One of the papers of New Orleans published a cartoon in which brewers were represented in modest dress and appearance, while some one remarked that he was expecting to see in the

brewers types of rough men, when in reality they favored preachers. It cannot but be regarded as pitiable that any business should have to be defended on the ground of appearances. Everybody is acquainted with that decidedly brutish expression upon the faces of liquor drinkers as a type; but perhaps the cartoon referred to above will be taken as a balm and they will try to deceive themselves into thinking that after all they look like angels.

The papers of the city were full of the proceedings of this brewers' convention and pictures of its representatives decorated their pages in columns. The pictures in most instances appeared to be of decent gentlemen; perhaps they also were published for educative purposes. But if a few derelicts had been picked up about town and photographed as being the product of the business of the good looking gentlemen, a truer presentation of the brewers' business would have been given the public. Much seemed to have been said at this convention about divorcing the sale of whiskey and beer. It was advocated that beer parlors be established after the manner of soft drink stands. The cry was for advancement. All of this may be taken as an indication of the final end, which will be the driving out of the liquor traffic altogether. One may rest assured, however, that this will never come to pass until every subterfuge has been resorted to and millions of blood money have been spent in preventing it by the liquor men.

Let one never think that the love of drink and the matters of personal liberty keep the barroom in our midst. The real reason lies in the dollar behind it. The matters of school tax, political power, and other such forces give us the saloon. When the people become convinced that they will be better able to maintain themselves without the revenue the saloons will go. There are sixteen hundred open saloons in the city of New Orleans and they remain open every night and day of the week. Men, women, and children have been supplied with liquor from them throughout the years past. It is a fearful crime upon civilization in the interest of the dollar.

It is indeed a hard matter to touch upon the liquor question without using some strong expressions like "hell holes" and "liquor soaked" and they are true, but for the sake of good speech they are mostly left out. C. A. B.

THE NORTH MISSISSIPPI CONFERENCE.

The session of the North Mississippi Conference that adjourned Monday was harmonious and satisfactory. The newspaper reports evidenced that the business of the Conference, under the efficient presidency of Bishop R. G. Waterhouse, was considered and disposed of with deliberation and good judgment. Seven young men were admitted into the Conference on trial; nine were admitted into full connection, and seven were elected to elder's orders. The Conference showed a healthy growth in Church membership. One district reported a thousand accessions during the past year, another reported six hundred accessions. The proportion of charges that brought up all collections in full seems to be up to the average. Several new churches were reported to have been built and many were repaired. It is impossible that we make an exact summary of the gains during the past year at this time, but the indications are that in spite of the severe depression along financial lines that have been experienced throughout the country at large the North Mississippi Conference has made an admirable showing.

The people at Starkville evidently were most cordial in their reception and entertainment of the Conference. Rev. T. H. Lipscomb, the genial and gifted host of the Conference, was reappointed pastor at Starkville. The next session of the North Mississippi Conference will be held at New Albany. C. A. B.

PERSONAL AND OTHER NOTES.

Rev. J. D. Ellis, our efficient Pastor at Woodville, Miss., paid the Advocate an appreciated call on Monday of this week.

The Advocate desires to acknowledge with thanks a card from Rev. and Mrs. H. K. McKee, of the Oak Ridge (Mississippi) charge, announcing the birth of their son, Hugh Kelsey McKee, Jr., who was born on Nov. 28, 1914.

Rev. T. B. Holloman, our Pastor at Port Gibson, Miss., preached the sermon at the union Thanksgiving service of the various Churches at that city. We hear that he preached a fine sermon to a good congregation. The offering taken was sent to the Mississippi Orphanage.

Rev. W. J. Porter, of the Bienville charge of the Louisiana Conference, sends the Advocate 13 w and renewal subscriptions, for which it sincerely thanks him. Brother Porter has held four revival meetings upon his charge this year; he has had 52 accessions to the Church. One new church building has been erected and another repaired. This is a noble record to bring to Conference.

Rev. W. T. Woodward, of the Tickfaw (La.) charge, was assisted in a series of revival services not long since by Rev. T. D. Lipscomb, of Donaldsonville, La. Revival campaigns were conducted both at Ferriday and Vidalia on the Tickfaw work, and the report is that both were quite successful. Brother Woodward is one of the well liked and efficient men of the Louisiana Conference.

Rev. R. F. Witt, who has the Silver City charge of the Mississippi Conference this year, writes the following to the Editor: "I want to say to the readers of the Advocate that the good people of the Silver City Charge, through the leadership of Brother E. B. Crawford, have presented to their pastor a lovely suit of clothes costing $40, for which I am profoundly grateful. May the blessings of God rest upon all of them."

Rev. M. L. White, of the Flora (Mississippi) charge, and his family have recently been the recipients of a most liberal "pounding" by the good people on the work led by the women of the Missionary Society. Brother White received groceries in such quantities as to sustain his family along that line for a period of two months. On account of the present financial depression the finances of the Flora charge are not what they might be. Certainly Brother White and his family have our good wishes and prayers.

Rev. J. E. Napper, a local preacher of the Monroe District, Louisiana Conference, writes the Editor the following: "I have had a delightful summer laboring in the vineyard as a local preacher. I have preached fifty-two sermons since the district conference, have held three revival meetings, have conducted seven burial services, not less than fifty have been converted in the meetings I have held, and I have received thirty-five into the Church. Two of the revival meetings were held for my son on the Anacoco charge with much success. May joy go with you and the dear old Advocate."

Rev. J. A McKee, now a member of the Denver Conference and stationed at Walsenburg, Colo., writes the Editor of the Advocate the following lines: "We have been greatly grieved by the death of our father at Roswell, N. M., on Nov. 14. He was past his sixtieth year and had been suffering from a nervous trouble for more than a month. He was a devout member of the Methodist Church at that place. The funeral service was conducted by the pastor, Rev. Ellis Smith. His death was most triumphant—passing into his reward without a struggle. A true man and a good father has gone. Our mother, six children, and a multitude of friends, mourn his going, but not as those who have no hope."

Dr. and Mrs. J. M. Henry, at their home in New Orleans, were the delightful host and hostess to the Methodist preachers of the city and their wives on Friday afternoon, Nov. 27. As our Methodist constituency knows, Dr. Henry is the capable presiding elder of the New Orleans District. This year finishes the quadrennium of his successful ministry in this particular field. The social gathering was suggestive of the brotherly relationship of the preachers of New Orleans. The weather was extremely unfavorable on the day of this gathering, and the fact of the full attendance, in spite of the heavy rain and the long trip across the river, evinced the good will and love that all feel toward the presiding elder and his wife. When Dr. Henry is no longer the presiding elder of the New Orleans District the fact will not be without regret on the part of the present New Orleans preachers who remain in the city after Conference. It is not amiss to say that Mrs. Henry is a charming hostess indeed; she is gifted and talented, and wherever the lot of Dr. and Mrs. Henry may fall for the coming year, they will certainly win their way into the hearts of the people.

"It's a whole lot better to serve God without feeling like it than to feel you'd like to serve Him and not do it."

POSITION WANTED.

By man 42 years of age; has had 22 years steady employment in store as salesman, etc.; part of this time was in drug store (but not registered); at present employed in general store. Is a member of Methodist Church, having served as steward and general willing worker for years. Has a family, all members of Church. Would like to secure position in one of the following towns, or similar country, viz: Ruston, Homer, Minden, Mansfield, Many, Leesville, etc. Can furnish references from present or past employers; has never been discharged. Can make change on or before Jan. 1st. Address, W. M. Hunt, Mer Rouge, La.

Church News

A policy has been taken out insuring Westminster Abbey (London, England,) against damage by air crafts to the amount of $750,000.

* * *

Dr. James Cannon has resumed the presidency of Blackstone Female College, of Virginia, a school in which he has been financially interested for many years.

* * *

A library of choice books costing not less than $10,000 is embraced in Bishop Mouzon's plans for the Dallas Theological School, which will be opened next fall.

* * *

It is claimed that in the history of theological schools in the United States none has ever made a better showing in point of attendance the first year than our new Atlanta School.

* * *

Rev. W. A. Swift, Associate Editor of the Central Methodist Advocate, Lexington, Ky., and an evangelist of distinction, has lately been on a visit to Arkansas. Brother Swift never sounds any uncertain notes in his editorial work. He and Dr. E. G. B. Mann make a fine team.

* * *

Bishop E. D. Mouzon is said to be strongly in favor of the unification of American Methodism according to the plan submitted by the Commission on Federation and approved by our General Conference. Rev. W. P. Andrews, of California, thinks that all the Conferences of the Methodist Episcopal Church in the Far West will support this plan.

* * *

According to the Florida Christian Advocate, there are in the United States about 300,000 Indians, of whom approximately 195,000 are wholly or partly civilized; and among them there are 50,000 church members, and 55,000 who are said to be absolutely pagan. The Southern Methodists are doing an excellent work among these Indians, but they greatly need to enlarge and extend their efforts.

* * *

The Los Angeles Conference—a mission Conference with two presiding elder's districts—made an assessment of $200 for the School of Theology of the Southern Methodist University at Dallas, and the Pacific Conference, which has three districts, imposed for it an assessment of $500. This action of these Far-Western Conferences is to be much commended. They have set our stronger Conferences west of the Mississippi River a fine example.

* * *

The Christian Guardian, of Toronto, Canada, one of the ablest Methodist Weeklies published on this side of the Atlantic, has announced that hereafter it will print no obituaries. In making this announcement, the Christian Guardian says: "In view of the increasing pressure upon our space and in view also of the increasing expense of publishing a paper such as ours, we are sure that our readers will see the reasonableness and righteousness of this action."

* * *

Referring to the comparative growth of Churches in New York City from 1855 to 1905, the New York Christian Advocate says: "The outstanding fact in this comparison is the tremendous growth of the Lutheran Church. Its churches have increased from 7 to 123. Twenty-two per cent of the churches added to Greater New York since 1855 are Lutheran. Next to it the Protestant Episcopal body has added the most churches, but Lutheranism has added 116 against an increase of 93 in the Protestant Episcopal churches. The Baptist and Methodist have added precisely the same number—69. The Presbyterians came next with an addition of 56; the Congregationalists next with 26, and next the Reformed Dutch with 21. No other communion at work in 1855 has added 10 churches. The African Methodists have added 9, the Evangelical Association 6, the Moravians 5, the Unitarians 4, the Universalists have precisely the same number as in 1855, and the Society of Friends has 6 less churches than 50 years ago."

TO-DAY.

Don't tell me of to-morrow;
There is much to do to-day
Which can never be accomplished
If we throw the hours away.
Every moment has its duty;
Who the future can foretell?
Why put off until to-morrow
What to-day can do as well?

—J. E. Carpenter.

Whenever you meet a man differing from you, remember that you differ from him, and that your difference is to him as great and offensive as his to you.—T. W. M. Lund.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the proper money with the obituary. This will save trouble all round. Otherwise the obituaries will be edited down to 200 words.

Mrs. L. M. FUSSELL (nee Laura H. Hobbs), was born in Pike County, Miss., May 1, 1852, and died on Oct. 24, 1914. She was married to Mr. L. M. Fussell on Dec. 14, 1871, and to this union were born seven children, six of whom survive her. She united with the Methodist Episcopal Church, South, when quite young and lived a faithful Christian life. When the call came she was ready. Her lamp was always brightly burning. Her pure, sweet life was sufficient proof of her truly Christian character. To her home and church she gave her time and best talent, and like her Master, she went about doing good. All who knew her loved her and she will be greatly missed by her many friends. The Church will also feel the loss of one who lived her religion and was faithful and true in her loving service. Truly, she was one of God's faithful children and has gone to that clime where sickness and death are felt and feared no more.

"There generous fruits that never fail
On trees immortal grow;
There rocks and hills and brooks and vales,
With milk and honey flow.
All o'er those wide extended plains
Shines one eternal day:
There God, the Son, forever reigns,
And scatters night away."

Farewell precious mother, farewell until we meet thee again in our Father's house above. The memory of your precious life will ever fall upon our lives, like the dew upon the leaves and flowers. May the Lord help us to follow her example that we may be ready when the summons comes. We pray that a blessing from heaven may rest upon the bereaved ones.

Her pastor,
J. A. McCORMACK.

RESOLUTIONS OF APPRECIATION.

Whereas, it has pleased the Supreme head of our Church and author and finisher of our faith to remove from us to a higher and more intimate circle our beloved and sweet-spirited brother, George Prentiss Woodward, and,

Whereas, he served this (Methodist) Church for many years faithfully, consistently, and earnestly; as an official, capable, diligent and punctual; as a member of the Church, devout and humble; justice, kindness and humility, his constant and natural virtues, and

Whereas, at the time of his decease Dr. Woodward was a member of our official board of stewards and had for several years served in this capacity with diligence and prudence, responding to every duty and responsibility; so that we have lost a beloved brother and officer of the Church, therefore be it resolved,

1. That this Church feels keenly the loss of one whose life was the exemplification of Christianity and the embodiment of civic virtue—a quiet, gentle, yet effective rebuke to evil and an inspiration toward that Christ-like life for which our Methodist Church stands.

2. That these resolutions be spread upon the minutes, or records, of our Quarterly Conference, that a copy be sent to the bereaved wife and children, with whom we mourn, and that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: John Rundle, E. L. Tomlinson, W. J. Newsom, Committee.
Louisville, Miss.

FROM A PREACHER'S WIFE.

Dear Dr. Meek: I have just received the Thanksgiving issue of the Advocate and have read your "thanksgiving reasons" and Brother Parker's article entitled: "O Give thanks unto the Lord." I too, in looking back over the events of my past life feel like saying: "God is a provider." Perhaps this realization has been more apparent since we came to Texas, away from our loved Louisiana Conference which was our home for over forty years. And although sometimes the way seemed hard, I can say from my thankful heart that I am glad my husband joined the itinerant ranks, even without my consent.

I enjoyed the little article in the Advocate: "The Book of Thanks." I wish I had written down every kindness that was ever shown us, but by now the book would be so large we could not find room for it in our Texas home. They are written, however, in my heart.

I ask the readers of the dear old Advocate—one of our best friends—to pray for us, and especially do I request this of our personal friends who have heard my dear husband preach the story of Jesus that never grows old and who have sung with "unworthy" me the "Old Time Religion." Brother Drake said to me once: "Sister Randle, I have another verse to this good song. 'Tis the old time religion; it makes me love to pray in public.'" And I also have another verse: "'Tis the old time religion; it makes the Methodists love the Baptists." And I sing it vice versa too.

I am so thankful for the two articles referred to in the Advocate of this week, and I pray God's richest blessings upon our Editor and Publisher and upon our dear Louisiana preachers who are trying so hard to make up the Conference collections. And, O, we old superannuated preachers and their wives are praying hard that God will open hearts and pocket books so that the collections may be raised. God bless every one who reads these lines.

Mrs. T. S. RANDLE.
Carrizo Springs, Texas.

A REAL THANKSGIVING.

Just before Thanksgiving Day letters from friends kindly inviting me to spend the day with them, and containing sweet loving messages, were received and they warmed and cheered my heart. Then the companionship and help, so badly needed and prayed for, came. On the morning of the 26th a lovely box came from Laurel. A dear young friend had shared her feast with me and the manner in which the box was packed proved in the most delightful way that she had remembered all my fancies and tastes for the good and beautiful. And with the box was a precious thanksgiving letter which did my poor heart so much good. The little tokens of remembrance from near neighbors, so greatly appreciated by me, and a splendid basket from Edwards, arriving by parcel post, from my dear ones there, also containing a sweet letter, overwhelmed me with the goodness of God and with the great kindness of friends and loved ones. I pray that God will bless these dear ones who have helped me in these long months of loneliness and sorrow. I feel the presence of the Lord with me always, comforting and strengthening me. God bless the dear Advocate. S. G. WEEMS.
Newton, Miss., Nov. 27, 1914.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

CITY PREACHERS' DIRECTORY.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.
Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 846 Pelican Ave.
Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 433.
Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 113 St. Charles St.; phone, Main 736.
Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 211 S. Pierce St.
Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5439 Prytania St.; phone, Uptown 129.
Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5224 St. Charles Ave.; phone, Uptown 128.
Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.
Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.
Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1136 Fern St.; phone, Walnut 1338.
Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St., phone, Jackson 1753.
Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1971.
Dr. J. T. Sawyer; residence, 5465 Hawthorne Ave.; phone, Galvez 640.
Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.
Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.;

Tidings From the Field

Braxton, Miss.

Dear Dr. Meek: As this is the only way I have of doing it, will you please allow me space enough to express my thanks and appreciation to the good people of Braxton, Dio, Bethany, and Harrisville churches for the nice purse they presented to me. This was to purchase the pastor a suit of clothes, a gift by the good people on my charge. I assure them that I greatly appreciate it, and will not fail to remember them all in my prayers. I will also speak of the Thanksgiving service held at old Harrisville church last Thursday. The good people (I think the women) had the church decorated with everything imaginable that is raised on the farm in that community, such as pumpkins, cane, peas, pinders, and vegetables of every description. They had a great dinner on the ground consisting only of what was raised on the farm with the exception of the flour and salt. We had a great day. Wish you could have been there to have enjoyed with us the old-time custom of a country meeting, where most of the men wore their overalls. You know we have joined the overall brigade down here. I hope to work in the interest of the Advocate as I close this year's work.—W. B. Waldrop, P. C.

Matherville, Miss.

Dear Dr. Meek: We are winding up our fourth year on the Matherville charge. The Lord has been good to us. We have received into the Church this year 58 on profession of faith and 9 by certificate, total 67. The churches were greatly revived, and three new prayer-meetings begun. One of our boys, Lenton Harger, 18 years old, is preaching nearly every Sunday. We have new churches; one of them is painted and the paint is ready to be put on the other; the work would have been done had weather conditions been favorable. A third church has in hand $35 for painting, and $17.50 has been spent on the parsonage. Some wood has already been hauled for the next preacher. We had a stewards' meeting yesterday, in spite of the fact that it rained all day, and nine stewards were present. One church was not represented. If they do not fall behind, that is, the one that was not represented, we will be able to make our report in full. The stewards raised their assessment for next year $170, and decided to use the envolope system. Brother J. A. Carmichael, a fine business man, one that believes in God, and pays a tenth to the Lord, is chairman, and he has some as faithful co-workers as one will find anywhere. Several of them pay a tenth. We have much to be thankful for and we give God the glory for what has been accomplished. I failed to mention that another church has part of the roof to re-cover, then they will finish the ceiling. Pray for us, brethren, that we may go where God can use us best.—Algie Oliver.

Donaldsonville, La.

Dear Dr. Meek: The Donaldsonville Sunday school observed Rally Day on Nov. 22. A splendid program was well rendered. From all reports the crowd was the largest ever gathered in the Methodist Church of Donaldsonville, the number present being 100. In the Sunday school on the same day we had 46 present, which was almost double the enrollment of last year. There have been no men in Sunday school until this year. Eight men were present Sunday. Mr. H. L. Baker, a noble layman, is the superintendent of this school, and he comes twelve miles in his automobile when the roads permit and when it is raining and muddy he drives in his buggy. A few days before the Rally Day service the Sunday school children entertained their parents and a few friends at the parsonage with a lunch, music, singing and a few short talks. Fifty-six were present and they promised to see that 100 attended the Rally Day service. At the night service, Nov. 22, there were 34 present, which was the largest congregation, with one exception, that I have had at this place either this or last year. These numbers may appear small to those who do not know the conditions in Donaldsonville. We have here only 21 church members. There are more than 4000 people in this town. Roman Catholicism has an awful hold and great influence here. The dry goods stores, grocery stores and saloons run wide open on Sunday. Sabbath desecration is practiced to its full extent. We have a good Sunday school at Vacherie, but our church membership is quite small. I received 3 members there this year. Our Sunday school at Plattenville is small, but is a good one. My wife and I held a revival at Plattenville in October. We had a few professions of religion, and 5 Roman Catholics joined our Church, 4 of them being a man, his wife and their two twelve-year old daughters. The other was a girl thirteen years old who is the "middle" child of 13 children, and made the thirteenth member received at Plattenville this year. We are doing very little at Burton. We have only three members there. At the two last named places we have no church building. Altogether, we have had a good year. Finally, there is a bright future for our Church in Donaldsonville. If the mission board will help support us and the Bishop will return me to this field, we are willing to be sent back and labor on. This is missionary territory and should be regarded as such.—T. D. Lipscomb.

A NOTE FROM BROTHER J. A. STONE.

Dear Dr. Meek: I want to say a few words in regard to my year's work. In the beginning of the year having no work assigned to me by the Conference, I accepted an appointment at South Union, Lebanon and Old Field schoolhouse at the request of the people there. As I look back over the year's work I feel as if some lasting good has been accomplished at these places. We have been blessed with good health. On Thanksgiving we held a meeting which was opened by Miss Carry Ray, who was followed by many others telling of the things God had done for them. After many good talks I had the honor of preaching a Thanksgiving sermon and we had a great service. That night we were made to rejoice when the young people brought us many needful things as a token of their love and appreciation. Brother Rube Cooper came with them as their speaker, and came with them as their spokesman and he held prayer with us also. We much appreciate the kindness of these good people.

J. A. STONE and WIFE.

THE GRADED SUNDAY SCHOOL.

By Rev. B. F. Lewis,
Chairman Sunday School Board
Mississippi Conference.

The Graded Sunday School has sprung almost full grown in a decade. It had its inspiration in the growing appreciation of what a Sunday school really is. When John Wesley called the Sunday school "The Nursery of the Church" he spoke of the Sunday school as it was in his time. But no well informed person would call a Sunday school "a nursery" to-day. The Sunday school of to-day is a school. It does school work. It is organized, graded, has its regular course of study, standard of excellence, promotes, and graduates from department to department. Its definition is: "The Church Studying the Bible." A Church that does not enroll in all the departments of its Sunday school at least as many students as there are members enrolled on the church register has an undeveloped field somewhere. The principles underlying Sunday school organization to-day are pedagogical and scientific. They are identical with those found in all secular schools from those of lowest grade to the highest university. The age of the child, its mental and physical development, the spiritual needs and aptitudes, are all taken into consideration. This is not only proper, but, permitting a very strong expression, it is imperatively necessary. The Sunday school of to-day is in strong competition with the day schools of to-day for a place in the thought, confidence, and life of our children. Unless we successfully compete with them, we will surely lose ground. Wherever a Sunday school has been organized and graded according to the accepted standards, and has introduced an adapted literature, the Sunday school has held its rightful place in the young life of the Church. Below is given in as brief form as is possible the outline of a graded Sunday school as is suggested by our General Sunday School Board. Some schools organize more completely than is outlined, while others do as effective work with less organization but following the same underlying principles.

The Graded Sunday School consists of three Divisions, viz.: The Elementary, The Secondary, and The Advanced Divisions. These three Divisions purpose taking a child at birth, and never losing sight or hold of him till he is translated. The Elementary Division takes him at birth and keeps him till he enters the teen age, when he is turned over to the Secondary Division. This Division holds him through the period of adolescense, when he is passed on to the Advanced Division, the organized class department; after which, during that period of infirmity incident to old age, the Home Department completes the work.

I. In the Elementary Division there are four departments: The Cradle Roll, The Beginners' Department, The Primary Department, and the Junior Department.

1. Cradle Roll. The Cradle Roll enrolls all children from birth to three years of age. Over this department, there is a superintendent who, with thoroughly adapted equipment, never for one moment loses sight of a child after its enrollment until it passes into the Beginners' Department.

2. The Beginners' Department takes in children of three, four, and five years of age. In this department there is a superintendent, a secretary, an organist, and at least two teachers: one for the three and four year old children, and one for the five year old children. The three and four year old children are in the same class—First Year Beginners; the three year old children remaining in the class two years, unless the class is large enough to employ two teachers, when the three year old children are in one class, and the four year old children in another, but both studying the same lesson. The superintendent of this department may be one of the teachers, and the secretary may be the organist if it is deemed best. If the school is held in a church with only one room, of course there can be no organ, and an organist will not be needed.

3. The Primary Department includes children six, seven and eight years of age. Over this department there is a superintendent, a secretary, an organist and three teachers. The six year old children being in one class, the seven year old children in another, and the eight year old children in another. This is the most important department in the Elementary Division. Here the children get their real start in Sunday school work. If this work is effectively done, slight deficiencies elsewhere will do but little harm. But if a school fails here, there will be more or less trouble throughout the entire graded departments. More depends upon this superintendent than upon any other superintendent. This is not said to under-value any department, but to lay emphasis where it is most needed.

4. The Junior Department includes children nine, ten, eleven, and twelve years of age. A superintendent, secretary, organist, and at least four teachers constitute the working force of this department. If at all possible, there should be six teachers in this department as it has been found advisable to separate the boys and girls at the age of eleven, and they never come together in the school again if it can be avoided. In this department begins the hand work, which not only increases interest in the Sunday school, but greatly aids in impressing the truths taught upon the minds of the scholars.

Thus it will be seen, in the Elementary Division, there is a Divisional Superintendent, four sub-superintendents, and at least fifteen officers and teachers. If the Junior Department be divided as above suggested, this number will be increased to seventeen, making a total of twenty-two workers in this Division alone.

II. The Secondary Division. In this Division there are two Departments, the Intermediate and the Senior. In the Intermediate Department there are four classes at least: One for the thirteen year old children, one for the fourteen, another for those fifteen, and still another for those sixteen years of age. If the Division suggested for the third year Junior be maintained, there will be eight classes and teachers instead of four. In the Senior Department we find the youths of seventeen, eighteen, nineteen, and twenty, each in a class, or classes with teachers, as above suggested. A superintendent over this Division will be helpful. Some schools have their officers and others do not. In this Division begins the Organized Class work, a special certificate having been prepared to be given by the Adult Bible Class Department of the Church.

III. The Advanced Division includes the organized classes of persons over twenty years of age, Teacher-training classes, and a Home Department.

It should be kept in mind that the outline of organization here given is for schools having a sufficiently large enrollment, room facilities, and competent teachers. In the little book entitled "A Superintendent's Manual for the Introduction and Use of the Graded Literature," will be found full directions for grading a small school with only six teachers doing all the work suggested in the above outline without the loss or elimination of a single essential in a thoroughly graded Sunday school.

MARRIED.

In Hattiesburg, Miss., on Nov. 12, 1914, by Rev. J. L. Sells, Mr. R. W. B. HOOD of Bond, Miss., and Mrs. W. E. CRAWFORD of Hermanville, Miss.

At the Methodist Church, at Madison Station, Miss., on Nov. 25, 1914, by Rev. W. M. Williams, Mr. EARNEST B. ALFORD and Miss LEONE POTTS. Mr. Alford is the grandson of the late Rev. D. P. Bradford of the Mississippi Conference.

THE POTASH SUPPLY.

To the Editor:

Judging by the numerous inquiries received, we believe that a statement of the Potash situation may be of interest to your readers.

At the outbreak of the war the shipping season for Potash from Germany was at its height, but since then the shipments have been made only in limited quantities. The prospect, however, is that they will increase as time goes on. Potash is not contraband of war and none of the nations at war object to its movement in neutral ships. There is, however, great difficulty in securing railway and river equipment to move it from the mines and storehouses to the coast.

The mines are in good condition and enough workmen not subject to military service are available to keep them in operation.

The interruption of traffic has not made American soils or crops any less hungry for potash.

Most of the leading fertilizer manufacturers have agreed to utilize their present sppplies of potash in the effort to supply fertilizers with at least 2 or 3 per cent of potash next spring and the supplies on hand at the outbreak of the war were said to be sufficient for this purpose. There is, therefore no reason why farmers should not secure some potash in their goods, although the usual 5 to 10 per cent may not be obtained.

H. A. HUSTON.

AFRICA RALLY DAY.

To the Fourth Vice-Presidents of the Epworth Leagues in the Mississippi Conference:

Sunday, Dec. 13, is another day set apart by the Board of Missions to emphasize the cause of missions—this time our new work in Africa.

December 13 should be a great day for Africa; 1, because the Epworth League and Mission Boards of the Methodist Episcopal Church, South, have chosen it as the date of this year's Epworth League Africa Rally Day service; 2, because everywhere the thoughts of Epworth Leaguers will be directed to the Congo Mission, and their prayers will be ascending for the work in that field; 3, because the majority of Epworth League Chapters will make their pledges for the Africa Special at that time.

A program for Africa Rally Day has been arranged by the Educational Department of the Board of Missions and will appear in the December Era as the prayer meeting topic for December 13. As soon as the Era is received, preparations should be begun at once for the Rally. Valuable "helps" are mentioned for use in connection with the program. These helps can be had without cost by writing Dr. E. H. Rawlings, 810 Broadway, Nashville, Tenn. Let me urge every Fourth Vice-President to stress the importance of observing Africa Rally Day, and to see that the program for the Rally is carried out. If your League has already made its pledge to the Africa Special, this will be a good time for getting the money in hand. If your League has not made its pledge, this will be an excellent opportunity for making a pledge.

Every League in Southern Methodism ought to observe Africa Rally Day and ought to make a contribution to the Africa Special, be the contribution great or small. Our Mississippi Conference League has pledged $500 to the Africa Special. Has your League made a pledge? If not, let it be one of many to do its duty by making a pledge worthy of the cause, thus helping in the glorious work of Christianizing Africa by holding up the hands of our heroic young missionaries who have just gone out from our midst.

After carrying out the program, make a report of your League's pledge to Dr. Rawlings, so that he may have the amount of your pledge for his records. Send the amount of the pledge—not the money—and send the money raised at the close of your Rally to the Fourth Vice-President of the Mississippi Conference League, Hattiesburg, Miss., Station A. "Give as God hath prospered you."

Yours for a Christian Africa,

HARRIET LEECH,

Fourth Vice President Mississippi Conference Epworth League.

Hattiesburg, Miss., Station A.

You can't take a short cut on a straight road.

EPWORTH MISSIONARY DAY.

To the Fourth Vice Presidents of the Epworth Leagues of the Mississippi Conference:

Sunday, Dec. 13 has been set apart as a day to be observed as Missionary Day by the Epworth Board.

I wish to call your attention to a letter in the Advocate from Miss Harriett Leech, Fourth Vice President of the Mississippi Conference Epworth League, which I trust you will read and arrange to observe this program, using the Epworth Era as a basis for your program and any additional number you may see fit to add, but make your meeting inspiring and helpful and if your League has already pledged a number of shares to the African Special, which is the work of the Epworth League this year, this will be the time to raise your pledge and forward to Miss Leech; if your League had not subscribed to any share, the price of which is Five Dollars each, I would suggest that you make your subscription and raise it at this time, notifying Miss Leech of your action in the matter.

I would suggest further, inasmuch as most of your pastors will be at Conference then that you use either the morning or evening hour for your Epworth League, adopting your program to suit the audience you might reasonably expect to attend. If for any reason you can not conveniently hold your missionary meeting at that time arrange for it at the earliest possible time thereafter.

For any further information you may want, apply to either Miss Leech or myself. Yours fraternally,

W. D. HAWKINS,

Pres. Miss. Conf. Epworth League.

MANY READERS OBTAIN NEW MEDICAL WORK.

Hundreds of readers of the New Orleans Christian Advocate have already taken advantage of the generous offer by which Dr. Miles' Medical Guide can be obtained entirely free of cost.

As has been stated before this offer is only for a limited time and all those who want to avail themselves of it should hasten to send in their names.

This book is filled with sound advice given in a clear, readable form. Read it over and over again until you know its contents thoroughly. Do not wait for the emergency to occur and then look up the necessary treatment, but in your leisure moments carefully read and absorb the knowledge contained therein.

Do not make the mistake that this book is just an advertisement for Dr. Miles' Restorative Remedies. It is true that in the particular cases where any of the Miles' Remedies are indicated their use is advised. This is because it is believed that they are the best remedies of their kind. But Dr. Miles' Medical Guide is an honest endeavor to give the general public a practical insight into household medicine and in all cases the treatment recommended is that which is considered to be the best.

If you wish to obtain one of these books without any cost to yourself send your name and address on a post card or in a letter addressed clearly to

Family Medical Guide,
Dept. V-3, Miles Medical Co.,
Elkhart, Ind.

"Of all work that produces results, nine-tenths must be drudgery. There is no work from the highest to the lowest which can be done well by any man who is unwilling to make the sacrifice."

A SEVENFOLD RESULT.

The following are seven "results" of the Laymen's Missionary Movement, according to Doctor Reid, General Secretary of the Laymen's Movement of the Methodist Church, South:

"1. It has re-established in the church the Christ vision of the whole world.

"2. It has given definiteness to the task, divided and fixed responsibility, and defined the time for the evangelization of the world.

"3. It has changed the attitude of the secular press and of the business world toward Christian missions.

"4. It has developed leadership for the Church of God, by seeking out men for service of all kinds.

"5. It has given a great plan to the Church for service and for contributions.

"6. It has remarkably increased missionary information.

"7. It has greatly increased the total of missionary giving."

THE ANTIQUITY OF TOYS.

Up to the present nothing with which man has had to do in the progress and development of the human race has changed as little as toys.

Ages ago, infantile Egypt played with dolls, boats, balls, dishes, wagons, miniature horses and other animals. The little Greeks and Romans amused themselves with much the same playthings, except for the further possession of a rattle, which some wise Grecian gentleman very kindly invented for them.

We know this from the chance words of a few early writers, from the sculptures which have been saved of the different ancient nations which represent children in the act of playing—and also from the fact that many small toys, closely analogous to many toys of to-day, have been found in the tombs of the children of bygone ages,—dolls, balls, boats, tops and tiny dishes, added to which there were small warlike implements for the boys, such as javelins and bows and arrows.

In the Metropolitan Museum of Art, in New York, there is a fascinating terracotta boat, complete to the smallest detail, says The Mother's Magazine. It was found in the tomb of an Egytian boy of four thousand years ago.

Take the doll, one of the few of the very old toys which fit into the modern scheme of playthings that teach, as girls always have and always will play with dolls because they develop and foster the birthright of every woman, mother-love. The early Egyptians made dolls of earthenware, metal or stone. Sometimes arms and legs were made solid with the body, sometimes separate and attached by a string. The prehistoric Peruvians had pieces of bone wrapped in cloth, a male doll being identified by the blanket over his shoulders, the female by a petticoat.

Horace makes mention of the stick-horses of the Roman children. Missals of the Middle Ages picture little people still astride such makeshift steeds, and the ordinary riding horse of the ordinary child remained a stick with a horse head until late in the seventeenth century. One hundred years later we find horse forms with curtains around them, so that the child may run on his own legs beneath the sheltering drapery just as clowns in the circus do to-day. Early in the nineteenth century rocking-horses came into fashion, after which in 1847, horses were shown at the French Exposition covered with hair and very natural in form—the toy horse, as we know him to-day.

MORTALITY IN WAR.

Since the outbreak of war, Sir William Osier, Regius professor of medicine at Oxford University, has supervised the work of the army hospitals in England. Toward the close of October, he said to a correspondent of the New York Times, "I think this war will set a new record for low mortality among the wounded. Formerly, with the best first-aid and hospital work, a mortality record of five or six per cent of those who reached the base hospitals was considered creditable. Up to date, there has been only one fatality out of more than seven hundred wounded who have reached the base hospital at Oxford. That death was caused by tetanus. This result is owing partly to the self-sterilization of the modern high-velocity bullets, and partly to efficient field first aid. I have yet to see a wound inflicted by either a dum-dum or an explosive bullet. If the experience of the past counts for anything, the expeditionary force on the Continent has more to fear from the bacilli of typhoid fever than from bullets or bayonets. In the Boer War, bacilli accounted for fourteen thousand of the twenty-two thousand lives lost. I have never seen a group of recruits marching to a depot without mentally asking what percentage will die legitimate and honorable deaths from wounds, and what percentage will perish miserably from the neglect of ordinary sanitary precautions."—The Youth's Companion.

Woman's Missionary Work

Edited by ..... Mrs. B. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Reeves, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A MESSAGE TO AUXILIARIES.

(Mrs. B. W. Lipscomb.)

Each season brings to the Woman's Missionary Society its own peculiar duties and responsibilities. The recognition and discharge of these as they come will insure growth and prosperity throughout our connection.

Just now we are confronted with that most important duty, the selection of the auxiliary leaders for the next year. Nothing will mean so much to the development of our organization as that we shall put into these places of leadership women who love the cause and are willing to give themselves to it in wholehearted, enthusiastic service.

Auxiliary members have a twofold duty in regard to the election of their officers. First, to prayerfully choose them, with due regard to their fitness for their respective lines of work, and, second, to give them loyal support and co-operation throughout the year. With the right women as leaders and a loyal membership there is no limit to be set to the work that may be done in any auxiliary.

Two dangers confront the women chosen for office. The first is timidity, resulting from a feeling of unfitness for the work. This can only be overcome by remembering that God, oftener than not has had to make his leaders out of just such as they. Dear sisters, who have this feeling of timidity and unfitness, be assured that God will use you if you will go faithfully forward. In his hands the weakest human instrument may become a power. The second danger lies in the fact that many of the women receiving offices at the hands of the auxiliary members fail to see in the office their high calling of God. If a great vision could come to the officers of just what it would mean to God's cause for them to give themselves devotedly to the work of their offices, they would with joy and reverence take up these duties as a part of God's plan for the world in which they are permitted to have a part. Dear sister, if the women of your auxiliaries have elected you to fill any office, take this election as a call to do God's work, and set yourself, under God, to learn the duties of the office. Your calling is an holy one. You are working for God and with God for the salvation of the world. Your powers are linked with eternal power for mighty achievement.

Now, I want to make a plea for the intelligent use of the literature prepared and sent out from headquarters for the instruction and inspiration of the societies. Do you receive your share of this literature? It is to be had in abundance on every phase of the work. It sets forth the duties of the officers and furnishes material for working out the programs. If the district secretaries, Conference vice presidents and superintendents are painstaking in their work of distribution, and if they have been notified to whom to send the literature for the various departments of the work in the auxiliaries, there can be no failure to receive it. The programs should be studied in advance by the presidents and program committee and the special lines of study carefully noted. When the literature for developing a program has not come to some officer several weeks in advance of the time for that program, application should be made to the district secretaries or to the Conference officers having this line of study in charge. Each auxiliary should be thoroughly familiar with the minutes of the Conference Society, so that they shall know to whom to apply. The method of the distribution of the literature varies in the different Conferences, but it is an easy matter for any society to find out just how it is distributed in their Conference and to take the necessary steps to get it. I was greatly disappointed to find that many auxiliaries received no literature for the Week of Prayer. It was sent into every Conference before the first of October. Somebody failed either in the distribution or in making the proper connection for it by failing to give accurate instructions as to whom to send it. Was the fault yours? Let's all work together to prevent this occurring again.

Let me make special mention of one matter that seems not to be thoroughly understood and which may throw light on the failure to receive literature. The Program for the last month in each quarter (March, June, September, and December) is given to the study of some phase of Social Service. During 1915 the subject for these studies will be the Adolescent Boy and Girl. The Conference Superintendent of Social Service will send each quarter the literature for this meeting to the auxiliary superintendents of Social Service who will direct its use at that meeting or see that it gets into the proper channel.

Let me emphasize, THERE IS LITERATURE. GET IT, and WHEN YOU GET IT, USE IT. Every sheet of it is prepared for a special purpose and if this purpose is not accomplished the time, work and money spent in its production has been wasted. Let no Conference or auxiliary officer nor any member of the missionary society be party to such sinful waste. The literature should be allowed to carry its message straight home to the women who come to the meetings by just as forceful and attractive presentation as can be given it, not read, but told by women who make its message their own. It should be carried with a persuasive word as to its contents to the shut-ins and women who do not come to the meetings. It has been prayerfully and carefully made, let it be prayerfully and carefully used.

Never was our work so well organized as now and never were there ready at hand such helpful tools with which to do it and such explicit instructions how to do it. The organization stands completely equipped. It awaits only the enthusiastic efforts of women who love the cause and are willing to give themselves to it both as leaders and members of the auxiliaries. So, let us sum up the message for the present situation: The successful issue of our work depends largely upon the election of suitable officers, the hearty co-operation throughout the year of the entire membership and the largest possible use of the literature. Rich results cannot fail to follow this policy.

FOUR THOUSAND YEARS LOST.

Few persons have any idea how fast little things make big things when a considerable number of them are added together. For instance, the loss of a day's schooling by a child seems a very small matter in the educational work of the great State of New York, but the World figures out that 4000 years of education were lost in the aggregate by the pupils in our public schools on election day; and that, quite unnecessarily.

By closing the public schools of New York election day, 1,500,000 days of school time were wasted.

This needless sacrifice of 4000 years of human effort and improvement is only part of the vaster waste throughout the year. Because, years ago, the big boys of the district school were needed in haying, more than a million boys and girls who have no hay to cut get a long summer vacation, which only a small part of them can use advantageously. Because about the little red schoolhouse of our grandfathers there were farm chores to do and wood-piles to replenish, the city and town children who are three-quarters of the whole number, have a Saturday holiday, and many of them enjoy short school hours, devoting much time to games and social activities. The result is dawdling at education; insufficient preparation for political and business life for those who must leave school early; two years wasted on an average by the more favored youths who pursue college and professional studies.

Shops and other places of business are commonly open at least part of the first Tuesday after the first Monday of November. Most teachers and most students have no votes; the few who have them could easily vote out of hours or be excused for the purpose. A good beginning of educational reform would be to hold school sessions on election day.—Weekly Witness.

THE ROYAL WORD.

Zelia Margaret Walters.

A princess in exile lived quietly in a distant city. Sometimes she wished for the society of her kind. She wondered if the king would not invite her to court if he knew of her presence in the city. But she was too timid to make herself known.

Then, one day, when there was a crowd in the streets, she gave a handful of flowers to a weeping child, using, at the same time, the royal words that had been used at court with a gift:

"As I have received, I give to thee, freely, and gladly, little one."

A gracious woman in the crowd turned aside, and came to the princess.

"You are of a royal family, I see; I heard you speak the royal word but now. I am glad I found you. Tell me of your family, and your dwelling."

Then, when the princess had told the story, the gracious woman, who was also a princess, said: "The king shall know you are here, and you will be invited to court to dwell with others of the royal family."

Through the spoken royal word she had revealed herself to those that passed by.

So, too, shall you and I reveal ourselves by the spoken word, and find our own. If we belong in royal society, others of royal blood will hear in passing, and be drawn to us. If we belong among the mean and ignoble, they, too, will hear our words, and claim us. If we belong among the commonplace, they will know us, and hold us to them by the spoken word.

Only by revealing the royal in us, shall we find the royal in others. Hidden royalty there can not be forever, for "out of the abundance of the heart the mouth speaketh."—Christian Standard.

A THANKFUL HEART.

Dear Dr. Meek: Please allow me space to tell the people how thankful I feel. I am thankful for this beautiful world that contains so many nice things. When I look and see the handiwork of God I can truly say that he is good and plenteous in mercy and a present help in every time of need.

I am thankful for our beautiful little church at Rocky Mount. I want to thank the good people for putting so many serviceable objects in the church. Surely goodness and mercy will follow them, and I pray they may all live long. I am thankful for a good Christian husband to walk along with me hand in hand through all the trials and sorrows of this life. We feel that we will shake hands with many loved ones on that beautiful shore some day.

I am thankful for the Holy Spirit who fills my poor heart with joys unspeakable.

Then cheer, my brother, cheer; the battle will soon be over; the lifeboat soon is coming to gather the jewels home. Mrs. FANNIE E. MAYFIELD.
Ringgold, La.

STORY OF A HYMN.

In 1836 a young girl, Miss Charlotte Elliott, was preparing for a ball to be given in her native town. She started one day to her dressmaker to have a dress fitted for the occasion. In her way she met her pastor, an earnest, faithful man, and he learned her errand. He reasoned and pleaded with her to stay away from the ball. Greatly vexed, she answered: "I wish you would mind your own business!" and went on her wayward course.

In due time the hall came off, and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head on her pillow only with returning light, she was far from happy. In all the pleasures there had been a thorn, and now her conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her breast. More than all, the truth of his words came to her heart and would give her no rest. After three days of misery, during which life became almost insupportable, she went to the minister with her trouble, saying: "For three days I have been the most wretched girl in the world, and now, oh, that I were a Christian! I want to be a Christian! What must I do?"

"Just give yourself, my child, to the Lamb of God just as you are."

"What! Just as I am?" she asked. "Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?"

"That is exactly what you must believe," was the answer. "You must come to him just as you are."

The young girl knelt down and offered God her heart, guilty and vile as it was, to be cleansed and made fit for his own indwelling. As she knelt peace—full, overflowing—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn beginning:

"Just as I am, without one plea
But that thy blood was shed for me
And that thou bid'st me to come to thee,
O Lamb of God, I come."

Little did Charlotte Elliott think of fame, or of the immortality of the words she had written. It was simply putting her heart on paper; and therefore the hymn, born of a mysterious experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.—The Evangelical.

HATTIESBURG, MISS.

Dear Dr. Meek: We moved to Hattiesburg twelve months ago on the last of October, and my family connected themselves with the Broad Street Church where Brother M. M. Black is pastor. Brother Black is one of the best preachers in the Mississippi Conference and one of the best pastors as well. He and his family have so brought up the church spiritually that we all expect a revival every Sunday. I never knew a church to grow so fast spiritually. Brother Black is a power for God in and out of the pulpit and would be of great help to any station in the Conference. We are loyal Methodists, but how we would like to have Brother Black returned to Broad Street Church again! Our Thanksgiving service was the best I ever was in. We were surprised on Wednesday evening when a box of clothing was sent to our home without the names of the donors, and later four ladies from the Main Street Church came in an automobile and brought us some more things, such as would make the heart of any poor preacher and his family rejoice. They said, "You have been working for God and now God is blessing you." They left us happy; and at 8 o'clock p.m. a crowd came from the Broad Street Church, Sister Black and others, who brought us such things as flour, rice, coffee, meat, sugar, and cans of fruit of different kinds. After all was stored away we had songs and prayers of thanksgiving. But this was not all, the next morning, good Brother K. T. Moore, a member of Broad Street Church, presented me with a Conference suit of clothes with these words: "We all love you and we furnish you with this suit and ask you to attend Conference." One good brother said he wanted to be represented in the gift and that he would pay my carfare to and from Conference. So, Doctor, I hope to meet my brethren again at another Conference. I feel so thankul to the good people of Hattiesburg. I am glad to say that Brothers Crisler and Galloway are both doing fine work here. My brethren pray for us that we may be able to do something worthy in return for the blessings the Father hath bestowed on us.—L. J. Jones.

DAY OF PRAYER.

Friday, January 8, 1915.

The Federation of Woman's Boards of Foreign Missions in the United States has appointed January 8, a day of united prayer for the woman's foreign missionary work. An appropriate and helpful program has been prepared to be used in union meetings in every town and city of our land.

An invitation should be given through the Interdenominational Union of the town to all women's missionary societies to meet in some central place for prayer. If there is no Interdenominational Union in the city, it is urged that one be formed immediately, representing women of all the evangelical Churches.

Without intercessory prayer our work is in vain. Let every preparation be made earnestly and prayerfully. Notices should be sent widely and promptly. Women of faith and prayer should be secured for leaders. All possible information concerning the needs of foreign lands should be obtained.

Programs may be secured by applying at once, to Mrs. J. B. Cobb, 2202 Elliston Place, Nashville. It is desired that names and addresses of the officers of Interdenominational Unions should be sent to Mrs. Cobb, Chairman Nashville Territorial Commission.

SMALL BEGINNINGS OF FAMOUS AMERICANS.

Jay Gould was a book agent.
Henry Villard was a reporter.
Elihu Burritt was a blacksmith.
Benjamin Franklin was a printer.
Abraham Lincoln was a rail splitter.
Daniel Drew began as a cattle trader.
Cornellus Vanderbilt ferried his own boat.
John Jacob Astor sold apples in the streets.
Henry H. Rogers was a grocer's delivery boy.
William Lloyd Garrison was a printer's devil.
Thomas Edison began as a telegraph operator.
John D. Rockefeller worked in a machine shop.
William A. Clark as a young man was a miner.
Thomas F Ryan was a clerk in a dry goods store.
John Wanamaker began life at a dollar and a quarter a week.
—The Westminster.

FURTHER INFORMATION.

The members of the Mississippi Conference should also secure certificates on the N. O. M. & C. Railroad. I have received the informations that they will give the same rates as the other roads, if you will secure the certificates with your tickets. W. M. SULLIVAN.

"PLAY ON!"

Once when Sir Michael Costa was conducting a rehearsal with a great number of performers, including hundreds of voices, as the mighty chorus rang out in union with the thunder of the organ and the roll of the drum and ringing horns and clashing cymbals, a man far away in one corner who played the piccolo said within himself: "In all this mighty volume of music it matters little whether I play or not. I will not be missed;" and so he ceased to play. Immediately the great conductor stopped, flung up both hands, and all was still; and then he cried out: "Where is the piccolo?" His quick ear missed it, and to him there was a discord, because one little instrument ceased playing.

O humble, bidden one, play thou thy part! And play it well! There is an Ear that hears! Bring no discord into the harmony of the divine oratorio! Play on! Many a worker, humble soul, has been cheered by the rhythm of your steady tread, and who knows how many in life's struggle have lost heart because one hidden soul has reasoned, "I will not be missed," and so broke ranks. O ye tempted ones, we must have your part of the divine chorus. In God's great organ there are no useless keys! So march on! Pray on! Play on! There are ears that hear! There are hearts that approve; and "standeth God within the shadow keeping watch above his own."

"No drop but serves the slowly lifting tide,
No dew but has an errand to some flower,
No smallest star but sheds some helpful ray,
And, man by man, each helping all the rest,
Makes the firm bulwark of the Church's power.
There is no better way."
—Pittsburgh Christian Advocate.

In the law of God there is no statute of limitations.—R. L. Stevenson.

Blessed are the living who live in the Lord.

WHITEFIELD'S PLACE AMONG THE GREAT EVANGELISTS.

By H. C. Morrison, D.D.

From time to time in the course of human history, God has given to the world great spiritual leaders. Perhaps there has never lived, at the same time, in all the history of the Church, a group of men more closely associated together, more genuinely permeated with faith in God and love for the human race than that group made up of John and Charles Wesley, Adam Clarke, John Fletcher and George Whitefield.

John Wesley was not only a great preacher, but he was also a great religious statesman. He looked into the future, organized and built for the centuries. In the providence of God his brother Charles wove into poetry, and set to music, the great truths so forcibly preached by John Wesley. Adam Clarke, one of the most profound scholars of the time, in his Commentaries gave to the people one of the most lucid and helpful expositions and interpretations of the word of God. John Fletcher, the scholar and saint, was the embodiment—the incarnation—of the great Bible doctrine of holiness, or perfect love, so earnestly preached and so beautifully sung by Charles Wesley. George Whitefield was the inimitable and flaming evangelist of this mighty religious movement, to promote which God had raised up and bound together this remarkable group of men.

The remark is frequently made in drawing a contrast between the ministry of Wesley and Whitefield that Wesley's work has been far more effective and lasting because Wesley organized his work into permanent and durable form, while Whitefield, although he preached with great power and effectiveness, failed to organize.

We can hardly conceive that an all-wise God would raise up at the same time and in the same country, so closely associated with each other, two men to organize separate and distinct religious movements. It was undoubtedly the divine purpose that Whitefield should be a mighty mouthpiece, pouring forth a torrent of awakening gospel, a sort of voice in the wilderness, preparing the way for John Wesley, the great doctrinarian and organizer. No one will question but that the powerful preaching of Whitefield was a great factor in the religious awakening which made organized Methodism a possibility and a powerful religious force in the world. Whitefield was not sent to organize and administer Church government, but was sent of God, filled with Christ, and intoxicated by the Holy Spirit to preach the gospel. The world has never known a mightier declaimer of spiritual truths, a more fiery torrent of sacred eloquence than flowed from the burning heart and impassioned lips of the immortal Whitefield. He was a preacher who threw himself into the ministry of the Word with an enthusiasm and earnestness never surpassed and rarely equalled by any evangelist who has labored among men, either before or since his time.

In seeking to find Whitefield's place among the great evangelists, we would scarcely know where to locate him. He was entirely unlike Finney, Moody, Torrey, Jones, or Sunday. Along the mountain range of evangelistic history he stands a mighty peak, towering above, and differing from, them all. Whitefield possessed a most striking personality. When he appeared in the pulpit, or on a box, or raised platform, in an open field or park, he at once riveted the attention of the people. He looked like a man sent from God. He was on fire with earnestness and spiritual enthusiasm from head to foot. His graceful movements fell into harmony with his unhesitating and eloquent flow of splendid English. Whitefield, while he mightily moved the people, by no means confined himself to the realm of feelings. His sermons appealed to the intelligence of men. He selected great texts. He surrounded those texts with many questions from the inspired Scriptures which harmonized with his texts. His text became the commanding officer of a regiment of inspired statements from the prophets, Christ, and the Apostles. His reasoning put men to thinking. His arguments convinced them of the truth of his position. His illustrations flashed the divine light upon their consciences. His powerful appeal and exhortations moved them to decisions, repentance, and faith in Christ for salvation. With amazing power and rapidity he ran his fingers along the whole gamut of the human soul and touched every key in a man's life.

Whitefield's attractive personality, remarkable acquaintance with the Scriptures, deep insight into human nature, deep and fervent piety, his mastery of the English tongue, and matchless eloquence, won for him the admiration of men in every walk of life, from the nobility to the common working people. No building could hold the multitudes that flocked everywhere to hear him preach, and it is said that frequently as many as thirty thousand people stood spellbound under the sound of his eloquent voice as he reasoned of sin, righteousness, and judgment to come. At the conclusion of his sermons, the scene was somethng like that of a battlefield after a desperate charge of bayonets. The people lay prostrate upon the ground, overwhelmed with the sense of sin, they wept and prayed and cried mightily to God. Many of them were lifted up and carried away by their friends. Others would remain in the place, praying through the entire night, often greeting the morning dawn with shouts of glory and praise.

Some years ago the writer of these lines was preaching in Haverhill, Mass., and accepted an invitation from a friend to visit Newburyport, where Whitefield preached his last sermon one evening, went to bed at night, and awoke in heaven the next morning. In the vault of old South Church, at Newburyport, Mass., lies the remains of the immortal evangelist. We went in to the vault and looking through the glass lid of his coffin, gazed upon the bones of the immortal preacher. The skull is remarkably large and well proportioned, the teeth remain sound and mostly intact. We meditated as we gazed upon those bones how that when clothed with flesh, vital with life and divine power, that mouth had poured forth a fiery torrent of gospel eloquence never surpassed by any other evangelist in all the history of the Christian Church. The far-reaching effect and spiritual benefit of his ministry can never be estimated until that great day when God shall reckon up and declare the secrets of the ages.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 61.—No. 51. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3069.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 17, 1914. CHAS. O. CHALMERS, Publisher.

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE.

(Reported by Rev. C. A. Battle.)

First Day.

The city of Shreveport was the scene of the opening of the 69th session of the Louisiana Conference of the Methodist Episcopal Church, South, on Wednesday morning, Dec. 9, at 9 o'clock. The Conference was opened by Bishop Warren A. Candier, who called upon Rev. J. D. Harper to lead in prayer. Bishop Candier then gave a masterly exposition of the Parable of the Ten Virgins. Dr. F. S. Parker, of Nashville, Tenn., the secretary of the last Conference, called the roll. Two-thirds of the delegates answered when their names were read. Dr. Parker was elected secretary, and Rev. M. C. Holt, Rev. R. S. Walton and Rev. John F. Foster were elected assistant secretaries. Rev. Robert F. Vaughan was elected statistical secretary, with Rev. H. W. Cudd and Rev. R. H. Hooper as his assistants.

The Bishop called question 22: "Are all the preachers blameless in their life and official administration?" The presiding elders answered to their names. Rev. H. W. May, in reporting for the Alexandria District, stated that six churches had been built during the year, 750 names added to the church rolls, and that the financial condition was better than last year. Besides this, the district parsonage had been rebuilt, two church parsonages had been erected and the debts on four churches had been paid.

Rev. Wm. Schuhle, the presiding elder of the Monroe District, said that there had been 400 accessions to the Church during the year, that three new parsonages had been built and that the general financial condition was good.

Rev. H. W. Bowman, in his summary of conditions in the Baton Rouge District, stated that the preachers of the district had worked faithfully during the year, not even stopping for holidays. Three new churches had been built, four others were under way of construction, and two more were about to be erected. The financial interests of the district were somewhat in advance of last year. He also said that 500 names had been added to the rolls.

Rev. J. I. Hoffpauir, of the Lafayette District, reported 200 accessions in the French Mission territory, together with 400 in other parts of the district. Several churches were being repaired in the French Mission territory; in fact, the work in that section was showing remarkable development. Further, a new church building was being erected at Eunice. Financially, the district will make reports in excess of last year.

Dr. J. M. Henry stated that he was closing his quadrennium on the New Orleans District. A $22,000 church had been erected during the year by the Carrollton Avenue congregation. The financial condition was good, and there were more accessions to the Church than last year. He stated that the Italian work was very encouraging. Many Roman Catholics had joined the Methodist Church at St. Mark's Hall and the Second Church.

Rev. Briscoe Carter said that there had been 818 accessions to the Church this year in the Ruston District. Four churches and three parsonages had been built and the collections were at least on a par with those of last year.

Rev. W. H. Coleman, the efficient and earnest presiding elder of the Shreveport District, made an excellent report for his territory. He stated that progress along evangelical lines had been one of his ends in view throughout the year. About 900 accessions were reported from the district on profession of faith alone, and many names had been added to the church rolls by certificate. The Shreveport District will have two new stations in the coming year, making three new charges to be supplied with preachers. Further, the Noel Memorial Church building, magnificently appointed and valued at $75,000, will hereafter be counted as the property of the Church in the Shreveport District. This property came through the munificence of Mr. J. S. Noel.

In spite of the depression in the business world the work of the Methodist Church in Louisiana, as it appears from the presiding elders' reports, shows remarkable progress both spiritually and financially. The general sentiment of the Conference is most optimistic; very few complaints of depressed conditions are heard, notwithstanding the financial stringency under which the Church has been laboring.

The presiding elders made the following nominations for boards and committees, which were approved by the Conference:

Conference Relations—J. B. Williams, H. N. Brown, A. G. Shankie, W. D. Kleinschmidt, R. W. Tucker, J. G. Snelling, J. W. Lee.

Memoirs—R. H. Wynn, F. R. Hill, Sr.

Public Worship—W. H. Coleman, G. S. Sexton, Dr. Jno. D. Scales, E. K. Means, B. F. Roberts.

District Conference Records—J. C. Rousseaux, L. C. Wilson, T. H. Morris.

Church Publications—F. R. Hill, Sr., C. A. Battle, John Sholars.

Sabbath Observance—F. R. Hill, Jr., P. H. Fontaine, J. W. Booth.

Temperance—S. H. Werlein, A. W. Turner, J. M. Alford, H. B. Carre, W. A. McKennon, J. R. Abels.

Board on Lay Activities—W. S. Holmes, T. W. Holloman, J. R. Abels, H. G. Gilbert, R. O. Randle, R. T. McClendon, J. H. Thatcher, G. D. Shands.

The report of the Educational Commission appointed by the General Conference of the M. E. Church, South, was read before the body. This commission had authority from the General Conference to provide for the building of two new universities—one at Atlanta and the other at Dallas. The report showed that the work of the commission had been admirably prosecuted and that the two great institutions had been begun. Bishop Candler made a great address upon the subject of education. He stated that Christian education along evangelical lines is the need of the Church to-day. He remarked that the rationalism of Northern Europe was a failure and the ritualism of Southern Europe had also gone down to defeat; nothing but Evangelical Christianity had ever succeeded, and it will continue to be the bulwark of civilization in the ages to come.

The members of the Conference are being entertained in the homes of the Methodist people of the city and the entire aspect of the situation is such as to warrant the prospect of a pleasant and profitable Conference. The Conference is being held in the handsome new edifice of the First Church of Shreveport, and the manner of handling committee meetings in the classrooms of the Sunday school adjoining the main Sunday school room, with the facilities afforded to the delegates in the way of stenographic and typewriter rooms are meeting with the approval of all the attendants upon the Conference.

Second Day.

Bishop Candler called upon Rev. R. S. Isbell to lead the Conference in prayer at the beginning of the second day's session. The Bishop then read from the Scriptures a lesson depicting John the Baptist preaching in the wilderness, and spoke forcibly upon the necessity of preaching the fundamentals of Christian doctrine and life.

After the secretary had read the minutes of the preceding session and had called the roll of the members who were absent at that time, the report of the Board of Trustees of the Orphanage, was read before the Conference and was referred to the Conference Orphanage Board.

The following were advanced from the class of the second year to the class of the third year: W. B. Perritt, W. F. Roberts, W. A. Mangum, C. E. Fike, J. L. Cady, and Sherbert Frazier.

The Bishop announced the following transfers: T. I. Beck, from the Mississippi Conference; H. Thomason, from the West Oklahoma Conference, and Sherbert Frazier, from the Mississippi Conference.

Dr. J. R. Stewart, representing the Superannuate Endowment Fund, and Dr. Stonewall Anderson, the Secretary of Education, both addressed the Conference in the interest of their respective causes.

In lieu of an afternoon service the ministers were given the privilege of visiting Centenary College. Dr. Wynn made a short address before the Conference requesting that every one finding it possible to do so, take the car ride to the Centenary grounds and inspect the property of the Church there.

At 7:30 in the evening the anniversary of the Church Extension Board was held. The service was conducted by Rev. J. D. Harper, Chairman of the Board. He made the statement that the General Church Extension Board has over $4,000,000 invested in church buildings and parsonages; but still there are 2800 homeless congregations.

Third Day.

Bishop Candler said in his exposition of the Scriptures at the opening of the Conference that half the disciples came from the obscure little place of Bethesda, and on this account Bethesda became more important than Jerusalem. The aggregate population does not amount to much in spiritual matters. The spiritual power of the eighteenth century was not in London, but in the parsonage at Epworth. The ministry is not a lucrative profession, neither does it depend upon the intellectual sphere for power; it appeals to the human conscience. The disciples did not know much, but they had been with Jesus. We should not despise the intellectual sphere, but it is not the source of our power.

The following were admitted on trial: James Lambuth Evans, William Ransom McPherson, and Robert L. Gilmer.

The following committee on evangelism was nominated by the Board of Missions and duly confirmed by the Conference: J. G. Snelling, W. W. Drake, R. O. Randle, Van Carter, H. N. Brown.

S. W. B. Colvin was readmitted into the Conference, being recommended by the Monroe District Conference.

The following local preachers were elected deacons: W. A. Hoffpauir and William Frank Henderson, Jr.

Under Question 22—"Are all the preachers blameless in their life and official administration?" the characters of J. A. Alford, G. D. White and W. J. Newsom were passed and they were continued in the class of the fourth year.

The following were recommended by the Committee on Conference Relations for the superannuate relation: J. F. Wynn, F. G. Hocutt, M. G. Jenkins, J. L. P. Sheppard, H. Armstrong, R. S. Isbell, J. F. Patterson, J. A. Parker, T. O. Randle, J. H. Brown, R. A. Davis; J. T. Sawyer, S. L. Riggs, and F. N. Sweeney.

Bishop Candler represented the interests of Paine College to the Conference in an effective manner.

Dr. Smith, the pastor of the Presbyterian Church of Shreveport, was introduced to the Conference. Mrs. Abel Bliss, the president of the Woman's Missionary Society of Louisiana, addressed the body regarding the work of the

[illegible] Dr. Morgan, the agent of the American Bible Society, spoke at some length.

Dr. E. H. Rawlings, secretary of the Educational Department of the Board of Missions, was introduced to the Conference.

The following were elected to receive elder's orders: E. H. Brown, [illegible] Pol, T. J. Embree, O. L. Tucker, J. L. Holmes.

At the church the Centenary luncheon was given at Sunbeam Hall, presided over by Dr. R. H. Wynn. Eloquent speeches in reference to Centenary C. Fund were made by Dr. F. N. Parker, Dr. H. B. Ogden, Dr. F. S. Parker, and Dr. Stonewall Anderson.

At [illegible] in the afternoon the Layman's meeting was held. W. S. Holmes presided over the gathering. Dr. E. L. McGehee read the Scriptures and Rev. Dr. J. A. Parker offered the prayer. Dr. E. H. Rawlings spoke on the purpose and scope of the Layman's Movement. R. O. Randle presented and explained the law of the Church regarding the Layman's Movement. Enthusiastic speeches were also made by Rev. W. W. Drake, Rev. S. D. Roberts, R. L. Fulton, Rev. C. V. Breithaupt, and Van Carter.

Evening Session.

At 7:00 the Conference convened in special session to hear the report of the Board of Education. As Bishop Candler could not be present, he requested Dr. J. M. Henry to preside. After the devotional exercises the secretary read the report of the board, which contained resolutions to the effect that the Conference raise $[illegible] during February and March of 1915 for the maintenance of Centenary College, and further proposed the launching of a campaign to obtain cash and subscriptions to be paid in the next five years to the amount of $[illegible]. Of this amount, it was proposed that $[illegible] be used for building purposes at Centenary and $[illegible] be an endowment fund for Centenary. Dr. F. S. Parker had been requested to speak upon matters concerning Centenary College, and he delivered an effective speech. Rev. P. M. Brown, Rev. C. C. Miller and Judge A. J. Murff also made speeches. The resolutions were unanimously adopted.

Fourth Day.

After the devotional exercises, Bishop Candler announced the transfer of J. L. Williams, an elder, from the Texas Conference to the Louisiana Conference.

H. W. Jamieson was elected to elder's orders.

The name of C. M. Thompson was referred to the Committee on Conference relations. This Committee retired and reported that Brother Thompson had been recommended for the supernumerary relation; the recommendation was sustained by the Conference.

The Conference adopted resolutions making it obligatory for the presiding elders to read and correct the statistical reports of the preachers in their districts before the secretaries give the statistical reports, in the aggregate, to the Conference.

After an address by the Bishop, the following were received into full connection by the Conference: W. B. Perritt, W. A. Mangum, C. E. Fike, J. L. Cady, W. F. Roberts and Sherbert Frazier.

The report of the Orphanage Board was read and it recommended an assessment of $12,000 for the year 1915. But the Conference voted to adopt the report without the assessment recommended. The Orphanage during the coming year will collect its funds by voluntary contributions from the various charges.

The quadrennial boards, nominated by the presiding elders, and elected by the Conference, are as follows:

Board of Missions: (Clerical) R. H. Wynn, P. M. Brown, J. G. Snelling, H. N. Harrison, W. W. Holmes, A. I. Townsley, C. C. Miller; (Lay) Dr. J. L. Scales, P. K. Abel, S. H. Meyer, A. P. Holt, J. R. Abels, C. M. Noble, J. W. Tooke.

Board of Education: (Clerical) J. M. Henry, C. A. Battle, A. S. Lutz, A. J. Gearheard, R. H. Harper, W. W. Drake, J. F. Foster; (Lay) J. A. Foster, Van Carter, R. R. Reid, H. T. Liverman, F. B. Gibbs, O. P. Staples, Dr. W. D. Haas.

Church Extension Board: (Clerical) K. W. Dodson, F. R. Hill, Jr., C. D. Atkinson, J. W. Lee, B. H. Sheppard, W. F. Henderson, Sr., A. G. Shankle; (Lay) C. O. Chalmers, Crow Girard, Walter Quine, W. D. Wadley, R. O. Randle, V. L. Fulton, W. C. Barnette.

Sunday School Board: (Clerical) J. A. Alford, H. N. Brown, L. C. Wilson, H. W. Ledbetter, T. D. Lipscomb, J. A. McCormack, J. B. Fulton; (Lay) J. H. Carter, H. N. Pharr, O. H. Cline, W. A. McKennon, R. W. Germany, B. F. Dudley, T. W. Holloman.

Epworth League Board: (Clerical) W. E. Thomas, A. F. Vaughan, W. L. Doss, Jr., H. W. Jamieson, F. S. Parker, C. M. Morris, J. C. Pousseaux; (Lay) S. A. Mayo, C. O. Beauchamp, J. D. Saint, P. O. Coopenter, L. R. Bock, E. W. Gill, Ben Schell.

Orphanage Board: (Clerical) C. C. Wier, T. H. Morris, J. M. Alford, V. D. Skipper, W. D. Kleinschmidt, H. T. Young, John Sholars; (Lay) S. C. Fulmore, Lawson Birmingham, Sr., W. W. Sutcliffe, C. H. Perry, H. G. Gilbert, Robert Babington, J. J. Meredith.

Joint Board of Finance: (Clerical) J. O. Bennett, J. D. Harper, R. S. Walton, R. W. Tucker, J. B. Williams, F. M. Freeman, T. J. Warlick; (Lay) J. C. Fisher, B. D. Tally, J. F. Wood, W. L. Colloum, H. B. Forshay, H. H. White, R. P. Howell.

Bible Society: S. H. Werlein, J. W. Booth, C. V. Breithaupt, G. D. Purcell, S. S. Bogan, M. Hebert, H. S. Johns.

Auditing Board: A. M. Mayo, J. G. Shane, W. H. Harrell.

Committee on Administration: W. W. Drake, R. H. Wynn, H. N. Brown, W. W. Holmes, J. G. Snelling, A. S. Lutz, R. H. Forshay.

Admission on Trial into the Travelling Connection: R. H. Harper, H. N. Harrison, P. M. Brown.

First Year: R. S. Walton, J. W. Lee, A. F. Vaughan.

Second Year: H. T. Carter, Walter S. Henry, J. C. Pousseaux.

Third Year: C. A. Battle, H. T. Young, E. K. Means.

Fourth Year: P. M. Brown, C. C. Miller, W. L. Doss, Jr.

The Board of Missions held its anniversary in the evening. Rev. W. W. Holmes presided. The speakers were Rev. M. Hebert, Rev. W. E. Thomas, Rev. C. V. Breithaupt, and Rev. E. H. Rawlings, of Nashville.

(Continued on Page 12.)

NORTH MISSISSIPPI CONFERENCE PROCEEDINGS.

(Concluded from Last Week)

Reported by Rev. Olin Ray.

Fifth Day.

The Conference was called to order by use of Hymn No. 19—"Come thou fount of every blessing," after which the devotional services were conducted by Rev. S. M. Thames, Dr. T. C. Wier leading the prayer.

The minutes of Saturday's session were read and approved.

An encouraging report from the Board of Missions was read by Rev. J. A. Holl which was followed by the treasurer's report read by Rev. W. L. Duren.

A report on the spiritual state of the Church was read by Rev. J. H. Smith.

A collection, amounting to $142.25, was taken and presented to Rev. S. M. Thames who had taken a superannuate relation.

Resolutions were passed (being presented by Rev. E. S. Lewis) by which a plan was inaugurated to secure more ample Sunday school and church facilities at Oxford, Miss., the seat of the State University.

The report of the committee on "Books and Periodicals" was read by Rev. H. G. Henderson. It commended highly service rendered to the Church by Dr. R. A. Meek as editor of the New Orleans Christian Advocate. Rev. W. W. Woollard, Rev. H. S. Spragins and J. D. Barbee were recommended as members of the publishing committee of the New Orleans Christian Advocate, and were elected with the adoption of the report.

Rev. T. H. Lipscomb read the report of the Board of Education, in which our new University at Atlanta, Ga., was commended to our young ministers as a proper place to secure their theological training.

Bishop R. G. Waterhouse addressed the Conference in the interest of Paine College and a collection, amounting to more than $400, was taken for that institution.

The reports from the Epworth League Board, the Sunday School Board, the Church Extension Board and the Committees on the American Bible Society, Evangelism, Sabbath Observance and District Conference Records were read and adopted.

Mr. J. R. Bingham offered his resignation as a member of the Board of Church Extension, a trustee of Grenada College, a trustee of property at Junaluska, which was accepted.

Resolutions were read and passed by Conference expressing appreciation of the service rendered by Mr. Bingham in these responsible positions.

Resolutions were passed by the Conference requesting the Board of Supervisors to prevent the hanging, which was soon to take place in Starkville, from being public.

The Conference adjourned, with the benediction by Bishop Waterhouse, to convene at 2 o'clock p. m.

Afternoon Session.

The Conference was called to order at 2 o'clock with Rev. J. W. Dorman in the chair.

"A charge to keep I have" was sung, and prayer was offered by Rev. W. N. Duncan.

"How firm a foundation" was then sung.

The minutes of the morning session were read and approved.

New Albany was selected as the place for holding the next session of the Conference.

The Bishop took the chair.

Dr. Henderson read a resolution of thanks which embraced the following items:

(1) To Rev. T. H. Lipscomb for his many kindnesses as host of the Conference.

(2) To the choir for its splendid music.

(3) To the other pastors in the town for the use of their houses of worship.

(4) To President G. R. Hightower for the pleasant afternoon at the College.

(5) To the Commercial Appeal, Times-Picayune, the New Orleans Christian Advocate, and the local papers for their reports of the Conference.

(6) To the railroads for their reduced rates.

(7) To the Cumberland Telephone Company for the free use of their lines.

(8) To the banks that handled the checks of the Conference.

(9) To the Secretary and helpers for their service, and to the kind people of Starkville, who entertained the Conference so royally.

Dr. W. T. Johnson, of Greenwood, was elected to fill the vacancy in the Board of Church Extension caused by the resignation of J. R. Bingham, and J. T. Thomas, of Grenada, was elected to fill the vacancy in the Board of Trust of Grenada College.

Mrs. T. W. Woodward addressed the Conference briefly in a happy manner. She spoke of what the Conference had meant to Starkville, and invited its members to hold the session of 1915 in that city.

Statistical Report.

Number of local preachers, 85; number of members, 56,769; number of infants baptized, 465; number of adults baptized, 2223; number of Epworth Leagues, 28; number of League members, 2443; number of Sunday schools, 522; number of Sunday school officers and teachers, 3257; number of Sunday school scholars, 36,471; collected for superannuates, $6747; collected for Foreign Missions, $8056; collected for Home Missions, $5507; collected for Church Extension, $4957; paid for the support of presiding elders, $16,064; paid for the support of pastors, $129,777; paid for the support of Bishops, $1942; number of societies, 624; number of houses of worship, 578; value of houses of worship, $1,211,152; indebtedness houses of worship, $55,114; number pastoral charges, 156; number of parsonages, 150; value of parsonages, $301,400; number of churches damaged, 4; amount of damage, $3375; insurance carried, $517,924; premiums paid, $3298; loss collected, $916.

Bishop Waterhouse read the 13th Chapter of First Corinthians, after which several voluntary prayers were offered, and the concluding prayer was made by Rev. J. C. Park.

The minutes of the afternoon session were read and approved.

The congregation joined in singing "Am I a soldier of the cross?"

After a few remarks to the preachers, the Bishop read the appointments.

"ADMIRABLE."

My Dear Dr. Meek: Writing under this caption in a recent number of your paper, I said: "And let it be noted that the French lead the world in scientific activities and discoveries." After my article appeared the Atlantic Monthly for December came to hand containing a luminous article from John Trowbridge on "An Estimate of German Scientific Culture," in which he asserts that England and France both lead Germany in these matters, concluding with this statement: "In scientific culture, exemplified by the use of the imagination, by mathematical knowledge, and by philosophical insight leading to the performance of crucial experiments, Great Britain stands first."

The statement which I made was based on general information, and my error was one of degree; but I do not wish to stand sponsor for any affirmation that is not strictly correct; therefore I hasten to clear the matter up.

The Atlantic introduces Mr. Trowbridge in these words: "A physicist of international reputation, now living in retirement after a long and distinguished career, is president of the American Academy of Arts and Sciences." His article will repay any who may read it.

Greenville, Miss. J. D. BARBEE.

THE MISSISSIPPI ANNUAL CONFERENCE.

(Reported by Rev. O. S. Lewis.)

First Day.

The one hundredth and first session of the Mississippi Annual Conference of the Methodist Episcopal Church, South, met in the Methodist Church in Columbia, Miss., at 9 o'clock a. m. Wednesday, Dec. 9, 1914, with Bishop Collins Denny presiding.

It was fitting indeed that this session of the Conference should be held at Columbia. Just 100 years ago at the old Ford homestead which still stands near Columbia, the second session of the Mississippi Conference was held. One of the most beautiful and commodious houses of worship in the Conference had just been completed, with ample facilities for all the work of the Conference. The hospitality of the good people of Columbia has long been recognized far and wide and fully met all expectations at this time. The Conference host, Rev. M. B. Sharbrough, was painstaking in his care for the comfort and needs of the brethren. The Methodist people of Columbia are fortunate in having him as their preacher and he is equally fortunate in having his lot cast in the midst of such a loyal and hospitable people.

This was Bishop Denny's first visit to the Mississippi Conference. He soon made a most favorable impression on all the brethren, and the Conference was not long in finding out the reason for the overwhelming vote he received for Bishop in 1910. With remarkable ease and dignity, he presided with the authority of one born to command.

Bishop Denny announced Hymn Number 499—"Talk with us, Lord, thy self reveal, while here on earth we rove," etc., and soon the spacious auditorium of the newly erected house of God was resounding with the melody of song that can only come from an Annual Conference of Methodist preachers. They beat the world for singing and preaching and sing their best at an Annual Conference. The jarring notes of discord that may have been heard at times during the year with all irritable feelings engendered, are lost and forgotten in the glad hallelujah bursts of song and praise.

The Bishop's prayer, following the song, lifted us still nearer to God, who spoke to our hearts and made us feel the kindling of his love. For the Scripture lesson the Bishop read the 4th Charter of 1 John, and made a brief but a most lucid and suggestive talk on the first six verses—"The Trial of the Spirits." In the trial of the spirits the test is the recognition of the deity of Christ; the consensus of the Christian Church and Apostolic testimony, which is not to be lightly brushed aside; and the warfare against the evil one which culminates in victory by the overcoming power of Faith.

Most all the preachers and lay delegates answered present at roll call. Dr. A. F. Watkins was unanimously re-elected Secretary of the Conference, with G. S. Harmon and John A. Moore as assistant secretaries. J. L. Neil, G. P. McKeown and J. L. Decell were elected statistical secretaries.

Question 22 was called and the characters of the presiding elders were passed and they reported for their districts as follows:

R. Selby, of the Brookhaven District:

The district parsonage had been practically made new; an educational campaign, conducted in the early part of the year, proved satisfactory. A program for an every-member canvass was being prepared for the early part of next year; there had been 454 accessions on profession of faith and 558 otherwise; 214 adults and 111 infants had been baptized. The preachers and laymen had been loyal. The reports generally were better than last year.

Bishop Denny inquired particularly into the work of the Sunday schools and emphasized the great importance of the Sunday schools and training of the children.

G. H. Thompson, of the Hattiesburg District:

Twenty-five pastors working faithfully. W. D. Dominick had moved to California. J. S. Parker was confined to his bed in the S. Mississippi Infirmary. Eight hundred members received. One new church organized, and one taken over from the Methodist Protestants. Seven charges had reported in full. Missionary and Sunday school work good. New Church completed at Sumrall; several repaired. At this point Bishop Denny deplored the fact that fewer infants were being baptized than adults and stressed the need of dedicating the children to God in infancy.

P. D. Hardin, of the Jackson District:

Gracious revivals all over the district: between 800 and 1000 additions. Sunday school attendance increased. The pastors had been faithful. Seven charges had reported in full. A year of church-building and debt-paying, the district parsonage debt being paid among others. New parsonage bought by the Capitol Street Church and one built at Rankin Street (both of these charges are in Jackson). Galloway Memorial Church supporting one missionary, wife and child.

At the conclusion of Brother Hardin's report, the Bishop took up the subject of the mid-week prayer meeting and made suggestions as to how to increase the attendance and make this service a more powerful factor in the life of the Church.

J. T. Leggett, of the Meridian District:

Between 800 and 1000 conversions. Splendid revivals; 500 accessions on profession of faith and 300 otherwise. More adults than infants baptized. Sunday school enrollment three-fourths of church membership. Finances ahead of last year.

The Bishop inquired about the number of family altars and stressed the importance of pastors looking after this means of grace in the membership of the Church.

H. W. Featherstun, of the Newton District:

Best year as presiding elder. Serves the largest district in the Conference. About 1000 conversions and reclamations; 700 accessions. Seven churches built. Epworth Leagues increased from 14 to 28. Woman's Missionary Societies increased from 11 to 28, due largely to a Missionary Institute. Sunday schools increased from 74 to 81. Choctaw membership increased and developed; 3 candidates for the foreign field; 16 men licensed; 11 recommended to this Conference and 2 to other Conferences.

T. W. Adams, of the Port Gibson District:

Six hundred gain in membership. This district comprises the sparsely settled part of the Conference. Many have moved away within the last few years. A gain of 300, however. More infants baptized and family altars erected than last year. Financially ahead of last year.

Bishop Denny asked what kind of books the people were reading and exhorted on the importance of good and wholesome literature.

W. H. Huntley, of the Sea Shore District:

This is the Piney Woods District. Population somewhat shifting, due to so many being employees of saw mills and other public works. Report equal to last year. Increase in baptism of infants. Sunday schools improving. Built and completed a number of churches, including Columbia, Moss Point, Gulfport, and Biloxi. Brother M. L. Burton's work especially commended as excellent in spite of affliction. Immigrants being provided for. Seaman's Bethel at Gulfport doing a great work.

Brother Sharbrough was recognized and in a very happy manner presented to Bishop Denny two gavels made from wood taken from the house of Rev. John Ford, where the second session of the Mississippi Conference was held one hundred years ago. One gavel is to be kept by the Bishop and the other is to be used during this Conference and kept in the archives of the Columbia Methodist Church. The Bishop responded in an appropriate manner.

The roll of superannuates was called and the following were present: Ira B. Robertson, W. W. Simmons, L. J. Jones, H. P. Lewis, Sr., G. W. Huff, G. A. Ellis, R. Bradley.

When the name of C. T. Noble was called, the presiding elder, G. H. Thompson, spoke of his affliction and of his efforts to pay the indebtedness on his home of a little more than one hundred dollars. On motion of Dr. I. W. Cooper, a collection was taken, amounting to $107.50.

The Secretary read a letter from J. J. Golden, asking for re-instatement in the effective list and a transfer to the New Mexico Conference.

The name of T. B. Clifford was called and his credentials were presented and accepted by the Conference.

Rev. Mr. Bolling, pastor of the local Presbyterian Church, Dr. W. F. McMurry, Dr. Jno. M. Moore, Dr. J. M. Culbreth, Rev. G. W. Bachman, Dr. Wilson, Dr. W. G. Henry, and Mr. C. O. Chalmers, were each introduced to the Conference.

Announcements were made and after singing hymn No. 547 the benediction was pronounced by Bishop Denny.

Second Day—Thursday Morning.

The Conference opened promptly at 8:45, with the singing of the hymn, "How firm a foundation," etc. Rev. T. B. Holloman led in prayer. Bishop Denny again read the fourth chapter of the First Epistle of John, commenting on the part beginning with the 7th verse, which sets forth the Divinity of Love. The origin or fountain is God; the manifestation or source is found in the gift of God; the issue is the possibility in the perfection of God's love.

Religion must meet the emotional as well as the intellectual needs. Many speak of the golden days as being in the past. There never were any golden days. There are more opportunities, incentives and ability to follow the truth to-day than ever before. There were many false prophets in the days of the apostles and there are many to-day. Let us take care that we do not follow them.

The secretary read the minutes of the previous session and the roll was called of those absent the first day. In accordance with a standing rule of the Conference the roll of all the effective preachers was called and those who had handed in their reports answered "Yes."

F. L. Applewhite and M. E. Burton were referred to the committee on Conference Relations for the supernumerary relation. The brethren regret that the condition of Brother Burton's health is such that he had to give up his work and deeply sympathize with him in his affliction. Rev. J. S. Parker, W. D. Dominick, C. H. Ellis, E. H. Mounger, R. F. Witt, J. J. Golden were referred to the same committee for the superannuate relation.

A telegram bringing greetings to the Conference from Rev. D. Scarborough, of the Los Angeles Conference, formerly a member of this Conference, was read.

Mrs. Jno. D. Hammond was introduced to the Conference by Bishop Denny, and made a very touching appeal in behalf of the colored people, with special reference to the needs of Paine College, at Augusta, Ga. Subscriptions were made to the amount of $730, and a cash contribution of $43.80 given to Mrs. Hammond. Dr. Watkins spoke in behalf of a book written by Mrs. Hammond.

Dr. J. M. Culbreth, assistant secretary of the Epworth League, was introduced and spoke of the work of the Epworth League. We were glad to note the great forward movement of this work since the last General Conference. There should be a larger advance in the League work of the Mississippi Conference if the suggestions of Brother Culbreth are followed.

Rev. H. M. Ellis read the hospital report. The report of the Committee appointed at the previous session to make an equitable apportionment of all assessments to the various districts, was read and adopted. It was found that a satisfactory distribution of the Conference assessments have been made to all the districts with the exception of the Port Gibson District, which was thought to have been assessed a larger per cent proportionately than the others.

On motion of Dr. A. F. Watkins, the Educational Anniversary was postponed until Friday night.

Dr. J. M. Sullivan and Prof. Harrell, of Millsaps College, were introduced to the Conference.

Report Number One of the Board of Education was read and adopted.

Announcements were made, and the song "How sacred and blessed the hours" was sung, and the benediction was pronounced by Bishop Denny.

Friday, the Third Day.

The Conference opened by singing hymn No. 114, after which Rev. W. M. Sullivan led in prayer. Bishop Denny read the first six verses of the fourth chapter of 1 John, and made a talk on how to distinguish between the genuine and false prophets. The morning talks, which were a feature of the Conference, proved to be impressive and helpful, and were eagerly looked forward to by the preachers.

The minutes of the previous session were read and approved. A message was read stating that the child of Rev. B. F. Meigs had died the night before. The Conference voted to send a message of condolence.

Rev. P. D. Hardin presented the request of C. N. Grice for a location, which was granted.

Rev. C. C. Gibson was granted a location at his own request that he might give more attention to the needs of his family.

L. E. Wyatt was also granted a location.

The class of the first year was called and the following were passed in character and advanced to the class of the second year: R. A. Allums, R. E. Selby, C. H. Strait, E. H. Cooley, P. H. Grice, and W. G. Walters.

The class for admission was then called to the chancel, addressed by the Bishop, and, having answered the required disciplinary questions, were admitted into full connection. The following composed the class: A. S. Oliver, A. S. Byrd, A. W. O'Bryant, H. R. McKee, R. P. Harrell, H. M. Johnson, C. E. Downer, P. F. Daniel, S. E. Flurry, W. B. Alsworth, and T. A. Ferguson. The address of the Bishop to this class was one of the main features of the Conference. It was strong, clear and masterful, setting forth in a most impressive way the high and holy calling of one entering the Christian ministry.

The Third Year Class was called and the following were passed in character and advanced to the class of the fourth year: J. H. Moore, C. A. Schultz, E. L. Sutherland, William N. Thomas, W. B. Waldrop, and H. N. McKibben.

The Class of the fourth year was called and the following were passed in character and were elected to elder's orders: A. J. Davis, J. L. Decell, W. W. Nelson, J. L. Smith, H. K. McKee.

Question one was called—"Who are admitted on trial?" and the following were admitted: J. T. Weems, S. E. Stepp, H. C. Cassels, J. H. Jolly, R. H. Kiegg, M. W. Porter, A. A. Sims, T. B. Winstead, W. D. Barrett. At this point quite a discussion arose on the advisability of admitting so many men on trial whose educational preparation was limited.

The need of a better trained and more efficient ministry is becoming more and more apparent as we face the tremendous issues of the present and future. The discussion was engaged in by a number of the brethren, some appealing to the sympathies of the brethren for those coming up for admission, and others making a plea to stand by our better judgment and to remember that the people need sympathy.

The hour for adjournment having long passed, the remainder of the 18 applying for admission had to wait another day to find what would be done with their applications.

Announcements were made, the hymn, "Am I a soldier of the cross," was sung, and the benediction pronounced by Bishop Denny.

Saturday Morning, the Fourth Day.

"How firm a foundation" was sung as the opening hymn. W. H. Saunders led in prayer. Bishop Denny continued the study in the first six verses of the 4th Chapter of 1 John, and made one of the best talks heard during the Conference.

The minutes of the previous session were read and approved. A communication from the Mississippi W. C. T. U. was referred to the Committee on Temperance.

On motion by Dr. H. W. Featherstun, the Conference voted that W. B. Williams be granted work as a supply.

Question One was resumed, and S. T. Moody and M. W. David, from the Seashore District, were admitted on trial.

Rev. Paul D. Hardin presented a request for the restoration of the credentials of H. M. Hunnicutt, and after some argument pro and con, it was granted by a vote of 74 to 49.

Rev. Chas. O. Miller, a local preacher, was elected to local elder's orders.

Prof. G. L. Harrell, of Millsaps College, was elected lay leader for the Conference.

Question 52 was called—"Where shall the next session of the Conference be held?" Laurel, being nominated, and ably represented by Dr. H. W. Featherstun and J. L. Nelll, was selected.

Dr. J. R. Stewart, representing the Superannuate Endowment Fund, was introduced and addressed the Conference concerning the work and progress of this fund.

Report No. 1 of the Board of Missions was read and adopted, recommending W. M. Sullivan, C. W. Crisler, and M. M. Black, as a committee on evangelism.

A resolution was read and adopted thanking Mr. Asa G. Candler for his munificent gift of $1,000,000 to our new university at Atlanta, Ga., and endorsing the recommendation of the name, "Emory University."

Dr. E. B. Chappell, Sunday School Editor, was introduced to the Conference, and made a statement concerning our Sunday school work and literature. The General Board is most efficiently organized and our Sunday school literature is of the very highest order, meeting all the needs of a modern Sunday school.

The credentials of R. W. Tourman and R. B. Colhoun, having been surrendered, were presented and accepted by the Conference.

N. B. Harmon spoke in behalf of the book containing the great addresses of the late Bishop Charles B. Galloway, and urged its circulation. The proceeds of the sale of said book will go to the Galloway Memorial Superannuate Fund. He declared this to be a great work by a great man and serving a great and worthy cause.

Dr. Henry Flowers read the report of the Hospital Committee, after which Rev. H. M. Ellis, the field secretary, spoke in behalf of that worthy cause. Fine progress has been made during the past year. The fourth Sunday in February was designated as Hospital Day and each Sunday school and congregation on every charge will be expected to make a contribution to the hospital.

Dr. Brown, agent for the American Bible Society, was introduced and addressed the Conference in the interest of his work. Unprecedented progress is being made.

The report of the Publishing Committee was read by C. M. Chapman, and was adopted. The Methodist Quarterly Review was critized for allowing certain statements contrary to our Methodist standards to be made within its columns without being combated.

A motion was made and carried to adjourn to meet in afternoon session. Announcements for Sunday's services were made as follows:

Methodist Church:

Love Feast at 9 a. m., conducted by Rev. W. W. Simmons.

Sermon at 11 a. m. by Bishop Denny, followed by ordination of deacons and elders.

Memorial session at 3:30 p. m.

Sermon by H. M. Ellis at 7:15 p. m.

Baptist Church:

11 a. m., Rev. W. H. LaPrade.

7:15 p. m., Rev. W. G. Henry.

Colored Baptist.

11 a. m., Rev. H. A. Gatlin.

7:15 p. m., Rev. D. E. Kelly.

Laurel—Main St.

11 a. m., Rev. J. S. Purcell.

"All hail the power of Jesus' name" was sung and the benediction was pronounced by Bishop Denny.

Saturday—2:30 P. M.

No. 1 was sung as the opening hymn. Rev. W. H. Saunders conducted the devotional exercises. W. M. Sullivan led in prayer. The minutes of the previous session were read and approved.

A resolution changing the time for holding the Sacramental service during the Conference session was read and adopted.

Sunday school report No. 1 was read by B. F. Lewis and was adopted.

W. C. Terry read the report of the committee on Conference Relations, which was adopted.

Report of the Epworth League Board was read by B. W. Lewis, and was adopted.

W. B. Hogg read the report of the committee on the state of the Church, which was adopted.

The Committee on Lay Activities reported and the following Board was elected:

G. L. Harrell, Conference Lay Leader, Jackson; District Leaders: V. D. Youngblood, Brookhaven District, Wesson; D. R. Campbell, Hattiesburg District, Sumrall; J. M. Sullivan, Jackson District, Jackson; J. W. Beeson, Meridian District, Meridian; P. L. Blackwell, Newton District, Montrose; M. M. Satterfield, Port Gibson District, Port Gibson; J. C. Ross, Seashore District, Gulfport.

The report on temperance was read and adopted.

The report of the American Bible Society was read and adopted.

The report on Sabbath observance was read and adopted. Rev. M. B. Sharbrough spoke to the report, deploring Sunday excursions.

The report of the Church Extension Board was read and adopted.

The secretary read the report on the Orphans' Home, after which Rev. W. M. Williams, the efficient manager of that institution, addressed the Conference relative to his work.

Capt. Ratliff, an honored layman of the Baptist Church, was introduced and given the privilege of the floor to speak in the interest of the Anti-Saloon League work.

Rev. G. H. Galloway introduced a resolution relative to the need of a training school for Christian workers, which recommended the appointment of a committee to investigate the possibilities of meeting this need. It was adopted.

A resolution by B. F. Jones relative to the endowment fund was adopted.

Rev. J. L. Peebles made his report as Conference evangelist. In spite of severe afflictions he did fine work.

The report of the Auditing Committee was read and adopted. On motion of W. B. Jones, W. T. Griffin and T. B. Cottrell were reelected as members of this committee.

The committee on District Conference records made its report. It was adopted.

The report of the Galloway Memorial Fund was read and adopted.

J. S. Neill read the statistical report. Bishop Denny called attention to the vast difference between the Church membership and Sunday school membership, and urged the importance of securing a better Sunday school attendance.

Question 22 was resumed, "Are all the preachers blameless in their life and official administration?" By districts the roll of preachers was called, their characters passed, and their reports made in rapid order. Bishop Denny called the attention of the people to the significance of this question and of its uniqueness in Methodism.

In connection with the report of Dr. A. F. Watkins, the fact was brought out that 19 young men were in school at Millsaps College preparing for the ministry, and of that number only 6 were from the Mississippi Conference. A stirring appeal was made for better preparation for the ministry.

"Rock of Ages" was sung. Bishop Denny pronounced the benediction, and the Conference stood adjourned to meet in memorial session Sunday afternoon.

Sunday, the Fifth Day.

As usual, Sunday was the great day of the Conference. A very large number attended the Love Feast conducted by Rev. W. W. Simmons before the 11 o'clock service.

Promptly at 11 o'clock Bishop Denny announced the opening hymn, No. 577. The Bishop read, or rather recited, the 26th Chapter of Acts. Just preceding the sermon the congregation stood and sang "I love to tell the story." It was a thrilling sight to see and hear that great assembly of people, which filled the utmost capacity of the vast auditorium, singing that great hymn. While the congregation was still under the spell of the song that had just been sung, the Bishop announced his text, Rom. 1:14: "I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise." Words are inadequate to describe the sermon and its effect on the congregation, as for an hour and forty minutes the people listened with upturned and eager faces to the speaker. Taking up the life of St. Paul, the salient features of that life were presented in a setting of word painting and apt illustration unmatched for its eloquence.

The lessons of the life and labors of the great Apostle were brought out and applied in a vivid and impressive manner.

It was a great sermon from every standpoint. The character of St. Paul was made to shine out in true splendor and magnitude, as the full significance of his purpose to pay his debt wherever he went, regardless of persecution and suffering, was set forth. All his appointments were hard, but he never murmured or refused to go. There is no doubt about the sermon doing great good, and we all felt that we had not had such a hard time after all.

Touching indeed was the story of the preacher in Oklahoma who reported to Bishop Denny that his work only paid $130 during the year, and out of that he had to support a wife and six children. Unable to keep a horse, he had walked his circuit even when the weather was 30 degrees below zero, and in the face of a situation like that asked the Bishop to send him back to the same place, as he knew more about the people and could do them more good than anyone else. This was sublime heroism, and incidentally a refutation of the charge that preachers preach only for money.

Following the sermon, the ordination of deacons and elders took place in an impressive manner.

The following were ordained deacons: A. S. Oliver, H. R. McKee, H. M. Johnson, C. E. Downer, W. B. Alsworth, T. A. Ferguson, A. W. O'Bryant, A. H. Steele, W. H. Young.

Those ordained elders were: A. J. Davis, J. L. Decell, W. W. Nelson, J. L. Smith, H. K. McKee. C. O. Miller was ordained a local elder.

Memorial Service.

At 3:30 p. m. on Sunday, in the Methodist Church the memorial service was held. Rev. B. F. Jones presiding. The 21st question was asked, "What preachers have died during the year?" The name of R. D. Norsworthy was read. Rev. N. B. Harmon read the memoir of Brother Norsworthy. O. L. Peebles, P. H. Howse, T. B. Cottrell, Ira B. Robertson, T. B. Holloman, E. H. Mounger, H. B. Watkins, M. B. Sharbrough, L. J. Jones, B. W. Lewis, and W. M. Williams each spoke in loving appreciation of the life and influence of Brother Norsworthy.

Monday, the Sixth Day.

The Conference convened promptly at 8:30 a. m. Rev. H. P. Lewis, Sr., conducted the devotional exercises. "A charge to keep I have" was sung, and Rev. G. H. Galloway led in prayer.

The minutes of the sessions of Saturday afternoon and Sunday afternoon were read and approved.

Bishop Denny announced the transfer of O. C. Seevers to the Florida Conference.

He then read the formal statement of his ordination of the deacons and elders on Sunday.

The report of the committee on the Washington City Church was read.

Report No. 2 of the Sunday School Board was read and adopted.

Rev. J. M. Morse announced that on Saturday it was found that $800 was lacking on the Conference Claimants assessments and that $600 was raised throughout the Conference among the laymen. He asked for the remaining $200 to be paid or pledged, which was done in a little while.

A resolution requesting the College of Bishops to hold the Annual Conference at an earlier date was read and adopted.

A resolution expressing an appreciation of the work of Rev. G. W. Bachman was read and adopted.

The report of the Board of Education was read and adopted.

The report of the Board of Missions was read and adopted.

A resolution of thanks to those contributing to the Conference Claimants' Fund was adopted.

The report of the Joint Board of Finance was read and adopted.

The report of Board of Lay Activities was read and adopted.

A resolution of thanks to the good people of Columbia for hospitality; to the Conference host, Rev. M. B. Sharbrough; to other Churches; to the railroads; to the banks, and to the press, for appreciated courtesies, was adopted.

Miss Emily O'Rourke, stenographer, was given a special vote of thanks.

The secretary read a report on the change of charges. There were an unusual number of changes.

Statistical Report.

Number of local preachers, 143; number of members, 55,750; number licensed to preach, 25; number of candidates for the ministry, 21; number of infants baptized, 1217; number of adults baptized, 1617; number of Epworth Leagues, 100; number of Epworth League members, 2720; number of Sunday schools, 481; number of officers and teachers, 3352; number of scholars enrolled, 34,032; amount assessed for superannuates, $12,000; amount collected for superannuates, $9167; collected for Foreign Missions, $8188; collected for Home and Conference Missions, $9041; collected for Church Extension, $4996; collected for Education, $4332; collected for American Bible Society, $724; paid for the support of presiding elders, $13,915; paid for the support of pastors, $118,112; paid for the support of Bishops, $2593; number of societies, 570; number of houses of worship, 501; value of houses of worship, $1,072,848; indebtedness on houses of worship, $150,560; number of pastoral charges, 160; number of parsonages, 145; value of parsonages, $252,610; indebtedness thereon, $25,814; number of districts, 7; number of district parsonages, 7; value of district parsonages, $30,000; indebtedness thereon, $5600; number of churches damaged, 5; amount of damage, $4352; insurance carried, $446,075; premiums paid, $3466; loss collected, $2952.

The secretary read the nominations for the Quadrennial Boards and they were confirmed.

A recess of 10 minutes was taken to give a chance for the new boards to organize.

"Blest be the tie that binds" was then sung with great feeling, and Rev. M. L. Burton led in earnest prayer.

Bishop Denny expressed his appreciation of the brotherly treatment accorded him and to each other by the members of the Conference and made an appropriate talk prior to the reading of the appointments.

Question 53 was called and the appointments read.

The minutes of the morning session were read and approved.

After some announcements were made, the Doxology was sung and benediction pronounced by Bishop Denny.

Appointments.

Brookhaven District—Robt. Selby, presiding elder; Adams, R. H. Barr; Barlow, S. N. Young; Bayou Pierre, J. H. Grice; Bogue Chitto and Norfield, T. H. King; Brookhaven, J. M. Morse; Buford, W. H. Lane; Crystal Springs, B. F. Lewis; Fernwood, W. H. Saunders; Gallman, J. L. Smith; Hazelhurst, W. H. LaPrade; Magnolia, J. A. Moore; McComb (Centenary) G. H. Galloway; McComb (South McComb) F. B. Ormond; Meadville, J. W. Thompson; Monticello, J. V. Bennett; Pleasant Grove, W. W. Nelson; Scotland, C. J. Stapp; Summitt and East McComb, W. N. Thomas; Topisaw, J. A. Wells; Tylertown, T. B. Cottrell; Wesson, I. L. Peebles; Whitworth College, I. W. Cooper (Brookhaven Q. C.) president; Whitworth College, Professor and Financial Agent (Brookhaven Q. C.) L. E. Alford; Field Secretary Methodist Hospital (Brookhaven Q. C.) H. M. Ellis; Conference Secretary of Education, Robt. Selby.

Hattiesburg District—G. H. Thompson, presiding elder; Blodgett, R. A. Allums; Collins, J. Y. Bowman; Ellisville, J. E. J. Ferguson; Estabutchie, B. H. Rawls; Eucutta, C. E. Downer; Green County Mission, Geo. L. Neece, supply; Hattiesburg (Broad Street) H. Mellard; Hattiesburg (Court Street) W. L. Linneld; Hattiesburg (Main Street) C. W. Crisler; Heidelburg, J. W. Ramsey; Leaksville, H. E. Carter; Lucedale, H. J. Moore; Magee, W. E. Harrison; McLain, P. H. Howse; Mount Olive, W. J. Ferguson; New Augusta, R. E. Selby; Oloh, S. C. Moody; Prentiss, J. T. Weems; Purvis, H. L. Norton; Richton, G. P. McKeown; Seminary, S. E. Stepp; Silver Creek, J. L. Greenway; Sumrall, J. C. Chambers; Taylorsville, B. F. Crook; Williamsburg, T. A. Ferguson; Conference Missionary Secretary, H. Mellard; Conference Evangelist, D. E. Kelly.

Jackson District—P. D. Hardin, presiding elder; Benton, J. W. Price; Bolton, W. J. Dawson; Brandon and Pelahatchie, R. P. Fikes; Camden, H. N. McKibben; Canton, M. M. Black; Eden, A. S. Oliver; Edwards, W. G. Forsyth; Fannin, J. T. McVey; Flora, M. L. White; Florence, R. E. Rutledge; Harrisville, H. C. Castles; Jackson (Capitol Street) W. H. Lewis; Jackson (Galloway Memorial) W. G. Henry; Jackson (Millsaps Memorial) J. O. Ware; Jackson (Rankin Street) B. E. Meigs; Madison, W. A. Terry; Mendenhall, W. B. Waldrop; Satartia, R. H. Kleiser; Sharon, R. A. Sibley, Jr.; Terry, W. W. Hopper; Vaughn, J. B. King; Yazoo City, W. M. Sullivan, (and one to be supplied by R. T. Nolan; Mississippi Orphans' Home (Galloway Memorial Q. C.) W. M. Williams; Millsaps College (Galloway Memorial Q. C.) A. F. Watkins, President; Student in Theological School at Atlanta (Rankin Street Q. C.) J. W. Chisholm.

Meridian District—J. T. Leggett, presiding elder; Buckatunna, B. L. Sutherland; Daleville, C. A. Schultz; Dekalb, J. F. McClelland; Desoto, A. J. Davis; Enterprise and Stonewall, J. M. Corley; Lauderdale, J. H. Moore; Matherville, D. E. Vickers; Meridian (Central) J. R. Jones; Meridian (East End) W. B. Hogg; Meridian (Fifth Street) H. A. Gatlin; Meridian (Poplar Springs) G. S. Harmon; Meridian (South Side) A. M. Broadfoot; Meridian (Seventh Avenue) R. H. Lewis, supply; Moscow, A. W. O'Bryant; Pachuta and Quitman, A. B. Barry; Porterville, R. H. Clegg; Scooba, C. C. Evans; Shubuta, O. S. Lewis; Vimville, W. E. Dickens; Waynesboro Station, J. L. Decell; Waynesboro Circuit, H. S. Westbrook.

Newton District—C. F. Emery, presiding elder; Bay Springs, J. T. Abney; Carthage, C. C. Griffin; Choctaw Mission, S. J. Tubby, supply; Chunky, W. J. Walters; Clarksburg, J. W. Evans, supply; Decatur and Union, W. A. Hays; Forest and Morton, C. M. Crossley; Garlandsville, B. H. Williams; Harperville, Martin W. Porter; Homewood, J. C. Ellis; Johns, D. P. Winstead; Lake and Hickory, O. G. Halliburton; Laurel (First Church) J. L. Neill; Laurel (Fourteenth Avenue) G. P. Fikes; Laurel (Second Avenue) W. F. Baggett; Leake, A. H. Steele; Lena, N. S. Loftus, supply; McDonald, W. H. Young; Newton and Montrose, W. W. Graves; North Bend, W. E. Barrett; Pearl, R. T. Ware, supply; Philadelphia Circuit, W. G. Roberts; Philadelphia Station, J. G. Galloway; Raleigh, M. R. Jones; Rose Hill, H. R. McKee; Shiloh, W. W. Murray; Suqualena, A. A. Sims; Trenton, A. S. Byrd; Walnut Grove, E. H. Cooley; Mississippi Conference Training School (Newton and Montrose Q. C.) J. S. Purcell, President.

Port Gibson District—T. W. Adams, presiding elder; Anguilla, E. L. Alford; Centerville, R. F. Harrell; Fayette, M. F. Adams; Gloster and Liberty, J. E. Williams; Harriston, J. F. Campbell; Hermanville, G. G. Yeager; Mayersville, E. J. Coker; Natchez, H. B. Watkins; Nebo, W. B. Alsworth; Oak Ridge, H. K. McKee; Port Gibson, H. W. Featherstun; Rocky Springs, C. H. Strait; Rolling Fork, C. M. Chapman; Roxie, H. M. Johnson; Silver City, J. H. Foreman; Utica, B. W. Lewis; Vicksburg (Crawford St.) T. B. Holloman; Vicksburg (Gibson Memorial) L. L. Roberts; Washington, J. H. Jolly; Woodville Circuit, C. H. Herring; Woodville Station, J. D. Ellis; Port Gibson Female College (Port Gibson Q. C.) T. J. O'Neil, President.

Seashore District—W. H. Huntley, presiding elder; Americus, M. W. David; Bay St. Louis, G. A. Guice; Biloxi, H. F. Tolle; Brooklyn, P. H. Grice; Carriere and Picayune, J. M. Lewis; Coalville, H. J. Maddox; Columbia, M. B. Sharbrough; Escatawpa R. T. Pickett; Gulfport (First Church) N. B. Harmon; Gulfport (Bethel, Mississippi City and Handsboro) W. T. Griffin; Hub, S. E. Flurry; Long Beach, E. C. Gunn; Logtown, J. E. Gray; Lumberton, W. B. Jones; Mentorum, D. W. Ulmer; Moss Point, B. F. Jones; Pascagoula and Ocean Springs, W. W. Moore; Poplarville, H. P. Lewis, Jr.; Saucier, L. F. Alford; Twenty-ninth Street and Lyman, L. A. Darsey; Vancleave, W. L. Blackwell; Wiggins and Bond, J. L. Sells; Wolf River Mission, Louis Fayard, supply; Seashore Camp Ground School (Biloxi Q. C.) H. W. Van Hook, Principal.

Transferred—J. J. Golden to the New Mexico Conference; P. F. Daniel to the Louisiana Conference; S. H. Frazier to the Louisiana Conference; Theodore Copeland to the Little Rock Conference; C. C. Seevers to the Florida Conference.

MEETING OF MISSISSIPPI CONFERENCE HISTORICAL SOCIETY.

This body met in the spacious auditorium of the Columbia Methodist Church on Tuesday evening, Dec. 8. Rev. T. B. Holloman presided. Rev. R. Bradley led in prayer. The object of the meeting was stated by Rev. T. B. Holloman. Dr. Robert Ford was then introduced and read a highly interesting paper on the History of the Methodist Church in Marion County during the past hundred years. We trust that this paper will be published in the Advocate.

Rev. W. M. Williams was introduced and gave an interesting account of his experiences in connection with his pastorate in Columbia a number of years ago. It was during his pastorate that the Columbia Church began to take on new life, until to-day it is one of the very best churches in the Mississippi Conference. The succeeding pastors have added greatly to the progress made.

Rev. H. P. Lewis was then called on to relate his experiences as pastors in Columbia 55 years ago. His interesting account was quite an enjoyable feature of the evening.

DISEASE IN WAR.

It is well established that there has rarely been a conflict of any duration in which at least four men have not perished from disease to every one from bullets. It was left to Japan to demonstrate that a proper army sanitation system could so reduce the number destroyed by sickness, that the ratio of those who died from disease to those who died from battle casualties was as 1 to 3.5. Even so, out of 77,238 dead, 21,559 died from disease. The loss of life in the Russo-Japanese war, contrasting it with other wars, has been recently commented upon as follows:

"In the Russo-Turkish war, 80,000 men died from disease and 20,000 from wounds. It is asserted by eminent authority that in six months of the Crimean campaign, the allied forces lost 50,000 from disease, and only 20,000 from bullets. A man who remembered that campaign, an ex-president of the New York Academy of Music, told me that he had seen whole regiments die from disease, without ever reaching the firing line. In our war with Mexico, in the 1840's, the proportion of losses was about three from disease to one from bullets, and in our great Civil War, nearly the same proportion obtained. In round numbers, of the hundreds of thousands of fatalities in that conflict, nearly three-quarters of them resulted from disease. No lesson seems to have been learned from these frightful experiences, for later statistics show no improvement. In the French campaign in Madagascar, in 1894, 140,000 men were sent to the front, of whom 29 were killed in action, and 7200 perished from preventable disease. In the Boer war in South Africa, the English losses from disease were simply frightful, greater even than in our Civil War. But the crowning piece of imbecility was reserved for our war with Spain, when, in 1898, more than thirteen men were needlessly sacrificed to ignorance, and incompetency for every one who died from battle casualties, and that, too, in a war which really lasted but six weeks.—The Presbyterian.

GRENADA COLLEGE DAY.

The Methodists of North Mississippi have in Grenada College their only institution for the education of their young women. It was bought and paid for more than twenty years ago. Since that time no special collections have been taken for it, nor have its claims been especially pressed in any way. A year ago it became necessary to have more room. The Conference authorized the Board of Trustees to provide it.

On the north of the campus lay a splendid tract of two acres on which stood a modern cottage and a commodious mansion with room for 50 students. This had long been coveted for the college, but had not been on the market. It having been in the hands of one family for more than 60 years. Last January it was bought for $14,000, with the expectation of putting an agent into the field to collect the money. This could not be done. A note on this purchase for $4000 is due on Jan. 15, 1915. It must be met.

The recent Conference set apart Sunday, Jan. 10, 1915, as "Grenada College Day," and directed all the pastors to take collections on that day for the school. Now let everybody help. The need is urgent. The amount is not large. The money is not for running expenses. In the four years under the present management, more than $14,000 in cash have been expended for improvements and additions. Our girls are worthy of the very best. All that we are asking now is for room to shelter them, so that we may grow up unencumbered with debt. More girls registered this fall than could have been accommodated in all our buildings had not the financial panic prevented their coming. When it passes, all the room of all the schools in Mississippi will be in demand at once. Let the Methodists be ready for their share of this work. Cordially and fraternally,

J. R. COUNTISS.

A FORWARD MOVEMENT.

Dear Dr. Meek: The Evangelistic Committee, appointed at the last session of the North Mississippi Annual Conference, are anxious to see the spirit of evangelism revived among us this year, so as to make this the greatest year in our history in winning souls and building up the kingdom of Christ.

This should begin right in the beginning of the new year. This work demands haste. It should begin with the presiding elders and pastors and leading laymen of the Church and, if these catch the spirit of evangelism, the people will follow. They are needing it, expecting it, hoping and praying for it and we must have it or fail in the great work to which our Lord has called us.

Please allow me to suggest that the presiding elders arrange, in connection with the meeting of the district stewards, an evangelistic program for two full days, which every pastor and official layman shall be urged to attend and spend the time in preaching, praying and planning for a year of apostolic evangelism and power in his district; then give these men some special work during the year. Let him secure the names of all the pastors and laymen who will conduct revival service, and the time they are willing to give, and so distribute them as to reach every congregation in his district with a sweeping revival.

May I suggest also that the pastors who are in the stations be sent out into the interior to help the men in these places? They are needed.

If the presiding elder will give me the time and place of meeting, some member of this committee will be there to render any assistance for the furtherance of this important work.

W. S. LAGRONE.

CONFERENCE EVANGELISM.

By Rev. J. A. Baylor, D.D.

The General Conference of 1914 provided definitely for Conference evangelism by adding paragraph 412 in the Book of Discipline. This enactment grew out of activities already begun in various parts of the Church. It is not therefore mere theory, but is based upon experience.

The late and attractive and crowded scheme of Conference Evangelism in the Holston Conference for four years, in the deep from the beginning almost, is in harmony with the legislation recently enacted. The essential features of the plan which is have been a central committee with an executive officer designated Secretary of Evangelism of the Conference; a district committee in each district of which the presiding elder is chairman, and the definite endorsement of the plan through the lay leader of the Conference. The work of the central committee has been in general to magnify evangelism as the chief work of the Church. The greatest possible stress has been laid upon pastoral evangelism, making soul winning the proof of a divinely called ministry. Books calculated to inspire and instruct in revival work have been diligently circulated, such as Wesley's Journal, Pastoral and Personal Evangelism by Goodell, Finney's Autobiography and Lectures, and Revivals of Religion by Hubert. Observation has shown that in almost every case where a pastor reads the story of great revival success, he goes out to duplicate it in some degree. The work has been diligently reported in the Conference organ. It has been given great prominence in the various institutes of the Conference. Especially have the Annual Conference occasions been planned to magnify the revival work and promote it. Some Conferences in recent years have been visited with remarkable power.

What of the results? It is hard to state adequately all that is suggested by this question. One grand general result is a sustained and growing revival throughout the Conference. For the last four or five years the number of conversions reported has never fallen below ten thousand, and has oftener been twelve thousand and above. The number ran above thirteen thousand this year. Accessions to the Church by profession of faith and certificate have averaged eight thousand for the past four years. Some may object that accessions by certificate should not be taken into account in estimating revival results. The objection is not sound, however, as experienced pastors know. Every genuine revival brings back a large number of persons who have church certificates hidden away, out of date, and who but for the revival would be lost for all time to the Church. No year in this period has passed without a good net increase, although for two or three years of careless reporting prevented it from showing correctly in the minutes. The net gain for this year is 4'05, and for the six years past 15,389. Some again may want to know why with so many reported conversions and accessions, there is not even a larger net gain. The answer is that Methodism is still doing evangelistic work for other churches. All the converts do not unite with our Church. It is also true that many who are already in the Church find in the time of revival that they have never been truly converted. The removal of doubts, the lighting up of gloomy saints, the giving of the new song, is one of the blessed fruits of the work. Those of us who are on the ground are firmly persuaded that it is of God, and not mere enthusiasm. Before any thoughtless criticism is made it would be well to scan the figures in the General Minutes and see how many Conferences can show such a sustained record as Holston in the matter of increasing membership. Our experience has shown that every good cause is promoted by the revival. Best of all, our pastors almost without exception show growing efficiency as evangelists. Every pastor has been free to employ an evangelist if he desired; but as a matter of fact, few independent evangelists have had part in the work. Our Conference Evangelists have been for the most part from among the traveling preachers appointed for a time to this special field. The larger part of the work has been performed by the pastors, singly or working together.

Is there need for such a movement? I would answer this by calling attention to the General Minutes for 1913. A similarly large number of our largest Conferences report a very small increase in membership. The Baltimore Conference only 153, Missouri Conference 156, Kentucky Conference 176, Louisville Conference 48, St. Louis Conference 53, Tennessee Conference 352, Central Texas Conference 413, West Oklahoma Conference 446, North Mississippi Conference 551, Mississippi Conference 111, Northwest Texas Conference, 171, Arkansas Conference 551. Others report an actual decrease. Is it not time to sound the alarm? Is it not time to return to first principles? Whatever else we may do, unless we actually win men and women from the world we are losing ground. We must not overlook in our intensive movements the supreme need for recruiting the army of the Lord.

Wytheville, Va.

BACK TO THE BIBLE.

When the Pharisees attempted to check the testimony of the multitude to the Messiahship of Jesus, our Lord answered that if "These should hold their peace, the stones in the wall would cry out." If the religious journals of to-day slink away into silence and compromise and concession, then the secular journals will cry out, and they are crying out. The following, from "Collier's Weekly," is to the point:

"Certain of our wise men of to-day have shaded away sin till it becomes an expression of temperament. They tell us that we sin because our grandfather sinned, and because our home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away forever the tears from our eyes. But they do not speak to human need. They leave the life blighted and the heart ashamed. They leave the sinning one to continue in despair. He does not ask that his sin shall be explained away. He wishes forgiveness and a fresh start. In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and his grief. And for this, too, they had the answer. They told of a Being of love, hidden just back of this rude and temporary universe. This love, they said, is conscious of how the littlest child and the old man are sick at heart for one to come close to their loneliness. When again will any company of writers say the things they know in such telling words, such pictures of humble life:—the boy far away from the faces of his home and far gone in shame—such true stories of lowly devotion breaking through into beauty? Much is swept away between us and them, but not one accent of Naomi's voice is lost to us, and still the "Turn again, my daughters," is as wistful as when it breathed through the alien's corn. What richer consolation are we hungry for that we turn from Judea? Has the human heart changed under the wear of the centuries, so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-sufficing?"

We would change the above title, and make it "Advance to the Bible." The departure from the Bible is a recession to heathen philosophy. And a return to the Bible will be a forward, not backward, movement. The pressure is increasing. The Church has too much repressed her testimony, restrained her voice, and neglected or forsaken her mission, and the burden of life is crying for the old reality, the old comfort and the old faith, the old hope and the old love of the Bible. If the Church does not give, they will go by her and get it.—The Presbyterian.

The Home Circle

THE WORLD.

"The world is wet," said the little frog.
"What isn't water is mostly hog."
"O, not at all," said the little fly.
"It's full of spiders, and very dry."
"The world is dark," said the moth so white,
"With many windows, and arcs and light."
"My poor young friend, you have much to learn.
The world is green," said the swaying fern.
"O, listen dears," said the little lark.
"It's wet and dry, and it's green and dark.
To think that's all would be very wrong;
It's arched with blue, and it's filled with song."
—The Youth's Companion.

HOW FAR A SMILE GOES.

The girl who brought the eggs sat down on the porch, silent and sulky-looking. Mother took the basket to carry the eggs in.

"Smile at the little girl, and talk to her," she whispered to Elsie, in passing.

Elsie had an interesting book, and she wasn't anxious to leave it just then. But she obeyed, putting the book down, and smiling at the strange child.

"Do you like to read?" she said. "I've got a lovely book here. It's 'Under the Lilacs.' It used to belong to mother, but she has given me all her Alcott books now, because I'm old enough to read them myself."

"I've read 'Under the Lilacs,' too," said the girl, with her face lighting. "They were my aunt's, and she sent them to me last Christmas—the Alcott books I mean. It's sort of lonesome on the farm in the winter, and it was such fun to read those books."

"Oh, do you live on a farm?" cried Elsie, and the books were forgotten while she asked eager questions about the farm.

When mother came back with the basket and money, Elsie could hardly let the girl go. "Be sure and stop here next time you come in with things to sell," she called after her.

"Why did you want me to talk with her?" asked Elsie. "Oh, I'm glad I did; she's ever so nice, but I wondered why you wanted me to when I might not see her again."

"Because smiles and pleasant words reach such a long way," said mother. "It's a pity to lose the chance of sending one out on its travels. I want you to learn to look for these opportunities. I think right here I will tell you a little story about a smile and a few pleasant words that took a wonderful journey.

"Years ago, a woman used to go into a bookstore in Columbus, Ohio. There was a poor young clerk there, who was shy, and not popular, but Mrs. Swayne always took time to speak to him pleasantly. She never forgot him when she came in, and the boy, with a few intimates, counted her a friend.

"Afterwards, Mrs. Swayne's son, General Wager Swayne, became commissioner of the Freedmen's Bureau after the Civil War. It was a hard place to fill, for he had to plan for the care of many of the colored people who were just out of slavery. But General Swayne had one good friend in Washington. Mr. Stanton, the Secretary of War, would go out of his way to help him. Other people called the Secretary of War stern, unapproachable, unkind; but to General Swayne he was all that was kind and helpful. Once General Swayne stopped at Mr. Stanton's office when on his way to the White House for a conference with the President.

"'I haven't time to see any one,' Secretary Stanton said to his clerk, when informed that someone wanted to see him.

"'But it is General Swayne—'

"'Oh, I will see General Swayne.'

"When General Swayne came in, he couldn't help asking the question in his mind. 'Mr. Stanton,' he said, 'I don't understand your favors to me.'

"The Secretary of War smiled. 'When I was a poor, lonely, struggling clerk, in Columbus, your mother sought me out, and, with her kind smiles and encouraging words, put new hope and ambition in me. Do you understand now? I remember your mother's smile.'

"And so you see, Elsie, when we set a smile or a kind word adrift, we never know how far it is going to travel, nor whom it will bless. We can only be sure that it will travel, and bless in some degree."

"Thank you for the story, mother, and I'll try to be on the lookout for opportunities to send some out"—Zella Margaret Walters, in Christian Standard.

THE STORY OF TWO POPPIES.

Who that has lived among the golden poppies of California can ever forget them? Edwin Markham has covered his pages with their golden glow. He summons men to these lovely poppy fields:

"Men that in the cities grind,
Come before the heart is blind.
Here is gold to labor for;
Here is pillage worth a war!"

A happy war it was by which Luther Burbank waved his hand, and turned the yellow poppy crimson. Never until Burbank had a wild crimson poppy been seen. But now you may look on one side of Luther Burbank's yard, and see banked a hundred thousand of the wild, yellow-gold poppies, and on the other, a hundred thousand of the crimson ones massed together. Some people have called this transformation a miracle. It sounds simple enough when one learns how it was done. The keen eye of the great gardener noticed a faint, narrow streak of crimson one day in a little yellow poppy. He tied a string around this poppy to identify it. He saw the possibility of transforming its entire color. When the petals fell away, he saved the seed. From the seed the following spring brought forth several hundred new plants, many of them with the same little crimson touch. Those having the largest and brightest crimson marks were saved, and this process continued until one day a poppy bloomed of solid crimson, without a trace of its original yellow-gold. By saving and separating it has already produced sufficient seed to sow two hundred acres of crimson poppies. It was a simple experiment. It illustrates the methods of Luther Burbank, by which he bred spines out of the cactus and produced the most prolific and profitable food-plant in the world, by which he thickens the skins of the prune to give it shipping endurance, by which he bettered the potato, and fattened the walnut, and performed numerous other like miracles.

Is it not a parable of the work of grace in the human heart? Jesus touches the sinful heart, and, lo, it is transformed with light and love—Jesus, the great Gardener, the Pilot of the Galilean Lake, the Savior of the world! "Thou shalt call his name Jesus, for he shall save his people from their sins." But, notice—this touch of Jesus calls every one to do something for himself in the transforming process. How shall we develop a new life, a changed character? Wherever we see springing up this new purpose, this new ideal, this new love, do what Burbank did—tie a string around it. That's for remembrance. That is what mother did—she tied a string around your finger that you might not forget the errand. That is exactly what Paul does for his little children at Philippi. He says to them: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." "Think on these things." "Bringing every thought into captivity unto Jesus Christ." "Transformed by the renewing of your mind." Thus you may cultivate the garden of your own heart. Trusting to the sunshine of his grace, by thinking on the things which are true and pure you will grow day by day more and more like your Father who is in heaven; and men will look upon your life, and call it a miracle. It is the miracle of grace.—Northwestern Christian Advocate.

GOD IN COMMON THINGS.

In wonder workings, or some high affame,
Men look for God and fancy Him concealed;
But in earth's common things He stands revealed,
While grass and flowers and stars spell out his name. — Minot J. Savage.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. R. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

"WHERE IS THEIR CONSCIENCE?"

Under this caption, the Wesleyan Christian Advocate of December 11 says:

"Every now and then we get an order from some one who has been getting and reading the Wesleyan fonth after month saying, 'Discontinue my paper.' But there is no word indicating their desire or determination to settle up for the back dues. The proper thing to do when you discontinue your paper is to look on your label and see when your time expired and if you will discontinue send the amount due. Have a conscience. You are under the same obligation to pay for your paper as you are to pay your grocer."

This is quite pertinent. We dare say that every paper in the Church is very frequently treated in the manner described by our esteemed contemporary. To read a paper for several months and then order it discontinued without paying what is due for it, is a course of procedure that is wholly indefensible. No high-minded man or woman is capable of doing such a thing. It is often the small acts of our life that take our moral measure and disclose our true characters. If the publishers of our church journals were to tell all that they know concerning the persons with whom they deal some rather startling revelations would follow. Mr. Wesley, in one of his sermons, sets down "honesty" as one of the virtues that even a respectable heathen should possess.

"GRENADA COLLEGE DAY."

As is stated by President Countiss elsewhere in this issue of the Advocate, Sunday, January 10, was named by the North Mississippi Conference as "Grenada College Day." There is a $4000 note due on January 15 as a part of the purchase money for the beautiful new property recently acquired by the College, and it must be met at that time. Let every pastor and Sunday school superintendent begin at once to prepare for the observance of this day and lay this cause impressively upon the hearts of the people and give them a chance to make an offering for it. We believe that they will gladly contribute this amount, and more, if they are given an opportunity to do so. We hope to have the privilege of printing in the Advocate in January the names of the charges helping in this movement and the amounts that they have raised for it. Let the Methodists of North Mississippi act promptly, unitedly, and energetically in this matter, and thus provide for meeting this urgent obligation without delay. Grenada College is doing a great work, and there is every reason why they should rally to its support and carry it forward to yet larger things.

THE NEW PASTOR AND FLOCK.

Many churches in Mississippi and Louisiana have been given new pastors at the recent Annual Conference sessions, and these brethren will soon take up the work in their new fields of labor. In every instance these preachers should be given a hearty welcome and everything possible should be done to make them and the members of their families comfortable. Moving in the winter season is quite a hardship, and our congregations should endeavor to reduce to a minimum the unpleasantness of it. It may be that the minister assigned in some cases is not the one that the people would have chosen; but, on the other hand, if he had been given the privilege of selecting his pastorate perhaps he would have elected to go elsewhere.

The Methodist itineracy is based upon a mutual surrender of rights in this respect upon the part of both the preacher and congregation, and there is a solemn obligation upon both to stand loyally by the system with which they have voluntarily connected themselves. What appear to be misfits in the outset not infrequently turn out well when the situation is accepted in the right spirit, and it often comes to look later as if Providence had directed in the matter. The Lord has not yet abandoned his Church. St. John, in his wonderful vision on Patmos, saw the living Christ among the seven golden candlesticks. This teaches a lesson that we should not be slow to learn, and which we should never forget. The most glorious thing about the work of building up the Master's kingdom is that it does not have to be done alone. We have in carrying it forward an invisible Coworker, who is far wiser than the greatest of men. So, let us as pastors and as flocks cheerfully adjust ourselves to the new conditions that exist and take up hopefully our appointed tasks. He who toils faithfully for Jesus anywhere never wastes his strength or labors in vain. And nothing could be more certain than the waiting reward.

"HE NEVER SAID, 'I TOLD YOU SO.'"

The British Weekly quotes Dr. Clifford, the distinguished English Baptist preacher, in paying a tribute to the late Lord Roberts, as having made the following utterance:

"Ten years ago Lord Roberts saw that there would be a war with Germany. He forecasted the situation, and understood what was being done in Germany. He saw that some day the suppressed volcano would break out in awful ruin. We paid little heed to him. Perhaps Lord Haldane and others may have done so, but the people as a whole paid no attention to his warnings. They said, 'The race is surely gaining in sense, and is not going in for a great destructive war.' Since the war broke out Lord Roberts never once said, 'I told you so,' or uttered a word of rebuke against the pacifists. Although he failed to get a hearing from the people, he has not condemned them, but in his quiet, restrained, magnanimous fashion, he exhibited the Christian spirit in the finest form."

If this is a correct representation of the great British soldier's course, he was indeed in more ways than one a remarkable man. We rather think, however, that great military men have usually been given to restraint in their speech. They appear, as a rule, to have had the good habit of thinking much and saying little. Perhaps in this has lain in a large measure the secret of their success.

REMEMBER OUR ORPHANAGES.

Rev. W. M. Williams, the Manager of the Mississippi Orphans' Home, at Jackson, requests us to urge the Methodists of Mississippi to remember that institution with gifts during the Christmas season. The stringent times now prevailing has appreciably affected its resources, so that the contributions coming in from "Work Day" and Thanksgiving Day have already been expended to meet outstanding obligations, and Brother Williams is without funds to provide for the 200 children in his charge. Let every community in the two Mississippi Conferences get up a nice box of useful articles and express it, with the charges prepaid, to Brother Williams; and let every pastor who conducts services on Christmas Day take an offering and forward it to him. Or, if there is to be no special Christmas service held, let our pastors take a collection for this cause next Sunday, or on Sunday, December 27. Money is scarce, but we cannot afford to let these children of the Church suffer. Why not sit down and send Brother Williams a check at once, without waiting for your pastor to ask for contributions? It would be much appreciated.

All that we have said above applies also with equal force to the Louisiana Orphanage, at Ruston, for which the Conference will no longer carry an assessment. The Methodists of Louisiana should not forget Brother Vaughan and his large family during the holidays. We have no more sacred obligation than that of making adequate provision for these needy and dependent orphans whom Providence has placed in the care of our denomination. To fall short of our duty in this respect would be to us an inexcusable reproach.

PERSONAL AND OTHER NOTES.

The Methodists of the city, as well as the general public, are pleased with the return of Dr. S. H. Werlein to the First Methodist Church of New Orleans for another year. He is an able preacher and an efficient worker.

The Parker Memorial Church, this city, is greatly pleased with the return of Rev. R. H. Harper for another year. Brother Harper is one of the growing young ministers of the Louisiana Conference and is deservedly popular with his flock.

Rev. W. W. Drake, who is to be the new pastor of the Carrollton Avenue congregation of this city, is well known in New Orleans and is a favorite preacher with many of the Methodists residing here. He will be given an enthusiastic welcome to his new field.

The Editor acknowledges himself indebted to Rev. C. A. Battle, Rev. O. S. Lewis, and Rev. John Ray for reporting the proceedings of our three patronizing Conferences for the Advocate. This exacting service was gratuitously performed, and we shall not soon forget the kindness of these brethren.

After four years of efficient service as presiding elder of the McKinney District, North Texas Conference, Rev. C. A. Spragins has been appointed by Bishop McCoy to Kavanaugh Church, Greenville, Texas. This gifted young ex-Mississippian has made an enviable record in the Lone Star State.

The first offering for the new Atlanta University in the way of a public collection was made by the Alabama Conference at its recent session, and without any pressure it quickly went beyond the $5000 mark, in spite of the hard times. Bishop Candler made the address that called forth this generous contribution.

We are indebted to our esteemed friend, Brother J. H. Sherard, of Sherard, Miss., for a large sack of very choice pecans, sent us a few days since. No note accompanied them, so we do not know whether they were grown on Brother Sherard's plantation or not. We shall not soon forget the thoughtful kindness of this big-hearted layman; neither will the other inmates of our home.

The many friends of Dr. W. C. Black, formerly editor of the New Orleans Christian Advocate and for many years one of the leading ministers in the Methodist Episcopal Church, South, will regret to learn that he has for some weeks been seriously ill at his home in Meridian, Miss. Let the brethren remember this worthy veteran at the throne of grace. We earnestly hope that he will soon be much better.

Rev. A. C. McCorkle, who was recently transferred from the Memphis to the North Mississippi Conference, was stationed by Bishop Waterhouse at Tunica, Miss. He comes well recommended, and was heartily welcomed by the brethren at Starkville. There are some most excellent people in his new charge, whom he may count upon to hold up his hands as he seeks to carry forward the Master's work.

At the recent session of the Mississippi Conference Rev. Dan E. Kelly, one of the regularly appointed Conference evangelists, in his report to the Board of Missions summarized his work as follows: "I have preached 520 sermons, have witnessed over 2000 conversions and reclamations, and have seen 1021 people join the Methodist Church and 521 persons pledge themselves to maintain family altars." This is indeed a fine record.

The following item, contained in the Texas Christian Advocate of December 3, will doubtless prove of interest to many of our North Mississippi readers: "Rev. J. A. Whitehurst, after a term of useful service on the Waxahachie District, has been appointed to the Waco District. He is one of the leading men of his Conference (the Central Texas); big of brain and heart, he is popular with the preachers and people, and is a man full of the evangelical spirit. He always pushes his work to the front."

After resting for a year, Dr. Felix R. Hill has again entered the active work in the Louisiana Conference and has been assigned to the Felicity Street Church of New Orleans. He is well known and greatly beloved in this city, where he has done most effective work in the pastorate in the days agone, and an enthusiastic greeting awaits him at the hands of the Methodists of New Orleans. The Felicity congregation is to be congratulated upon having secured the services of this great and gifted pastor.

The many friends of Rev. W. W. Holmes in the Crescent City are delighted to know that he is to have charge of the New Orleans District as presiding elder. A large portion of Brother Holmes' ministry has been spent here, and Bishop Candler could not possibly have made a more popular appointment in naming a successor to Dr. J. M. Henry. He is young, energetic and resourceful, and we predict that the Methodism of New Orleans will go forward to larger things under his strong and progressive leadership.

Writing from Hot Springs, Ark., after filling his pulpit at Central Church in that city—his new appointment—last Sunday, Dr. Theodore Copeland says: "Large crowds greeted me here yesterday. This is an excellent appointment, and I am delighted with it." Dr. Copeland's new field is indeed an inviting one. His church is the strongest that we have in Hot Springs and is frequented by visitors from all over the nation, who go to that noted watering-place to rest and recuperate. Its pastor has a rare opportunity to make his influence felt for good.

Dr. and Mrs. T. L. Wilburn, of Kilmichael, Miss., have issued cards announcing the marriage of their daughter, Miss Anabel, to Mr. Joseph Hunter George, which took place on Monday, Nov. 16, 1914. Mr. and Mrs. George are at home at Crystal Springs, Miss. We have known the bride, who is a charming young lady, as well as her parents, for several years and number them among our most highly esteemed friends. The groom is stated to be a gentleman of sterling worth. We extend to the happy couple our felicitations and best wishes.

We are in receipt of a $5 check from Brother F. S. Jackson, the proprietor of the Hearon Hotel at Brooksville, Miss., with instructions to apply it to the Belgian or other European war sufferers, as we may think best. We will let it go to the Belgians, as we think they have been the worst sufferers in the awful conflict now raging and are perhaps now nearest the verge of starvation. Brother Jackson has given his money to a most worthy cause. We should be pleased to receive other remittances for this purpose, and will properly forward any other amounts that may be sent us.

Our First Church congregation of Baton Rouge, La., is to be heartily congratulated upon having been given Rev. C. A. Battle as its pastor. Personally, we shall regret very much to see Brother Battle leave New Orleans, as he had very kindly become our assistant editor, though he was not officially so designated. We shall greatly miss him, but we are happy to know that he will have a large and inviting field at the Capital of the State, where the State University is also located. He is a young minister of sound character and views and gives promise of great usefulness.

The New Orleans Times-Picayune has complimented the two Mississippi Annual Conferences this year by sending to report their proceedings one of its ablest staff correspondents in the person of Mr. H. H. Ahrens. Brother Ahrens' daily account of what took place at these gatherings was unusually full and accurate, and the service which he rendered was much appreciated. The Memphis Commercial Appeal was represented at Starkville, the seat of the North Mississippi Conference, by Rev. E. H. Cunningham, of Myrtle, Miss., whose work as a reporter measured up to a very high standard. He has unusual gifts as a newspaper man.

NORTH MISSISSIPPI CONFERENCE NOTES.

By the Editor.

Three young men were appointed as students in the Atlanta Theological School: Rev. Olin Ray of Jonestown, Rev. J. D. Wroten of Tunica, and Rev. J. M. Guinn, of Crawford. Bishop Waterhouse stood strongly for conserving in their full integrity the educational interests of the Methodist Episcopal Church, South.

Millsaps College was effectively represented by President A. F. Watkins and Dr. J. M. Sullivan, each of whom made a stirring speech. After the address of the latter, a collection was taken for the furnishing of the new Main Building at Millsaps, which, together with the amount previously raised, was said to cover North Mississippi's part of this expense.

A pleasant visitor at the Conference was Miss Elizabeth Kilpatrick, of Corinth, Miss., whom we never saw looking better. Her reputation as a Sunday school worker continues to widen, and she wears her increasing honors with becoming modesty. She hurried away from Starkville on Saturday to teach her noted Bible Class at Corinth on the Sabbath day succeeding.

Rev. L. M. Lipscomb and Mr. J. D. Barbee were, at the suggestion of the Board of Education, named as a committee to consider the question as to what further can be done for the moral and intellectual improvement of the colored race in Mississippi. Bishop Waterhouse is expected to co-operate with this committee in studying the conditions and needs of the Negroes in the Magnolia State.

The Veteran Ministers' Association held an interesting and well attended session on Wednesday afternoon, when Dr. J. W. Price, of Clarksdale, Miss., delivered an able and informing semi-centennial sermon. This organization is doing much toward maintaining a spirit of good fellowship among the older members of the Conference and keeping the superannuates interested in the work of the Church.

Rev. J. W. Dorman, the capable presiding elder of the Sardis District, presided during a portion of one session of the Conference and did it well. His influence was strongly felt in the proceedings in more ways than one, and he is deservingly held in high esteem by the brethren. He is warm-hearted, clear-headed, and manly, and few men magnify the responsible office that he holds more than he does.

The lay representation at the recent Conference embraced a number of men who are widely known in Mississippi. Among these, we noted the following: Judge J. G. McGowan, of Water Valley; Judge E. V. Hughston, of Greenwood; Judge T. B. Lamb, of Eupora; Col. J. G. Hamilton, of Durant; Dr. J. Y. Murry, of Ripley; Prof. Dabney Lipscomb, of Columbus; Mr. J. H. Sherard, of Sherard, and Hon. W. W. Magruder, of Starkville.

The Missionary Anniversary on Wednesday evening, December 2, was an occasion of much interest. After some introductory remarks by Rev. W. L. Duren, President of the Conference Board of Missions, Dr. E. H. Rawlings was presented as the chief speaker. Taking as his theme "The Ideal Layman," Dr. Rawlings delivered a brilliant and impassioned address which held the rapt attention of the great audience that had assembled to hear him and made a profound impression. He has platform ability of a high order.

The Sunday School Board strongly commended the work of Rev. V. C. Curtis as Sunday School Field Secretary and re-elected him to that position, but for personal reasons he declined to serve. Rev. R. H. B. Gladney was then named for this important service. The brethren will give Brother Gladney a hearty welcome into their charges, and we hope to hear from him frequently in the columns of the Advocate. The Sunday school enrollment of the Conference is far from being a creditable one, and there is urgent need for increased activity in building up this department of our Church work.

The Conference unanimously signified its approval of the educational policy formulated by the last General Conference and R. A. Meek was elected a commissioner to co-operate in effecting the transfer of the rights of the Church in Vanderbilt University back to the eight original patronizing Conferences. The new Universities in Atlanta and Dallas were strongly endorsed, and hearty support was pledged to the former, the Conference being in its jurisdiction. A motion was adopted requesting the publication of the full text of the report bearing on Vanderbilt University and our new schools in the New Orleans Christian Advocate.

Among the connectional officers attending the Conference were Dr. E. B. Chappell, who was heard with delight on the occasion of the Sunday School Anniversary, as well as on the floor of the Conference; Dr. W. F. McMurry who delivered a felicitous address on Saturday evening; Dr. Stonewall Anderson, who spoke briefly to the Conference of our educational work; Rev. J. R. Stewart, who ably represented the general Superannuate Endowment Fund, and Rev. J. M. Culbreth, who looked after the interests of the Epworth League and preached a suggestive and helpful sermon to the students of the A. and M. College on Sunday morning.

Rev. T. H. Lipscomb made an ideal host and the hospitality of Starkville was all that could be desired. We did not hear a syllable of complaint from any quarter concerning the entertainment furnished. President G. R. Hightower, of the A. and M. College, addressed the Conference and invited the body to visit that great institution on Friday afternoon, and his invitation was gladly accepted. Every possible courtesy was extended the visitors and the occasion was a most enjoyable one. There is no greater institution of the kind in the South than the Mississippi Agricultural and Mechanical College. It has at the present time nearly 1000 students.

Sunday, December 6, was a memorable day in Starkville. The Love Feast, which was conducted by Rev. S. M. Thames, was a season of high Christian fellowship and great spiritual power. Besides the great sermon preached by Bishop Waterhouse, other strong and impressive discourses were delivered. Dr. Stonewall Anderson preached at the Methodist Church at the evening hour; the pulpit of the Baptist Church was filled at 11 a. m. by Rev. W. S. Lagrone, and at 7:30 p. m. by Rev. L. M. Lipscomb, and that of the Presbyterian Church by Rev. J. A. Hall in the morning and Rev. H. S. Spragins in the evening. The other churches of the city also had preaching by visiting ministers.

The following Committee on Evangelism, which is an admirable one, was appointed: Rev. W. S. Lagrone, Rev. R. O. Brown, Rev. W. M. Young, Rev. T. H. Dorsey, and Rev. O. W. Bradley. It is to be hoped that these brethren will leave nothing undone to stir up a revival spirit in North Mississippi during the coming year. The celebration of the bi-centenary of the birth of the peerless evangelist, George Whitefield, who did so much to lead sinners into the Kingdom in England and the United States, ought to open the way for a vigorous and persistent revival campaign in every part of our widely extended Connection. We should be happy to see the North Mississippi Conference in the very forefront of this great movement.

The financial stringency was very generally reflected in the reports of the pastors. The charges that reported "in full" were mostly in the towns, and preachers who have had an almost unbroken record of success in bringing up the collections, were forced to come up with deficits. Much as this was to be regretted, it was not surprising. Perhaps no section of the South is more exclusively dependent upon cotton than the territory embraced in the North Mississippi Conference, and, as is well known, the cotton industry has been struck pretty nearly a knock-out blow by the European war. We believe that in most cases our preachers and people made a heroic effort to take care of the interests of the Church and were sincerely grieved at not being able to do so in the usual manner.

The chief address at the Educational Anniversary was made by Dr. H. C. Howard, Professor of Systematic Theology in the Biblical Department of the new Atlanta University, and a noble utterance it was in every respect. A stronger and more effective plea for Christian education we have scarcely ever listened to, and one of its greatest charms was that it seemed to be largely extemporaneous, being apparently born of the inspiration of the hour. If the other members of the faculty of the Atlanta Theological School can measure up to the intellectual and spiritual stature of Dr. Howard, great things may confidently be expected of that institution in the coming years. Following Dr. Howard's admirable speech, Rev. J. R. Countiss spoke forcefully for a few minutes in the interest of Grenada College, and a collection, amounting to something over $1400, was taken for that deserving school.

The retirement of Rev. S. M. Thames and Rev. G. W. Bachman from active service in the itinerant ministry to the honor roll of the Conference, was one of the impressive incidents of the recent session. Both of these veterans had worn the harness worthily for more than half a century and each of them has made a record that it would be difficult to surpass. A truer and worthier minister than Brother Bachman has never lived and wrought in North Mississippi and the seed that he has sown will long continue to bear fruit. He will reside at Winona. Unique in his personality, Brother Thames has perhaps contributed as much to the making of North Mississippi Methodism as any preacher who has ever labored within its bounds. Strictly loyal to the Church and possessing a large amount of common sense, he has been a tower of strength to the Master's cause. He will probably make Jackson his home.

The presidency of Bishop Waterhouse gave great satisfaction. He was at all times courteous, considerate, and impartial, and grew in the estimation of the brethren from the first day to the last. He is an able presiding officer and possesses a quaint wit which frequently enlivened the proceedings of the Conference. He is a man of clear insight and excellent judgment, and we doubt if any Bishop ever gave to the Methodists of North Mississippi a more satisfactory list of appointments. His sermon on Sunday at 11 o'clock was pronounced by competent judges to be a masterpiece, and he also preached eloquently to the students of the Mississippi A. and M. College at the evening hour. After having had an opportunity to observe his work, we do not hesitate to say that in our opinion the Church acted wisely in calling Bishop Waterhouse to the episcopacy, and we predict for him a career of large usefulness in that great office in the coming years.

The pastors' reports showed that 2223 adults were baptized, but notwithstanding this the membership in the Conference is placed at 56,769, against 56,919 last year, indicating a loss of 150. While we do not think that last year was generally a revival one in North Mississippi, we do not believe that an actual loss was sustained in the membership of the Church. The statistics of an Annual Conference are past understanding, and the perplexities that they present are not a few. How to develop a system of reporting that will obviate such errors is one of the things that is troubling nearly all our Annual Conferences. The Sunday school enrollment of the Conference increased from 32,390 to 36,471. This is encouraging, though the total Sunday school enrollment is still regrettably low. These figures should serve as a call to increased consecration and greater activity upon the part of both our pastors and congregations during the Conference year now beginning.

Obituaries.

[illegible]

Death entered the home of Sister J. J. Ball on Nov. 21, 1914, and took from the family circle a precious daughter, Miss MARY, who was born on July 21, 1888. She became a follower of the blessed Christ in girlhood, and loved and trusted him implicitly until the glories of the New Jerusalem broke in splendor on her earthbound vision, nevermore to be obscured. Sister Mary was a faithful member both of the Church and Sunday school. She was self-sacrificing, choosing always rather to serve than to be served. While our hearts are saddened by the sight of her vacant chair, and we long for the sound of her loved voice again, we have learned by faith to bow to our Redeemer's will. She is not dead, but sleepeth, and shall awake again to be forever with the Lord. May the sorrowing loved ones look to the God of all comfort for sustaining grace. Her pastor. P. H. HOWSE.

Brother J. E. JONES passed from this life on Nov. 20, 1914, after a lingering illness. He was born in Perry County, Ala., on Nov. 12, 1831, moving with his parents to Kemper County, Miss., in 1845. Later, he moved to Rankin County, Miss., where he spent his remaining days on earth. He married Miss Sarah Massengale on Jan. 18, 1873, and to this happy couple were born six children, four of whom are living—three sons an one daughter. Brother Jones was converted while quite young and joined the M. E. Church, South, of which he remained a consistent member until death. His life was such as to command the confidence and respect of all who knew him. He gave assurance in the last hours of his illness of peace and of his acceptance with God. May the Lord bless and comfort his family and mourning loved ones. His Pastor, J. T. McVEY.

Rev. EMORY C. STERNS was born on Sept. 5, 1836, at Camden, Wilcox County, Ala.; was converted and joined the M. E. Church, South, in early life; was married to Miss Jane P. Holly, Aug. 11, 1863, and departed from this life on Dec. 2, 1914, at his home in Meridian, Miss., aged 78 years 2 months and 28 days. His remains were brought to his old home, Waynesboro, Miss., for burial, Rev. Hilary Westbrook conducting the funeral service in the presence of many weeping and grief-stricken relatives and friends. Brother Sterns was licensed to preach in 1876, and was a consistent member of the Church for over fifty-five years. He was the father of fifteen children, eight of them preceding him to the better world. His wife and seven children survive him to mourn their loss. He loved his Bible, which was his constant companion and guide. The sunset of his life was beautiful, his crossing was triumphant and his faith in God was steady in the dying hour. Truly, this good husband, father and friend has gone home to be with God and the loved ones who have gone on before. Dear ones, weep not as those who have no hope, but loving your Savior and obeying his teachings, you may look forward to meeting your loved one in the beautiful city of God. His friend, HILARY WESTBROOK.

WEEK OF SELF-DENIAL.

W. W. Pinson.

Last year the Board of Missions asked for a self-denial offering for the sending out of missionaries. The call was for twenty. We were able to send out ten. But for the self-denial offering we could not have done it without embarrassment. This offering was accompanied with great rejoicing. The best thing about it was not its size, but its glad spontaneity.

This year we are asking that the offering go to reinforcing our evangelistic work; that is, to strengthening the hands of our missionaries, enlarging the force of workers, and increasing the equipment of the native church. This is a crying need. It is also that feature of our work which suffers most. If there is need for economy or retrenchment it falls here. The other expenses are to a great degree fixed. This fund on which the native church must rely is variable.

The amount we have been able in normal times to appropriate for these purposes is far below the most conservative estimate of need. This year with an income reduced because of financial disturbances, it will be still less. While the Conferences in the cotton States have done better than we had hoped, they have fallen short of the amount contributed last year. To be compelled to reduce our meager appropriations without some relief would be a calamity. Hence the need of self-denial. If we may not send out more missionaries, let us encourage those we have and strengthen the struggling native church. If we cannot enter new territory, let us cultivate and equip more thoroughly that already occupied.

Besides the crying need from abroad, the Home Department, in addition to its usual demands, has new and unsupplied needs in the new Texas-Mexican just organized. This Mission was started with great enthusiasm and help now will mean much.

Donations may be directed to any field or department of work indicated in our printed list of specials for 1915, which will be sent on application. Otherwise the direction of the fund will be determined by the board in view of the greatest needs.

It is not much we ask. It is only that a free-will offering be made by our people at the end of a week of prayer and self-denial. The price of one picture show for every Southern Methodist would mean $100,000. The price of one cigar a day for those who smoke would mean $100,000. The price of theater tickets for the week—I dare not guess at the enormous figure. One cent a day for the week from every member of our Church would aggregate $140,000. Then what would be the result of one week of real self-denial? One week like all the weeks of His life, who "though he was rich yet for our sakes he became poor." We scarcely dare even mention the real spirit of self-denial which goes to the quick of ease and self-indulgence and is the mark of a true disciple. "He that will be my disciple let him deny himself." Shall we not at least enter the class of beginners for the term of one week?

When whole peoples are voting billions for war, when millions are facing death for a flag, and more millions facing starvation, homelessness, orphanage and widowhood for empire, shall we grudge the Lord of all a mere taste of self-denial to help him win a world?

We have prepared leaflets and envelopes for use in congregations and Sunday schools and by individuals. We shall be glad to furnish these free to any who may order them.

It would be a waste of words, if not an impertinence, to further urge the importance of this matter on our people at such an hour as we now face.

It is a great deal better to live a holy life than to talk about it. Lighthouses don't ring bells and fire cannon to call attention to their shining. They just shine!—Moody.

Tidings From the Field

Bogalusa, La.

Dear Brother Meek: I have intended sending you a full account of the growth and progress of our Church in this place, but must content myself with a brief statement thereof. We began here three years ago with about 150 members. We have received into the Church by letter and on profession of faith over 300 during my pastorate here. From this you will see that we have trebled our membership. Among the said additions to our Church are a dozen or more Roman Catholics. We have also made great progress financially. We are giving now about four times as much for benevolences as was contributed four years ago. Several years ago Bogalusa was in some respects one of the most lawless communities in the State. Now we have one of the cleanest towns for its size, to be found in Louisiana. Our Church has been greatly used of God in bringing about this moral and civic regeneration. Three young men will go from this charge into the world's great harvest field, entering the Christian ministry. I do not believe that there is any Church in the connection in a better spiritual condition than this one. We have five weekly prayer-meetings on the charge, and fully 100 of our members pray in public. Hardly a Sunday passes without a conversion or an addition to the Church. "The Lord hath done great things for us, whereof we are glad."—Leon I. McCain.

Bryceland, La.

I have read with a great deal of pleasure the good reports coming from the Sunday school at Pollock, La., as I was for two years superintendent of that school, and I am glad to know that the work has been so prosperous there. I want to give an account of our work here at Bryceland. We have a small saw mill town, situated on the L. & N. W. Railroad in Bienville Parish, and our citizenship is composed of some as fine people as you will find anywhere in the State. We built during the year a nice little Methodist church, on a plan drawn up by our presiding elder, Brother Briscoe Carter, which is a comfortable house, and an ideal one for a country Sunday school. While our membership is small, we organized a Sunday school on Sept. 26, with a membership of 35. We now have an enrollment of 70 and an average attendance of 50 or 70 per cent of the enrollment. We have all the departments required to bring us up to the standard of efficiency, except the Home department and Teacher-training, both of which we will have later on. Our Primary department is equipped with the little red chairs and is in charge of a competent teacher. We have a Bible class composed of students over 18 years of age, most of them married men and women, and in charge of Prof. Eskridge. This is the best Bible class I have ever seen anywhere. On Work Day we raised $10.25 which was forwarded to the Orphanage, and on last Sunday we voted that $5 be sent to the distressed Belgians in Europe. We are planning for a Christmas tree together with the Baptist Sunday school. I have associated with me a corps of officers and teachers who are fine Christians and willing workers and we are doing all in our power to make this school a success. We also have a Cradle Roll with the names of 24 infants on it, and we expect to have a special Baby Day sometime early in January. We are sending a good report to Conference.

With best wishes for a Merry Christmas and Happy New Year to the Advocate readers, I am,

W. A. BROWN, Supt.

"LORD, WILT THOU AT THIS TIME."

There are, of course, a multitude of Christians who believe this present convulsion to be the veritable fulfillment of what is written in the twenty-fourth of Matthew and the twenty-first of Luke: 'There shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity for the roaring of the sea and the billows; men fainting for fear and for expectation of the things which are coming upon the world."

To such what is now happening is, therefore, only the prophesied prelude of the quick return of the Lord in glory, and with that before their eyes nothing matters except that they themselves may be found worthy to be caught up to meet the Savior in the air.

And they may be right. A church which remembers its Master's command to watch ought to be ready for that mighty climax to-day or to-morrow, or any day whatsoever. And if such is God's will for an immediate day at hand, every Christian should gladly cry: "Even so come, Lord Jesus."

But no man is able to affirm this with certainty, or even with assurance. In the twentieth century, just as much as at the Lord's ascension, times and seasons "are set within the Father's" own authority; it is not for disciples to demand to know when they shall be.

As for these foretellings in Matthew and Luke, there was just as much a century ago to suppose that they applied to Napoleon's bloody career as to apply them to the present crisis.

In every age the Lord's blessed coming again is something for the Church to be ready for, but not to calculate upon. Work must never be supended in expectation of it. In his own hour Christ will come, but in the very hour before he comes it will still be the Church's business to be praying and planning for new conquests to be achieved in the name of his Cross.—The Continent.

PRINCELY GIVING.

A Christian woman who is too poor to keep a servant, is yet so rich that she is supporting one home and two foreign missionaries. Through these trained workers she is doubtless multiplying her life many fold. A school teacher from her salary of $1000 sustains her substitute in China with $500. A widow in Boston, living in one room of a tenement house, gave $800 in the Foreign Mission collection. When her pastor called and asked her how she could give so much, she said: "Here I am comfortable and have enough, living upon $200 a year, and I do not know how I could go to meet my Lord if I lived upon the $800 and gave him only $200."

A stenographer, who works all day long in an office, began some years ago to save her small earnings and quietly to send them out to the foreign field, until to-day, through God's blessing on her gifts, more than a thousand souls in India can look up into the face of their heavenly Father and rejoice in the possession of eternal life.—Southern Churchmen.

LOUISIANA CONFERENCE PROCEEDINGS.

(Continued from Page 2.)

Fifth Day—Sunday.

Bishop Candler preached at 11 o'clock on the Divinity of Christ. After the sermon the deacons were ordained. In the afternoon at 3 o'clock, Dr. F. N. Parker preached and after the sermon Bishop Candler ordained the elders. An Epworth League Rally was held at 6 o'clock led by Dr. F. S. Parker. Rev. Briscoe Carter preached at 7:30. Following this a memorial service was held for the late R. J. Harp of the Louisiana Conference. Dr. R. H. Wynn read a memorial; Rev. S. J. Davies, Rev. W. W. Drake and Rev. R. S. Walton paid tributes to the memory of Brother Harp.

Services were held at other churches of Shreveport where visiting ministers filled the pulpits.

Sixth Day.

Bishop Candler opened the Conference at 9 o'clock, and after the devotional service, the minutes of the preceding session were read and approved. The session was marked by the selecting of Mansfield as the place for the next Conference to meet, the reading of the reports of various boards and committees and the announcement of the appointments of the preachers for the coming year. The report of the Board of Missions contained the assessments upon the various districts for Home Missions for the next year and also announced the amount of financial aid that would be given certain charges during the next twelve months. The report of the Board of Education set forth the conditions pertaining to the educational interests of the Conference, especially those relating to Centenary and Mansfield Colleges. It endorsed the new universities at Atlanta and Dallas. The report of the Committee on Church Publications recommended the election of W. W. Drake, J. M. Henry, and Briscoe Carter as members for the Louisiana Conference of the Committee of Publication of the New Orleans Christian Advocate, and the recommendation was sustained by the Conference.

The report of the Committee on Publishing Interests highly commended the New Orleans Christian Advocate and its editorial policy; this report was unanimously adopted by the Louisiana Conference.

Statistical Report.

Number of local preachers, 68, increase 3; number of members, 36,382, increase 2622; number of infants baptized, 1215, increase 2; number of adults baptized, 1535, increase 632; number of Epworth Leagues, 69, increase 2; number of Epworth League members, 2189, increase 86; number of Sunday schools, 351, increase 31; number of officers and teachers, 2743, increase 223; number of Sunday school scholars, 30,401, increase 2077; amount assessed for superannuates, $7000; amount collected for superannuates, $3812; contributed for Foreign Missions, $5923, increase $1182; Home and Conference Missions, $6132, decrease $1367; contributed for Church Extension, $2434, decrease $445; contributed for education, $4714, increase $578; contributed for American Bible Society, $381, decrease $60; contributed for the support of presiding elders, $10,041, increase $252; contributed for the support of preachers in charge, $107,931, increase $2786; contributed for the support of Bishops, $1016, decrease $72; number of societies, 419, increase 21; number of houses of worship, 351, increase 9; value of houses of worship, $1,365,772, increase $84,656; indebtedness on houses of worship, $138,469, decrease $3100; number of pastoral charges, 146, increase 11; parsonages, 122, decrease 1; value of parsonages, $259,130, increase $2020; indebtedness on parsonages $20,440, decrease $3273; number of districts, 7; number of parsonages on districts, 5; value of district parsonages, $22,200; indebtedness on district parsonages, $7600; number of churches damaged, 5; amount of damage, $2613.

A resolution was unanimously adopted thanking the people of Shreveport for their hospitality in entertaining the Conference.

The benediction was pronounced after Bishop Candler had read the appointments, which were as follows:

Appointments.

New Orleans District—W. W. Holmes, presiding elder; Bogalusa, T. J. Warlick; Donaldsonville and Vacherie, T. D. Lipscomb; McDonoghville, T. V. Peters; New Orleans, Algiers, R. M. Brown; New Orleans, Carrollton Avenue, W. W. Drake; New Orleans, Epworth, W. L. Doss; New Orleans, Felicity, F. R. Hill, Sr.; New Orleans, First Church, S. H. Werlein, H. W. Jamieson, junior preacher; New Orleans, Louisiana Avenue, A. J. Gearheard; New Orleans, Parker Memorial, R. H. Harper; New Orleans, Rayne Memorial, F. R. Hill, Jr.; New Orleans, Second Church and St. Mark, W. E. Thomas, G. V. Romano; Orange Grove, W. R. McPherson; Plaquemine and New Roads, G. P. White; Sibell, D. L. Griffin; St. Tammany Circuit, J. S. Rutledge; Superintendent Orphan Boys' Home, J. L. Sutton; General Secretary Epworth League, F. S. Parker; Professor in Trinity College, F. N. Parker; Professors in Vanderbilt University, H. B. Carre and Thomas Carter; Conference Secretary of Education, W. W. Drake; Conference Secretary of Missions, W. W. Holmes.

Ruston District—Briscoe Carter, presiding elder; Alberta and Castor, W. F. Roberts; Arcadia, E. K. Means; Athens, W. D. Kleinschmidt; Bernice, S. H. Frazier; Bienville, W. J. Porter; Cotton Valley, J. L. Cady; Dubach, L. L. McCain; Elmore, W. E. Akin; Gibsland, J. G. Sloane; Haughton, J. M. Brown; Haynesville, W. W. Perry; Homer, J. G. Snelling; Jonesboro, J. O. Bennett; Minden, A. G. Shankle; Plain Dealing, T. J. Embree; Ringgold, H. B. Vandenberg; Ruston, J. M. Henry; Sibley, J. W. Faulk; Simsboro, to be supplied by J. L. Lay; Winnfield, S. S. Pogan; Superintendent Methodist Orphanage, R. W. Vaughan.

Shreveport District—W. H. Coleman, presiding elder; Anacoco, H. B. Thomason; Bayou La Chute, H. J. Boltz; Bozier City, W. B. Perritt; Cedar Grove, C. F. Staples; Coushatta, T. J. Holladay; Grand Cane, J. C. Price; Greenwood, J. L. Williams; Ida, B. T. Crews; Leesville, W. R. Harrell; Logansport, Paul P. Daniels; Longstreet, G. D. Anders; Mansfield, T. H. Morris; Many, S. D. Howard; Mooringsport, W. F. Henderson, Sr.; Noble, W. F. Henderson, Jr.; Pelican, F. R. Power; Pleasant Hill, H. T. Young; Shreveport, First Church, George S. Sexton; Shreveport, James S. Noel, Jr. Memorial, R. W. Tucker; Shreveport, Texas Avenue, L. N. Hoffpauir; Shreveport, Queensboro, I. T. Reams; South Mansfield, S. S. Holladay; Vivian, J. A. Alford; Wesley, J. E. Napper; Zwolle, J. Cude Rousseaux; Centenary College, R. H. Wynn, President; H. T. Carley, Professor; Superintendent Anti-Saloon League, A. W. Turner.

Alexandria District—H. W. May, presiding elder; Alexandria, G. E. Cameron; Bunkie, R. S. Walton; Boyce, C. M. Morris; Bon Ami, T. I. Beck; Columbia, J. M. Alford; Campti, E. L. Cargill; Colfax, A. H. Parker; De Ridder, W. S. Henry; De Ridder Mission to be supplied by D. C. Bennett; Longville and Elizabeth, to be supplied by P. A. Swann; Glenmora, L. E. Crooks; Harrisonburg, Robert Randle, C. M. Thompson, supernumerary; Jena, F. M. Freeman; Le Compte and Meridian, A. S. J. Neal; Merryville, J. W. Booth; Melville, to be supplied by J. H. Montgomery; McNary, to be supplied; Natchitoches, P. M. Brown; Oakdale, B. H. Sheppard; Opelousas, G. A. Morgan; Pollock, to be supplied by E. G. Wood; Provencal, R. L. Gilmer; Selma and Standard, H. B. Perritt; Trout and Good Pine, P. H. Fontaine; Pineville, to be supplied by J. F. Dring.

Baton Rouge District—H. W. Bowman, presiding elder; Amite City, J. F. Foster; Baker, J. B. Fulton; Baton Rouge, First Church, C. A. Battle; Baton Rouge, Keener Memorial, H. W. Cudd; Clinton Circuit, C. B. Powell; Covington, A. W. Hoffpauir; Denham Springs, W. A. Mangum, J. W. Harper, supernumerary; Franklinton and Zona, J. A. McCormack; Franklinton Circuit, to be supplied; Greensburg, R. V. Fulton; Hammond, J. J. Kelly; Kentwood, John Sholars; Jackson Circuit, S. J. Davies; Pine Grove, E. C. Grice; Ponchatoula, J. B. Williams; Pride Circuit, J. E. Craig; Springfield Mission, to be supplied by H. C. Murphy; St. Francisville, S. D. Roberts; Tangipahoa Circuit, J. L. Evans; Wilson, to be supplied by F. B. Hill; Zachary, J. D. Harper; Chaplain State Penitentiary, H. S. Johns.

Lafayette District—J. I. Hoffpauir, presiding elder; Acadia Circuit, T. L. Bryson; Bell City, P. O. Lowrey; Crowley, C. D. Atkinson; Eunice, A. A. Bernard; Evangeline Mission, Louis Hoffpauir; Franklin, A. F. Vaughan; Gueydan and Abbeville, J. D. Nesom; Houma Mission, C. V. Breithaupt; Indian Bayou, J. H. Hoffpauir; Jennings, F. J. McCoy; Lafayette, H. N. Harrison; LaFourche, to be supplied by A. D. Martin; Lake Arthur, H. N. Brown; Lake Charles, K. W. Dodson; Morgan City, C. C. Weir; New Iberia, A. S. Lutz; Patterson and Jeanerette, to be supplied by P. A. Sowell; Rayne, C. E. Fike; St. Martinville Mission, to be supplied; Sulphur and Vinton, A. J. Bonnet; Vermillion, to be supplied by Q. R. Henry; Washington and Chicot, to be supplied; French Missionary, M. Hebert; Student in Theological School of Emory University, F. E. Few.

Monroe District—Wm. Schuhle, presiding elder; Bastrop and Collinston, O. L. Tucker; Bonita, W. J. Newsom; Brooklyn, to be supplied by Jerry Fordham; Calhoun, J. F. Waltman; De Saird, S. W. Colvin; Eros, R. H. Bamburg; Farmerville, A. J. Coburn; Gilbert, J. R. Roy; Lake Providence, J. W. Lee; Mangham, A. D. George; Mer Rouge and Oak Ridge, L. C. Wilson; Monroe, C. C. Miller; Oak Grove, G. D. Purcell; Rayville, A. I. Townsley; Sicily Island, W. T. Woodward; Tallulah and Delhi, V. D. Skipper; Waterproof, George Fox; West Monroe, H. W. Ledbetter; Winnsboro, D. C. Barr.

Transferred—To Northwest Texas Conference, L. A. Humphreys; to Northwest Texas Conference, L. H. Howell.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

(Re-printed from last issue.)

Aberdeen District—J. W. Bell, presiding elder; Aberdeen, I. D. Borders; Amory and Nettleton, W. M. Young; Buena Vista circuit, W. R. Williams; Calhoun City circuit, W. V. Shearer; Fulton circuit, J. R. Murff; Greenwood Springs circuit, T. E. Yancey; Houlka circuit, A. W. Langley; Houston, N. G. Augustus; Montpelier circuit, A. A. Martin; Nettleton circuit, M. A. Burns; Okolona, S. A. Brown; Okolona circuit, L. T. Sargent; Palestine circuit, R. P. Goar; Pontotoc, J. H. Holder; Prairie circuit, R. M. Evans; Shannon circuit, A. H. Williams; Smithville circuit, D. C. Foust; Tremont circuit, D. M. Gean; Tupelo, J. C. Park; Vardaman circuit, E. H. Rock; Verona circuit, W. N. Dodds; assistant Sunday school editor, J. W. Boswell.

Columbus District—W. W. Woollard, presiding elder; Artesia and Sessums, E. G. Mohler; Brooksville circuit, J. J. Baird; Cedar Bluff circuit, G. W. McLain; Cochrane circuit, W. T. Baker; Columbus, First Church, W. L. Duren; Columbus, Central Church; J. M. Carpenter; Columbus circuit, W. C. Galceran; Crawford circuit, D. W. Babb; Longview circuit, R. B. Burks; Macon, R. O. Brown; Macon circuit, R. W. Evans; Mashulaville circuit, J. C. McElroy; Mayhew circuit, W. J. Burt; Shuqualak circuit, W. G. Burks; Starkville, T. H. Lipscomb; Sturgis circuit, B. F. M. Bullard; West Point, W. W. Mitchell; chaplain U. S. army, J. A. Randolphp; student Theological School, Atlanta, J. M. Guinn; Conference secretary of education, T. H. Lipscomb.

Corinth District—J. H. Mitchell, presiding elder; Belmont circuit, W. W. Hartsfield; Booneville, L. M. Lipscomb; Booneville circuit, O. P. Armour; Chalybeate circuit, A. L. Davenport; Corinth, First Church, J. H. Felts; Corinth, Southside, T. H. Mills; Corinth circuit, C. A. Northington; Dumas circuit, J. D. Boggs; Guntown and Baldwin, W. C. Carlisle; Hickory Flat circuit, Guy Ray; Iuka, C. P. Moss; Iuka circuit, W. T. Bazzel; Kossuth circuit, D. R. McDougal; Mantachie circuit, C. C. Clark; Marietta circuit, N. N. Maxey; Mooresville, G. A. Baker; Myrtle circuit, E. H. Cunningham; New Albany, S. L. Pope; New Albany circuit, J. A. Goad; Ripley and Blue Mountain, R. P. Neblett; Ripley circuit, M. L. Ward; Rienzi circuit, B. P. Fullilove; Sherman circuit, W. A. Bowlin; Tishomingo circuit, T. G. Adair; Wheeler circuit, A. J. Henry.

Durant District—W. S. Shipman, presiding elder; Ackerman circuit, J. M. Wyatt; Bellefontaine circuit, A. S. Rayer; Black Hawk circuit, J. G. Johnson; Chester circuit, G. W. Gordon; Durant, E. N. Broyles; Eupora and Maben, J. T. McCafferty; Hesterville circuit, W. M. Commander; High Point circuit, G. L. Lauderdale; Kilmichael circuit, J. J. Garner; Kosciusko, J. B. Randolph; Kosciusko circuit, J. T. Murrah; Lexington, V. C. Curtis; Lexington circuit, W. J. O'Bryant; Louisville circuit, J. J. Smylie; Mathiston circuit, E. D. Simpson; McCool circuit, T. L. Oakes; Noxapater circuit, H. M. Cockrum; Pickens circuit, J. D. Simpson; Poplar Creek circuit, A. R. Beasley; Sallis circuit, W. F. Rogers; Sidon and Tchula circuit, J. A. Poe; Slate Springs circuit, T. L. Houston; Vaiden circuit, W. M. Langley; West circuit, Melville Johnson; Sunday school secretary, R. H. B. Gladney.

Greenville District—H. S. Scragins, presiding elder; Arcola, W. C. Lester; Benoit and Beulah, E. M. Shaw; Boyle circuit, J. J. Brooks; Clarksdale, W. S. Lagrone; Cleveland, E. R. Smoot; Coahoma and Lyon, W. W. Jones; Friars Point, J. R. Bright; Glen Allen, A. T. McIlwain; Greenville, J. T. Lewis; Gunnison, H. M. Young; Jonestown and Belen, D. R. Wasson; Leland and Holiandale, L. W. Cain; Lula and Dubbs, T. J. Hallacre; Rosedale and Hillhouse, J. W. Ward; Shaw and Merigold, L. P. Wasson; Shelby circuit, T. M. Bradley; Tunica and Robinsonville, A. C. McCorkle; editor New Orleans Christian Advocate, R. A. Meek; chaplain U. S. army, J. M. Moose; students Theological School, Atlanta, J. W. Wroten and Olin Ray; Conference secretary of missions, J. T. Lewis.

Holly Springs District—R. A. Tucker, presiding elder; Abbeville circuit, C. T. Floyd; Ashland circuit, G. C. Gregory; Byhalia circuit, L. A. McKeown; Coffeeville circuit, W. L. Storment; Duck Hill circuit, J. E. Stephens; Grenada, J. A. Hall; Grenada circuit, P. F. Luter; Holly Springs, W. N. Duncan; Lamar circuit, A. S. Briscoe; Mount Pleasant circuit, W. S. Selman; Oxford, E. S. Lewis; Paris circuit, J. R. James; Pine Valley circuit, S. E. Galloway; Potts Camp circuit, J. L. Nabors; Randolph circuit, R. M. Papason; Red Banks circuit, J. A. Coleman; Taylor circuit, C. O.

Pate; Toccopola circuit, T. J. Hopper; Waterford circuit, W. D. Bennett; Water Valley, First Church, T. H. Dorsey; Water Valley, North Main Street, C. W. Baley; president Grenada College, J. R. Countiss.

Sardis District—J. W. Dorman, presiding elder; Arkabutla circuit, J. R. Wilson; Batesville, J. T. Lockhart; Charleston, W. H. Mounger; Cockrum circuit, F. H. McGee; Coldwater, H. G. Roberts; Como, W. D. Wendel; Courtland circuit, R. I. Collins, Crenshaw circuit, W. R. Goudelock; Eureka circuit, T. L. Porter; Hernando, Eugene Johnson; Longtown circuit, A. M. Bennett; Oakland circuit, James Porter; Olive Branch circuit, T. H. Porter; Pleasant Hill circuit, A. F. Moore; Sardis, H. G. Henderson; Sardis circuit, J. B. Conner; Senatobia, S. B. Myers; Tyro circuit, T. E. Gregory; Wall Hill circuit, W. W. Bruner; Eudora circuit, J. A. Biffle.

Winona District—B. P. Jaco, presiding elder; Belzoni circuit, O. L. Savage; Carrollton, J. H. Smith; Drew circuit, J. W. Raper; Dublin circuit, J. W. Price; Greenwood, J. E. Cunningham; Indianola, T. M. Brownlee; Indianola mission, C. R. A. Brantley; Isola circuit, W. O. Wagoner; Itta Bena, J. E. Thomas; Lambert circuit, I. F. Holland; Mars Hill circuit, W. J. Wood; Minter City, W. M. Campbell; Moorhead circuit, W. D. McCullough; North Carrollton circuit, T. J. Durrett; Ruleville, J. H. Ingram; Schlater circuit, J. H. Bell; Tutwiler circuit, J. H. Brooks; Webb circuit, E. B. Sharpe; Winona, O. W. Bradley; Winona circuit, J. Ritchey.

Transferred—J. H. Bass, to the Memphis conference; J. E. Gault, to the Florida conference.

MISSISSIPPI CONFERENCE NOTES.

By Rev. O. W. Lewis.

Columbia will always be remembered as one of the most delightful places in which the Mississippi Conference has been entertained. When Columbia calls we will come again.

The new Methodist Church in Columbia is the most complete and "down-to-date" church in the Mississippi Conference. Everybody was pleased with the arrangements of all facilities. All the speakers complimented the people upon their elegant building.

The parsonage is a thing of beauty and convenience and its size will more than accommodate even Brother Sharbrough's family. A large number of guests were entertained in this hospitable home.

Bishop Collins Denny was the guest of Mr. and Mrs. Roscoe W. Ford. Mr. Ford is one of the leading attorneys in Marion County and a son of Dr. Robt. Ford. Mrs. Ford is a daughter of that big-hearted and loyal layman, Mr. W. E. Lampton.

Of the wives of preachers who graced the Conference with their presence, we noted with pleasure the following: Mrs. E. H. Mounger, Mrs. R. P. Fikes, Mrs. W. W. Moore, Mrs. W. M. Williams, Mrs. J. G. Galloway, Mrs. J. C. Chambers, and Mrs. A. H. Steele.

We were glad to note the presence of Mr. and Mrs. Rawls, of Mount Olive, and Mr. and Mrs. W. F. S. Tatum, of Hattiesburg, at the Conference.

Rev. B. E. Meigs, of the Rankin Street Church, of Jackson, and Rev. C. T. Noble, of Sanford, have the sympathy and prayers of all the brethren in the great sorrows through which they have been called to pass. Death, resulting from scarlet fever, claimed the little girl of Brother and Sister Meigs on Thursday night. On Sunday morning Brother Noble received a telegram stating that one of his children had died suddenly. A collection amounting to $33 was taken for his benefit. May the God of all grace sustain them!

Rev. E. C. Gunn, of Long Beach, one of our successful young men, preached an able and helpful sermon on Wednesday afternoon, to the delight of the brethren.

Rev. J. R. Jones, our beloved pastor at Central Church, Meridian, preached on Thursday afternoon. It was not the pleasure of this scribe to hear him, but he heard from others expressions of the highest praise concerning the great sermon that Brother Jones preached.

Dr. R. P. Wilson, of the Publishing House, at Nashville, was present with a large assortment of books—among them being several sets of Wesley's Journal, which were easily sold, and orders for several more sets were taken.

Rev. G. W. Bachman was present and sold a large number of books. We understand that Brother Bachman is now a superannuate of the North Mississippi Conference and will not act as Colporteur any longer. He will be greatly missed by the brethren, who have learned to know and love him as one of our own members. He is 75 years of age and for 54 years has been a traveling preacher, as follows: 10 years in the Memphis Conference, 3 years in West Tennessee Conference, and the rest of the time in the North Mississippi Conference.

Wednesday night was given over to the Church Extension Board. Dr. W. F. McMurry was the speaker for the evening, and made a wonderful address. Great progress is being made in Church Extension under the wise and efficient leadership of Dr. McMurry.

The sympathy of all the brethren goes out to Rev. J. L. Decell who was taken quite ill with tonsilitis, and has been confined to his room since Thursday. Bishop Denny ordained him elder in his room. Rev. J. C. Chambers took his place as one of the statistical secretaries. We hope and pray that Brother Decell may have a speedy and complete recovery.

It was gratifying indeed to note the unusually large and appreciative attendance of the people in and around Columbia upon the sessions of the Conference. Many were heard to say: "This is the greatest thing I ever saw, or that has ever come to Columbia." The brethren could well reciprocate by saying that Columbia was the greatest place to be found anywhere for holding an Annual Conference, all things considered.

Dr. John M. Moore, our Home Mission Secretary, preached a thrilling and inspiring sermon on Thursday night to a large congregation.

An Educational Rally was held on Friday evening. The speakers of the evening were Dr. I. W. Cooper, President of Whitworth College, and Dr. A. F. Watkins, President of Millsaps College. Their addresses were of a very high order, and fully sustained the reputation of these men as speakers.

The Sunday school Rally was held on Saturday evening. We were fortunate in having the Editor of our Sunday school literature, Dr. E. B. Chappell, with us as the speaker for the occasion. It was a stirring and timely address, dealing with the great issues facing the Sunday school at this time.

"THE FRUITFUL JOY OF GIVING THANKS."

By Ethel Colson.

Two women met after rather a long interval, and one looked with surprise and almost envy at the other's young and placid face. "What have you done to yourself, Mary?" she inquired. "You might be years younger than when we last met, and you have such a happy expression."

The second woman smiled joyously.

"I won't pretend not to know what you mean, dear," she said; "and I'm only too glad to share the secret. My improved health, happiness, and appearance are due to 'the fruitful joy of giving thanks.'

"You know what a Martha I used to be, Jean—'careful and troubled about many things,' and, I'm afraid, given to making others careful and troubled also, although, of course, I had no such intentions. I think I was always earnest and conscientious, but I certainly had little joy in my spiritual life, and temporal life I took very hard. Then, one day, Providence brought me under the influence of a sermon that changed all my views.

"The preacher was an old man, and from the country. He was anything but eloquent, but O Jean, he was so wise, so loving, so rich in experience. And he took for his text, "The fruitful joy of giving thanks.'

"I am afraid I listened carelessly at first, being burdened with many cares and anxious to get home to look after them. But suddenly I caught something of that dear old saint's message, which was about the duty, the glory, and the 'fruitful joy of giving thanks.'

"'Most of us are sorry for our sins and failings,' he said. 'If we think at all, we can but realize our own shortcomings. Most of us pray more or less, but how many of us give thanks regularly? And yet, have we not always something, many things, over which to raise a pean of praise?

"He said more, of course, but that was the word that I carried away with me, and from that moment I began to try to be systematically thankful. I had never realized before how little thanksgiving I had done; how really, coldly thankless had been my spirit. So I resolved to give thanks, solemnly yet joyously, every day. And when I began to consider the matter—why, Jean, causes for thanksgiving are like God's mercy, new every morning, never ending, ever increasing, multiplied every day.

"My dear old saint explained that, given proper faith, we must be thankful for everything, since, everything being in God's hands and lovingly arranged for us, everything must be all right whether or not it has that appearance. And this thought helps a great deal. Of course I haven't yet reached the point where I can be thankful for all things alike, but there's something about everything for which to be thankful. I can't be thankful—yet—over the recent earthly loss of my dear father, but I can be, I am thankful that he was spared much suffering. I can't be thankful, perhaps, for the bad weather that spoils my cherished plans, but I can be—on serious thought, I cannot avoid being—thankful that I need not be exposed to it. I can't be thankful, naturally, over the sorrows, mistakes, or sins of those dear to me, but I can be, I am thankful, that they, as well as I, are safe in the Infinite Wisdom, have the infinite Love and Goodness on which to lean."

"And this has changed your life, your countenance?" thoughtfully questioned the listener, as the speaker finished.

"It has," was the enthusiastic answer; "it has more than changed, it has transformed life for me, and, I suppose, has had due reflective effect on my countenance. Being thankful for all things, you see, eliminates worry, engenders joy, makes the world a different place to live in. The thankful soul, we know, is saved from many temptations. For me—I wish I could scatter broadcast my new regenerative appreciation of the power, the hope, the glory of 'the fruitful joy of giving thanks!'"—The Continent.

"NEDDIE AND ME."

A preacher was once talking about the heathen, and telling how much they needed Bibles to teach them of Jesus, the Savior of men. In the congregation was one little boy who became greatly interested. He went home and told his mother that he must give something to help buy Bibles for the heathen. But he and his mother were very poor, and at first he was quite puzzled to know how to raise the money. Finally he hit upon the plan. The people of England, where he lived, used marble stones (or "door-stones," as they are called) for polishing their hearths and scouring their stone steps.

This little boy had a favorite donkey named Neddie. He harnessed him up, and loaded him with stones begged from the marble workers, and went round calling: "Do you want any door-stones?"

Before long he raised about fifteen dollars. So one day the minister heard a knock at his door; and opening it, there stood a little boy holding out a package, saying, "Please sir, send this to the heathen."

"My little friend, tell me your name," said the minister, "that we may know who gave the money."

"O, well then, sir, please put it down to Neddie and Me;' that will do, won't it, sir?"—Sunday Hour.

NOTICE TO PREACHERS.

If in need of stationery, send us your order as soon as you get settled. We are offering 500 full-size letterheads, with your card neatly printed in corner, and 500 envelopes with card printed in corner for $3.50, delivered to any point in Mississippi or Louisiana.

We can furnish 1000 full-size letterheads and 1000 envelopes, paper of superior quality, with your card printed in one corner, or to suit the customer, for $5, delivered at any point in Mississippi and Louisiana.

Send us your order and let us serve you. Address the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A MESSAGE FROM THE MISSISSIPPI CONFERENCE PRESIDENT.

My Dear Sisters: Six months ago the whole world seemed to be at peace, but now the spirit of conflict has enveloped the East. As Christian women, we should with united voices, praise our Heavenly Father for his goodness in preserving our Nation in peace and harmony.

If your auxiliary found it inconvenient to observe the Week of Prayer at the time appointed by the Council, it is not yet too late; in fact, it would be a blessing to each auxiliary to allow this prayer spirit to continue with us during this last quarter of the year, and if we live close to God our mission fields will not suffer from this dreadful war, and we will not forget our duty.

I want to ask that the women of our own Mississippi Conference be loyal to our Father, our great Church, and to our Conference. Please do not let a deficit appear against our name; let us pay up in full, dues, Conference Expense Fund and pledges in both departments; let us prove our gratitude by giving liberally even to self-sacrifice.

The election of officers will soon be upon us; this is the time when we should be much in prayer for wisdom in selecting our leaders for next year.

It is with a feeling of joy and thanksgiving that we adopt the new Constitution and By-Laws.

First, Because in God's sight there is no Home and Foreign Department, but just one great Mission Field, which is "white unto the harvest."

Second, It will relieve our Council and Conference officers of so much unnecessary expense.

Third, It will greatly condense the reports and the number of reports.

I hope every auxiliary will very carefully study these new laws, then pray earnestly for God's blessing upon our whole Conference, that not one member may hesitate for a moment to comply with the laws which our leaders have given us after much seeking for divine guidance in the advancement of the cause and God's kingdom.

Our annual meeting will be held at Columbia on Feb. 5-9, and we shall expect a delegate from every auxiliary.

With best wishes to each member in the Conference. Sincerely,

Mrs. R. E. JOHNSON.

Gulfport, Miss.

MESSAGE FROM OUR COUNCIL CORRESPONDING SECRETARIES.

ATTENTION!

We cannot meet our obligations in this time of stress and storm without full payment of dues, pledges, and specials. Women in the auxiliaries, young people and children are urged to practice self-denial and pay in full by January 1.

Our Need.

Full collections from every Conference; full payment from every woman, young person and child in our missionary societies; extra gifts from those who would not see the missionaries recalled, nor the work suffer in this emergency.

Be prompt in sending the fourth quarter's collections.

Loyalty.

Just a few days to finish the harvest of this year. Missionaries and mission boards are hard pressed. Full collections are necessary if the work is maintained. Let the fourth quarter's report show your love and loyalty.

Give! Give! Give!

Mrs. R. W. MAC DONELL,
Secty. Home Work.

Miss MABEL HEAD,
Secty. Foreign Work.

GOOD NEWS FROM NORTH MISSISSIPPI.

Mrs. Vic Thompson Hoyle, president of the North Mississippi Conference Society, writes: "I believe the women of our Conference will come very near meeting all of their obligations, although we have never yet quite met the pledge of the Foreign department, but have more than met it in the Home department. I believe our Thank-offering will be unusually large."

From Miss Mary Daniel, deaconess at the Corinth Co-operative Home, we have the following: "I've had such a lovely, resful visit to all the 'kinnery;' am at the last stop (Liberty) before my return—my brother's, who married in June. I leave here Monday for Memphis and will reach Corinth on Tuesday evening, Dec. 1.

"Have kept in close touch with the girls during my month's vacation. One has left and one has entered since my leaving. I know you will be glad to hear that the factory work is much improved.

"One of the Rubels sent the girls a turkey for Thanksgiving, and my sister made me a jam cake for them, so I enjoyed my Thanksgiving all the more because of the knowledge that they were having a real Thanksgiving dinner."

Miss Daniel also writes that the Home is no longer in an experimental stage, but is becoming more firmly established each day.

FACTS THAT TELL.

The people of South America are people of great and brilliant possibilities. The leading man, perhaps, in the last Hague Conference was a Brazilian. Among the common people there are immense possibiliites of undeveloped character and service. Where in the world will you find a more patriotic people? Where in the world will you find a people who have been as willing as the South American people have been for one hundred years to die for great ideals and for great causes and for great personal loyalties? They lie at our door to-day, these 40,000,000 people, awaiting at our hand the help that is to make of them great and powerful nations and enable them to discharge their duty of service to the world.—Epworth Era.

NEW TESTAMENTS FOR SOLDIERS.

"A million nickels from a million Sunday school scholars for a million testaments for a million soldiers in the hospitals, camps, war prisons and battlefields of the great war." This is the present slogan of the American section of the World's Sunday School Association, in an appeal just sent out to Sunday schools of all denominations all over the United States. It is estimated that there are now at least a million men detained either in hospitals or in prison camps.

The sympathies of the American people have been drawn out by the sufferings of non-combatants in the war zone, and have found expression in multiplied agencies for relief by gifts of food and clothing. There would seem, however, to have been no wide popular appeal on behalf of the spiritual side of life under the terrible conditions prevailing in Europe. It was thought that an organization in a neutral country, non-sectarian and interdenominational, whose main purpose is a dissemination of knowledge of the Bible, should bring to the men who every day face death and eternity the message of the Prince of Peace.

It is doubly fitting that this should be done by the Sunday school scholars.—Author unknown.

REV. EUGENE JOHNSON COMMENDED.

Last Sunday morning Rev. J. H. Mitchell, presiding elder for this district, delivered an able and eloquent sermon at the Methodist Church. His mission here was to hold quarterly conference, which he did on Monday. Last Sunday was Rev. Johnson's last appointment for this Conference year and also of his four years in Ripley. It is the rule of the Methodist Conference that a preacher shall not remain longer than four years at any one place. At the conclusion of Rev. Mitchell's sermon, Mr. Thos. E. Pegram arose and made some remarks on behalf of the board of stewards, in which he commended Rev. Johnson in unstinted praise as a pastor of the Methodist congregation and introduced Capt. Spight, of the Baptist Church, who spoke of Brother Johnson as a preacher, a pastor and a man. The words of Capt. Spight were eloquently and feelingly spoken, and the praise he gave Rev. Johnson was the sentiment of every one present. He is held in the highest esteem and love by the people of the entire town, as well as his own congregation. The people of Ripley sincerely wish for him that he will be given a good work where everything will be pleasant and happy for him. It is a matter of universal regret that Mr. Johnson must leave Ripley.

Capt. Spight said in a joking way in his remarks that if Brother Johnson would take the water and would join the Baptists, that congregation would call him so he could remain in Ripley. And in reply, Brother Johnson said (jokingly, of course,) that but for his fear of the water he would accept the proposition.

After Capt. Spight had finished his remarks, Rev. Johnson responded very feelingly, and then a song was sung and all present went forward and took Mr. Johnson by the hand to tell him good by and wish him well in his new home, wherever that may be.—Southern Sentinel (Ripley, Miss.) of Nov. 26.

THE WAR IN THE AIR.

Man has fought on the land for no one knows how many centuries. He has fought on the sea for several thousand years, at least. Now in this stupendous war he is for the first time fighting in the air. The war came before aerial navigation was on a perfectly sound basis; but airships have nevertheless borne a considerable share in operations both offensive and defensive. It is therefore possible to speak with some knowledge of the changes they are making in the art of war.

Their most useful service is not that in which they appear with most spectacular effect. The newspapers have much to say of the frightful scenes that follow the dropping of explosive bombs in the heart of crowded cities like Paris and Antwerp, and picture the terrific destruction that a fleet of bomb-carrying Zeppelins could wreak on London; but such exploits, although they may destroy a great deal of valuable property, irreparably ruin famous works of art, and kill or main a considerable number of harmless old men, women, and children, are unimportant in a military sense. Against the enemy's army, able to defend itself by gunfire and by its own corps of air craft, the bomb-dropping flyers are not so useful as pieces of heavy artillery. They are too unstable. They can be too readily put out of action, and their aim, if they are to fly high enough to be out of danger themselves, is too inaccurate. Indeed, their chief recommendation as weapons of offense is their extraordinary mobility.

But as a defensive weapon, the aeroplane bids fair to revolutionize warfare. For scouting, for spying out the enemy's movements, and preventing surprise, it is invaluable. Flying high above the earth, the observer can at a glance sweep mile after mile of the field of operations. He can see exactly where the enemy is placed, how strong his position is, and in what force he is concentrated. If the enemy tries to shift troops to another point on the firing line, in order to attack in force, the aviator finds it out at once, and carries the news to his own commander.

The surprise attack has been one of the chief weapons of the military strategist; now he finds it broken in his hand. It is hard to see how any army that is guarded by a strong and enterprising fleet of aerial scouts can ever be successfully surprised. As a means for making decisive victories harder than ever to win, the aeroplane is completely successful.—The Youth's Companion.

THE HIGHER EDUCATION OF WOMEN IN THE ORIENT.

If one could marshall all the girls from the mission schools seen in a hasty trip around the world, it would be a beautiful and wonderful exhibition.

From Turkey and Egypt and on through India, Burma, China, Korea and Japan, there would pass a great procession of girls, each bearing her own racial stamp and wearing her own graceful oriental dress, but differing from the other women of her country in her own outlook on life and her ambition to be true to the new ideals of Christian womanhood.

Girlhood is always lovely when it is protected and idealized. There are no lovlier girls in the western world than these, who, through the women of the west have been sheltered and taught and guided into possibilities of Christian womanhood. The task of giving the gospel of Jesus to the women of the east is well begun. Many of those who have profited by educational advantages are already engaged in passing on the blessings. Now all of the denominations are confronted with a great and growing need of workers of higher grade and fuller training. Turkey and Egypt under the Congregationalist, and United Presbyterians have taken the further step toward higher education and have established fine colleges for women in Constantinople and Cairo, but east of the Suez canal, we find not more than one institution of high grade qualified to grant college degrees and to train teachers for the highland normal schools.

There are fifteen boards doing educational work for girls in South India. There are six American boards in the near vicinity of Madras—Congregationalists, Dutch Reform, Baptists, Methodists, American Lutherans and Canadian Baptists. The fact that already in the Madras presidency there are 120 women who have attained the degree of B. A., or are studying for that degree, and that seventy-five of this number are Christians, indicates that there is a demand for advanced education for women. The government of India recognizes this and is prepared to offer generous grants for the support of a woman's college.

Already several of the boards in China have united in planning for a woman's college in Nanking. While there are schools of high grade, such as the woman's college in Peking and Foochow, the present needs of China demand at least one college of full grade qualified to grant degrees.

The great danger at present is that in the rapid development of China, woman will be overlooked. Men far outnumber women in the Chinese church. China cannot meet the need for woman's education alone.

While many have realized the great need for India and for China, possibly the situation in Japan has not seemed so critical. There are many excellent girls' schools in Tokio and other cities of Japan, some extending their branches beyond the high school grades, yet none of them has reached the grade of our woman's colleges in England and America. No one who has seen the rare type of women, the product of Christian education in Japan and the type of Japanese woman evolved through higher education in America, can doubt the great value of a woman's college in Japan.

But whatever may be the outcome of present efforts to meet this great and growing demand in the east, there is a striking and urgent demand for the need of training woman workers in the mission schools of the Orient.

IT IS ALWAYS SAFE TO PRAY.

A Christian man, who had had a number of serious problems to engage his thoughts and to distract his mind, and who, as he walked along a country road, weary with a strenuous period of exacting work, felt disturbed and distressed lest he make some false step, or unwise decision, found comfort in this line of reflection: "It is hard to know just what, in mental or emotional experience, is normal, and what is abnormal; it is difficult, many a time, to say what is reasonable and what is unreasonable; life is confusing and in its many phases bewildering. But of this I am sure—it is always safe to pray!"

Yes, there is help and there is security in prayer. Prayer is calming, prayer is comforting, prayer is inspiring, prayer is regulative, prayer is constructive of life's finest and most enduring values. The praying man may not be all-wise and perfect in action, but he cannot go far astray. God will never allow a soul that ardently aspires to his love, and that constantly trusts in his mercy, to wander far afield in the by-ways of doubt and indecision, or to be made a laughingstock through the buffetings of Satan. Many perils beset even the best of God's saints, but a peaceful refuge is always to be found at the foot of the mercy seat. Whatever be the difficulties that confront us, it is always safe to pray.—Zion's Herald.

ONE BILLION SIX HUNDRED MILLION.

There are 1,600,000,000 inhabitants on this planet. And consider this: All but about 300,000,000 are virtually related to this war. Europe, Asia, America, Africa, are all represented in the camps bristling with bayonets and deluged with the bloody bath. Battles are raging on the Pacific Ocean, in China, in Egypt, in South Africa, in Arabia, in Syria, as well as in Europe. All religions are in the whirlpool—Christian, Mohammedan, Buddhist. And each is learning the word hate—on plains dedicated to the Prince of Peace.—Central Christian Advocate.

The wealth of a man is the number of things he loves and blesses, which he is loved and blessed by.—Carlyle.

It is when I am told that God is love that I commit all judgment to him gladly. It is when I believe that some one loves me that I am never afraid to be myself.—G. H. Morrison.

QUARTERLY CONFERENCES.

North Mississippi

Winona Dist.—First Round.

Greenwood	Dec. 12,
Winona Ct., at Bethlehem, a. m.	Dec. 26,
Winona, p. m.	Dec. 26,
Itta Bena, a. m.	Dec. 27,
Moorhead Ct., at Moorhead, p. m.	Dec. 27,
Indianola Ct., at Falsonia, a. m.	Jan. 2,
Indianola, p. m.	Jan. 3,
Schlater Ct., at Schlater	Jan. 9, 10
Tutwiler Ct., at Tutwiler	Jan. 16, 17
Lambert Ct., at Lambert	Jan. 17, 18
Ruleville Ct., at Ruleville	Jan. 23, 24
Drew Ct., at Drew	Jan. 24, 25
North Carrollton, at Valley Hill, a. m.	Jan. 30,
Carrollton Ct., at Carrollton, a. m.	Jan. 31,
Dublin Ct., at Cherry Hill	Feb. 6, 7
Belzoni Ct., at Belzoni	Feb. 13, 14
Isola Ct., at Isola	Feb. 14, 15
Webb Ct., at Webb	Feb. 20, 21
Mar's Hill Ct., at Hebron	Feb. 27, 28
Minter City, at M. City	Mar. 6, 7

The district stewards will please meet in the Methodist Church at Greenwood, Miss., on Tuesday, Jan. 5, 1915, at 10 o'clock a. m.

BEN P. JACO, P. E.

"LIVING EPISTLES."

You may not be able to get people to read the gospel of Jesus, but you can compel them to see it every day. "Living epistles," the Book calls the followers of Christ. Does the world, every day, in your life and mine, read the love-letter of the Lord Jesus? It may when our hearts are emptied of self and are filled with the Holy Spirit. They shall see, and some, beholding his grace shining through us, shall fall in love with Christ.—Pittsburgh Christian Advocate.

THE FALLEN STONES.

Do we speak often of the fallen stones of the family altar? We are certain we speak none too often.

What can we concelve of more importance in the family life as individuals than the keeping alive of the coals on the family altar. Have we not found that it makes the whole day easier, purer, truer? Have we not found that it helps us bear the load, endure the sharp edges, show a more smiling face, do our work really better and easier?

And in this world and age of materialism what is so valuable a heritage for the youth growing by our sides as the memory of the parent reading the dear old Book, the whole family circle bowing in humble prayer before the God of heaven and earth? Precious memory, precious cable of security, precious treasure of the Christian home! How impoverished is that Christian home where the stones of the family altar are fallen in heaps, where the voice of common hymn and Book and prayer is never heard.—Central Christian Advocate.

METHODIST WAR RELIEF FUND GROWS.

In response to an appeal by the corresponding secretaries of the Methodist Episcopal board of foreign missions, contributions have been coming in for the relief of our Methodist work and workers affected by the European war. During the period, Nov. 1 to Nov. 14, the sum of $7,400.85 was received.

At the meeting of the general committee for foreign missions in Boston, Dr. George M. Fowles, treasurer of the board, reported the receipt of $24,261.11 previous to Nov. 1. This makes a total, up to Nov. 15 of about $32,000.

HOW A SNAKE TRAVELS.

A snake moves along the ground by contracting the ribs on one side of his body, and separating those on the other side. This forms one curve. Another contraction takes place at the end of the expanded side, and bends the body in the opposite direction. Thus, there is a series of alternate constrictions and spreadings of the numerous ribs throughout the length of the reptile as it lies on the ground.

When the snake is in motion, some part of the body must secure itself against a rough or projecting surface, from which the forward part can be impelled. Then the forward part takes hold, and the hinder length is dragged to a new position. The row of shields along the snake's belly is very quick in seizing upon the slightest projection, so that any rough surface affords a good track.

In climbing a tree, the snake uses the same process. It must find points of vantage for its curves. It cannot possibly wind itself spirally round a tree.—The Youth's Companion.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences. Methodist Episcopal Church, South. Whole No. 3070.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 24, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

On earth he wandered once,
All meek and undefiled;
And those who loved Him said: "He wept"—
None ever said he smiled;
Yet there might have been a smile unseen,
When He bowed His holy face, I ween,
To bless that happy child.

—Mrs. Browning.

* * *

The more room we give in our hearts to our fellow creatures, the more room there is left for God.—Fowler.

* * *

Christmas is again at hand, and we pray that it may be a season of blessing and happiness to all our readers. Surely, every Christian heart should rejoice and overflow with gratitude as we are brought to contemplate anew the great "unspeakable gift" of God to humanity in sending to earth, to be its redeemer, his only begotten Son. None who possess heirship in Christ are without abundant cause for hopefulness and thanksgiving; and none are really getting on well in life who have neglected to secure this glorious heritage. No matter to what heights it may rise, an unchristian career cannot satisfy the deep longings of the immortal soul and it must at last leave it bankrupt and wrecked. The future is bright only for those who by faith in Jesus have become true sons and daughters of the Lord Almighty.

* * *

The birth of Christ is easily the most outstanding event in human history. It marked the beginning of the incarnation, which gave to the world both its best knowledge and its mightiest lifting power. And it grows in importance with the passing years. It has long been the reckoning point in time of the foremost nations of the earth, and the benighted lands of heathendom are giving it enlarging recognition. That was a wonderful prophecy made by John the Baptist when, in witnessing to his Lord, he said: "He must increase," and its fulfillment is still going on before our eyes in this day. Already among the children of men Jesus has "a name which is above every name," and his pre-eminence in human thought and affairs is steadily becoming more complete. Therefore, we do well to celebrate the nativity of Him who brought to earth its richest blessings, who, without seeking aught for himself, has become the most commanding figure of all time, and about whom are clustered the highest hopes of the race.

A DIFFERENT WORLD SINCE HE CAME.

Christmas comes this year in the midst of unusual circumstances. Half the world is engaged in a colossal war, and the other half is in the dark shadow of the terrible conflict. So depressing indeed is the situation that some have ventured to suggest that it might be well to skip over for the present the celebration of the birth of the Prince of Peace. We do not, however, at all concur in this view. It is true that the spectacle of a majority of the so-called Christian nations of the earth grappling in deadly strife, with their mammoth armies killing each other by the tens and hundreds of thousands, is a distressing and heartrending one; and we would not minify to the slightest extent its awful significance. It is a terrific indictment of both the civilization and the religion of our time, and it speaks in tones of admonition which we think should be taken to heart and properly heeded. We are not unmindful of the fact that it is possible for a few people in influential positions in a nation to plunge it into war and that patriotism and race ties may array good and true men against each other in the storm of battle; but after all due allowance has been made for influences of that kind, the fact stares us in the face that the type of Christianity prevailing in Europe did not have sufficient strength to stay the arm of violence and avert the most calamitous and murderous struggle of the ages.

The great outstanding lesson to be learned from what is going on is that, while there is a vast amount of nominal Christianity on earth, there is far too little of that which is truly spiritual and genuine. Our Churches are busying themselves far too much with pomp, parade, and show, and are too much out of touch with the life-giving powers from above, which alone can enable them to regenerate the hearts and transform the lives of men. Like a trumpet blast ringing loud and clear above the clash of resounding arms, the present unhappy strife among the most enlightened peoples of the Old World should serve as a call to the Christian Church to break away from the things that are superficial and valueless and concern herself again wholly with the great essential principles and forces of Apostolic Christianity.

But let it not be thought because of the foregoing statements that we should be written down as a pessimist. We are by no means discouraged or in despair. It does not follow because there is not as much true Christianity on earth to-day as some have claimed, that there is none at all. Christ has made a mighty impress upon human civilization. This is a vastly different world from that into which our Lord came nineteen hundred years ago. The redemptive forces that he set to work have helped it in innumerable ways and have lifted it far upward toward the light. Let us briefly enumerate some of the particulars in which it has been changed for the better:

1. It has been made **incomparably wiser.** The human mind has explored new and incalculably larger realms, and education has been democratized and is a thousand times more generally diffused among the people. The manual laborer of to-day knows more than most of the kings prior to the coming of the Babe of Bethlehem.

2. The earth has been made far more comfortable as a dwelling place for the millions of mankind. Steam, electricity, and other forces of nature have been harnessed and pressed into service to minister to the needs and pleasures of man. People who are comparatively poor enjoy conveniences now that were unknown to the wealthiest aristocrats before the Gospel of Christ was spread abroad and opened the way for humanity's upward march.

3. The present world is immensely more moral than that in which Christ and his Apostles lived and moved. True, our cities are reeking with sin and corruption, but they are not as bad as were Rome, Corinth, and the other leading municipalities of the heathen world. The people of that time were even without a sense of shame; vice did not secrete itself. It hung its brazen sign upon the streets in that age, as is shown in the ruins of Pompeii, in a manner that would not be tolerated in any city in Christendom to-day. Practices prevailed then that would not be permitted anywhere now. There were then no charities of consequence, no eleemosynary institutions of any kind; no spirit of reform to deliver men and women from the terrible evils that were preying upon them and destroying them. Even their ideals were depraved and low.

4. There is vastly more Christianity on earth to-day than there was when Jesus walked in bodily form amongst men. We do not claim that that now existing is of a purer or better type, but that it is more deeply rooted and much more widely extended. In the Master's time his religion had little standing among the more cultivated people. A great historian called it "a detestable superstition;" distinguished philosophers made sport of it, and poets ridiculed it in verse. But to-day Christ has more followers than any other religious teacher that the world has ever known; and those who worship him stand in the very forefront of human enlightment and civilization. Christianity has never at any time before exercised so commanding an influence in human affairs as it does in this year of grace, 1914.

5. The spirit of peace is more abroad in the world to-day than in any period of its history prior to the Christian era. We dare to say this notwithstanding the cataclysmal war now raging. Before the coming of the Son of Man war was the occupation of the nations—it was then the rule, and peace was the exception. The temple of Janus in Rome, as was the case when war existed, stood open for six hundred years. Now peace generally prevails and a resort to arms is unusual. England and the United States are about to celebrate the passing of an entire century of unbroken concord between the two nations. When the cannons shall have ceased to roar in Europe, the foundations of Christianity will be found to be undisturbed. They are too deep-seated for anything ever to overturn them. Christ will finally conquer on this planet, and we shall have a "new earth wherein dwelleth righteousness." But the triumph of our Lord will come in his own good time, and perhaps not in our brief day. The promise is that he shall put all enemies under his feet, and there is no occasion for us to cease to celebrate his wonderful incarnation. That marked the beginning of a better day for humanity—a day that shall grow brighter, though overcast, it may be, by occasional clouds and storms, until the Millennial splendors shall burst upon us.

WHEN HE CAME.

When the fulness of the times was come, God sent forth his Son made of a woman. Gal. IV:4.

Earth was waiting spent and restless,
  With a mingled hope and fear;
And the faithful few were sighing,
  "Surely, Lord, the day is near;
The Desire of all the nations
  It is time he should appear."

Still the gods were in the temples,
  But the ancient faith had fled;
And the priests stood by their altars,
  Only for a piece of bread;
And the oracles were silent,
  And the prophets all were dead.

In the sacred courts of Zion,
  Where the Lord had his abode,
There the money-changers trafficked
  And the sheep and oxen trod;
And the world, because of wisdom,
  Knew not either Lord or God.

Then the Spirit of the Highest
  On a Virgin meek came down,
And he burdened her with blessing,
  And he pained her with renown;
For she bare the Lord's anointed
  For his cross and for his crown.

Earth for him had groaned and travailed
  Since the ages first began;
For in him was hid the secret
  That through all the ages ran—
Son of Mary, Son of David,
  Son of God, and Son of Man.

—Walter Chalmers Smith.

A CHRISTMAS RELIGION.

The expression of the Christian religion is not alone in public prayer, public testimony, Bible reading or church attendance. To add to the merriment of children on Christmas Day, to make some one glad and sweet and comfortable, to perform some service in His name at this season of the year which speaks of His birth, may in itself be a noble form of Christian expression and of religious experience. Blessed are they who hold His birth in deed as well as in word. Blessed are they who make glad the hearts of little children. Blessed are they who make good will among men a reality in daily living. And blessed is the church which becomes a house of human ministration to the community.

Make some one glad on Christmas Day,
And you will be glad for many a day,
Make Christ more real on any day,
And your reward will be for aye.

—New York Christian Advocate.

HOW TO ENJOY CHRISTMAS.

If thou wouldest truly enjoy Christmas, find some needy ones and out of thy own purse make them feel and know that Christ came not in vain. Those that are sad, comfort; those that are burdened, relieve; those in darkness, lighten; and the weak strengthen, and the hopeless cheer. Then should an hour of trial overtake you, memory will be thy handmaid and bring back the fragrance of other days, and sweetly say, "More blessed is he that giveth, than he that receiveth." So said the Christ of the manger, the Babe of Bethlehem.—George Lusty.

CHARLES WESLEY'S GREAT CHRISTMAS HYMN.

The most popular of all Christmas hymns probably is "Hark! the herald-angels sing." This famous hymn was first published by Charles Wesley in 1739, when it began "Hark how all the welkin rings." From that date it has appeared in various hymnals with alterations by various editors. In one version, indeed, the opening stanza contained but a single word to be found in the original, that word being the exclamatory "Hark." As first published this hymn consisted of ten stanzas of four lines each, but was subsequently reduced to eight, then six, and, finally, to three extended stanzas of eight lines each, with the refrain—

"Hark! the herald-angels sing
Glory to the new-born King."

Apparently no manuscript of this hymn exists, though Mr. Kelly, the Book Steward at the Wesleyan Conference Office, thinks otherwise. One day he hopes to make a systematic search among the many hundreds of Charles Wesley's manuscripts now under his care, when he feels confident the original of "Hark! the herald-angels sing" will come to light.

It is rather curious that these hymnal manuscripts of Charles Wesley have only been discovered within comparatively recent years. The story of how they were found is an interesting one. It appears that soon after Mr. Kelly was appointed Book Steward he was going on a tour of inspection through the cellars of No. 2, Castle Street, when he came to a small underground room which was boarded up. On having the barricade removed it was discovered that the compartment contained many things of interest connected with the Wesleys, not the least important being some fourteen volumes of manuscript hymns in the handwritings of Charles, John, and Samuel Wesley. Together with these volumes were numerous loose sheets of paper on which the celebrated hymnists had written the first drafts of their compositions before copying them "fair" into the bound volumes. These loose sheets are extremely interesting, as they contain numerous corrections which convey some idea of what the first impressions of the hymnists really were.

Charles Wesley composed his hymns at all times of the day and night, never knowing when a fine line or verse would strike him. In order that these ideas should not be lost he was in the habit of carrying about with him a set of tablets on which many of his hymns were written. He would then copy out these rough notes on a sheet of quarto paper, correct and finally copy "fair" into a manuscript book. Charles wrote a beautifully clear hand, bold, and, as was his character, fearless and straightforward.

"Hark! the herald-angels sing" is said to be found in more hymnals than any other of Charles Wesley's compositions, not even excepting "Jesus, Lover of my Soul."—Current Anecdotes.

SOME UTTERANCES BY DISTINGUISHED MEN.

The God whom men know outside of Jesus Christ is a poor, nebulous thing; an idea, not a reality; he, or rather it, is a film of cloud shaped into a vague form, through which you can see the stars.—Alexander Maclaren.

To make us the sons of God, possessors of all that is strong and beautiful in the visible creation, heirs of all that is bright and glorious in the hopes of Immortality and Heaven, God sent his Son.—Farrar: "The Witness of History to Christ."

The assertion that Christ cannot be very God of very God in a sense infinitely beyond what may be truthfully said of all other human beings, is sheer intellectual presumption, is indeed dogmatism of the worst kind.—Gordon: "Christ of To-day."

The result of all criticism, the final verdict of all common sense, is that Christ is historical. He is such a person as men could not have imagined if they would, and would not have imagined if they could. He is neither Greek myth, nor Hebrew legend. A non-existent Christianity did not spring out of the air and create a Christ. —Van Dyke: "The Gospel for an Age of Doubt."

The humanity of Jesus was not the veiling but the unveiling of the divine glory. The limitations, temptations, and sufferings of manhood were the conditions under which alone Christ accomplished the greatest work of the Deity—the redemption of a sinful race. The seat of the divine revelation and the center of the divine atonement was and is the human life of God.—"The Gospel for an Age of Doubt."

Beyond the teaching of Jesus thought cannot go. A God better than the Father of Christ is for man inconceivable. A diviner interpretation of human existence than that of Christ is unimaginable. Anything better than the Gospel is simply inconceivable. A higher or greater spirit than Jesus Christ is unthinkable. Christ is the highest word and the best act of God to man. Christ is the best conceivably that man can be; the best that God can do in man. He is, therefore, at once the highest revelation of God, and the sovereign example for man.—Gordon: "Ultimate Conceptions of Faith." From 'Side Lights' in Service."

BLAMING THE CHURCH.

One of the strange developments of many persons with a zeal for reforms is their disposition to lay all blame for decadent morals upon the Church. "Whenever any grave wrong is pointed out," says the Editor of the Christian Guardian, it is the custom to lay the blame for these things upon the Church, and to insist that if the Church had only done her duty, the abuses referred to could not have sprung into being."

The same editor, discussing this strange mania, says:

"And it sometimes happens that the pulpit echoes these sentiments until the man in the pew begins to wonder, as he listens to the vigorous condemnation of the Church and its members, whether there is any real religion save that which exists outside the Church of God. We think this presentation of the case, this blaming the Church and its membership for every evil which exists under the sun, is being a trifle overdone.

The Church does not seek to avoid facing the facts, no matter of what kind they may be, nor does it seek to evade its full share of responsibility for the evils which exist in society, but it has a right to ask that the presentation of facts be fair and just. In spite of all her failures and defects it remains true that the Church of God is to-day the most dreaded foe of evil and the strongest champion of righteousness and justice which the world possesses.

One of the bulletins issued last November by the Federated Churches of America gives the following facts in regard to social reform workers:—"Ninety-two per cent of those engaged in associated charity work, eighty-eight per cent of those engaged in social settlement work, and seventy-one per cent of those engaged in general social work are church members."

Commenting upon these facts, Dr. Graham Taylor says: "Across the frontier in the rear, as well as in the vanguards of our civic and social progress, those who constitute the rank and file doing the remedial, constructive work in philanthropy and for social justice, as well as those who lead them, are largely recruited from those who are either members of the Churches or have been inspired and partly trained by them."

It must be borne in mind that in no state of society, especially where humanity is crowded together as it is in our large cities, will it ever be possible wholly to eliminate ignorance, selfishness and vice with all their fearful train of attendant miseries? Even the Church can do but little for those who reject its teachings and refuse its counsels.

"READJUSTMENT IN MEXICO."

Mr. Editor: Let it be said once for all that nobody has even remotely dreamed of ignoring or usurping the authority of the General Conference. We all know that in the matter of boundaries that body has not delegated its authority to any other body. This was recognized both by the Laredo Conference and by the Board in matters that were by them referred to the last General Conference. On this point language could hardly be clearer or stronger than that contained in the Board's action on Readjustment in Mexico, as follows:

"We recommend that in the location of mission stations, of institutions, and in other matters not transgressing either the Discipline or the rights of missionaries or members we so administer our mission in Mexico as to promote the proposed readjustment and co-operation until such time as the General Conference action can be secured.

"In taking this action we intend only to indorse the general principle of territorial distribution. Only the General Conference has authority to change the boundaries of our Annual Conferences or to surrender the territory now occupied by our Board." (Pages 7 and 8, printed report).

I cannot discover anything dangerously revolutionary, lawless or even reckless in this. Under this provision the Bishops in charge of the field from time to time are to be the judges and administrators of the law.

The reason this matter of readjustment was not taken to the General Conference was that nothing definite had been reached that required its action. The questions involved were interdenominational in character and were in the hands of the Latin-American Committee, which did not take final action until July 1.

This whole matter was presented to the Board in annual meeting on April 22 (See Annual Report, page 40). This report was referred to a committee which reported on April 24 as follows (See page 243 of Annual Report):

"We have had under consideration the recommendations of the Conference of Board secretaries on co-operation and unity in Mexico which were approved by our missionaries in Mexico, assembled at Laredo, Tex., February 10 and 11, 1914, a statement of which we attach to this report, and we recommend that the Board of Missions approve the principles of co-operation, leaving it to the missionaries on the field to work out the details."

This report was adopted without amendment. That was a fine opportunity to have raised objections or moved to refer to the General Conference. The minutes do not indicate that any objection was raised to it.

The precedents are against the Bishop's contention. It has been the rule for the Board and Bishops in charge of mission fields to assume that the General Conference had already given them authority to make "great and serious changes in the administration of our mission work," without specific action in the case. The opening of the new missions is by no means a light matter. It is certainly more momentous than adjustments after they have been entered. Yet the Brazil, Japan, Korea and Cuba missions were opened without direct authorization or endorsement by the General Conference. The much-lauded and exceedingly beneficial territorial adjustments in Korea, similar to those now proposed in Mexico, involving no inconsiderable changes both in territory and membership, were neither authorized nor approved by the General Conference. What was right then cannot be wrong now. Anyhow we are all in the same boat, the boat our fathers sailed before us. Let us sit steady. For my part, I think it still seaworthy, and in the main on the right track.

The Laredo meeting was not "spontaneous." In this Bishop Hoss is right. It was called by Bishop Morrison, then in charge, and was not "gotten up by the secretaries," as the correspondence clearly shows. In a letter to the writer, under date of January 7, 1914, Bishop Morrison suggests a meeting of missionaries and secretaries to be held at Laredo, and asks the judgment of the secretaries "as to the propriety of calling such a meeting." This appears to be the first mention of such a meeting shown by our records. This meeting was called "for the purpose of considering the best things to do under present conditions and especially to discuss some changes in the Conference lines at the coming General Conference." I was not present. The missionaries acted on committees and had all the privilege of speech and ballot. There were only two secretaries present. I naturally supposed in the absence of other evidence that the reports signed by missionaries and the unanimous vote of the missionaries were sufficient warrant for the statement that they "had the honor of leading in this great movement." If they did not, then who did, since this was the first denominational meeting to take action? The ten topics on which they acted were the same as the first ten topics suggested by the Latin-American Committee and afterwards acted on by the Board, excepting the item referring to girls' schools.

The Cincinnati Conference was not a Methodist body. It was interdenominational. It was called by the Latin-American Committee. We had no notice that such a meeting was to be held until after the General Conference had met and adjourned. It was not a delegated body. Its actions could not be final. The call was for "a conference of missionaries and secretaries of boards at work in Mexico, to come together to talk over the present situation and the wisest plans for the resumption of missionary work when Mexico is opened again." The two Methodisms were represented by their respective Bishops in charge in Mexico. The average number of men representing each Board was four. We had our full share of representatives, who were there by the same authority that provides for negotiations or discussions with all similar interdenominational meetings, and in keeping with the action of the Laredo Conference and of the Board in its annual meeting. There were no doubt others whose counsel would have been very valuable, but we tried to furnish a fair representation within the terms of the call.

It is intimated that the secretaries had not given sufficient notice to members of the Board as to the gravity and importance of the proposed readjustment. The facts are these: This matter had been before the Church in one way and another for eight months. It had been considered in its general phases by the Board in annual meeting, the Bishops being present, and favorably passed upon. It had been in the papers time and again. The notice which called the meeting of the Board, sent out September 5, more than three weeks before the meeting was held, gave chief emphasis to the proposed readjustment in Mexico, and referred to two enclosures. One of these was the booklet of 23 pages containing a detailed statement of the findings and recommendations of the Cincinnati Conference. The other was a circular letter setting forth some of the salient features and forecasts of that Conference. These went to all Board members and to the missionaries to Mexico. I am at a loss to know what more could have been expected. As a matter of fact, we had many letters indicating that it was understood, and none that it was not.

I agree with Bishop Hoss that no one should attempt to "whistle questions down the wind." Whether the Church wants to know the facts or not, it is entitled to know them. By all means let us have them. A calm, candid, and good-humored canvassing of the facts ought to be a great blessing. Nothing else is worth while.

Fortunately, we are all agreed on one thing. Some sort of readjustment is needed. Nobody has yet had the temerity to deny that. Then two things only need concern us:

1. What should be the nature and extent of this readjustment? A definite plan has been proposed. If those who oppose this plan can suggest something better, by all means let us have it, with the facts to back it up. With the light I now have I am persuaded that the Church will not only overwhelmingly approve some such plan of readjustment, but will demand it, when they know the facts. I am open to conviction, am in no hurry, and am ready to face the facts seriously and honestly before the Church and will cheerfully abide by the results.

2. I am convinced that the Board and its representatives have acted in good faith and have followed the precedents as they understood them. They have not acted with precipitation, nor under cover. Making due allowance for the mistakes commonly attached to human affairs, their motives and methods have been those of fair-minded, loyal, intelligent Christian men and women.

On these subjects I have convictions that seem to me worth maintaining, with undiminished respect and love for all who may differ with me.

Nashville, Tenn. W. W. PINSON.

THE SUPERIORITY OF CHRISTIANITY.

By Rev. T. W. Jeffrey, D.D.

From the first the Christian Church was recognized as a great institution for teaching and enforcing a pure morality, whereas the ancient religion took small account of conduct save in matters ceremonial. Therefore, Christianity has lifted the whole conception of life to a far higher level that it occupied under the old systems. Mr. Lecky says: "Christianity has produced more heroic actions, and formed more upright men than any other creed. The great characteristic of Christianity is that it has been the main source of the moral development of Europe and that it has discharged this office by the assimilating and attractive influence of a perfect ideal. The moral progress of mankind can never cease to be distinctly and intensely Christian as long as it consists of a gradual approximation to the character of the Christian Founder. Mr. Renan, who wrote a criticism of Christ, said: "The true miracle of nascent Christianity was the spirit of Jesus grafted into his Disciples."

Christianity is no more responsible for the wrongs and follies which have been committed in its name or are now being committed in its name than the medical profession is responsible for deaths by poison. It has fostered material prosperity and out of this prosperity vices have grown, but we cannot hold it responsible for them. These evils have occurred not because men were Christians, but because they were not Christians in any real sense. We must not confuse Christianity with acts of men and parliaments which are nominally Christian.

The sacredness of infancy dates from the time when the Babe of Bethlehem lay in his obscure cradle among the Judean hills. Womanhood owes everything to Christianity. Aristotle regarded woman as "being of an intermediate order between freemen and slaves." Plato suggested a community of wives for political purposes.

While Christ laid down no precept against war the spirit of his entire teaching is to disarm the hatred of men and lead to universal peace. If peace ever comes, it will come in Christ's name. If Milton's majestic vision is ever fulfilled, his Christian commonwealth will rest on Christian foundations.—Central Christian Advocate.

Church News

Dr. G. A. Lofton, of Nashville, Tenn., one of the best known Baptist ministers in the South, died on December 14, at the age of 74.

* * *

Sixty-five churches of West Side, Chicago, have invited Rev. Billy Sunday to conduct a revival meeting in that section of the great Western Metropolis.

* * *

Rev. J. B. Culpepper, the well-known evangelist, has lately conducted a successful meeting at Bronson, Fla. The singing during the services was led by his son, J. B. Culpepper, Jr.

* * *

Dr. J. E. Wray, pastor of our church at Orlando, Fla., recently had a sermon published in the Christian World Pulpit, of London, England. Dr. Wray is well known and much appreciated in New Orleans.

* * *

Dr. Van Dyke, United States Minister to the Netherlands, is at home for a brief season on a leave of absence. Dr. Van Dyke's pulpit and poetic messages have been considerably missed since he became a Government official.

* * *

Dr. Richard Wilkinson has been cordially welcomed as pastor of our Washington Street Church of Petersburg, Va.—his new charge—and his first sermons made a fine impression upon the large congregations that heard them.

* * *

Pope Benedict's movement to secure a truce between the warring nations of Europe during the Christmas season has proven a complete failure. It is claimed that Turkey and Russia are principally responsible for this result.

* * *

Dr. S. A. Steel has been continued in charge of the Washington Street Church of Columbia, S. C., for another year, and Dr. H. M. DuBose has been reassigned to the First M. E. Church, South, of Atlanta, Ga. Both of these congregations are fortunate.

* * *

Bishop R. G. Waterhouse expects to return to California in time to spend the Christmas holidays with his family in Los Angeles. The Bishop has well earned a season of rest by the fine service which he has lately rendered in his episcopal district in the East.

* * *

Rev. W. C. Kirkland has been chosen editor of the Southern Christian Advocate, to succeed Rev. S. A. Nettles. Mr. Kirkland was graduated from Wofford College in 1894, and it is stated that if he is at all related to Dr. W. D. Kirkland and Chancellor James H. Kirkland, "it is distantly."

* * *

At the recent session of the South Carolina Conference it was divided in accordance with the previous action of that body. One of the Conferences thus formed retains the old name, and the other is to be called the Upper South Carolina Conference. Each of these Conferences has six presiding elders' districts.

* * *

Miss Ruth Ivey, the accomplished daughter of Dr. T. N. Ivey, Editor of the Nashville Christian Advocate, was married to the Hon. M. Leslie Davis, of Beaufort, N. C., on December 1, the ceremony taking place in Raleigh, N. C. Though a little belated, the Advocate extends congratulations and best wishes to the happy young couple.

* * *

It is claimed that an investigation in New York shows that the Roman Catholic races there have an average birth rate of 49.50 per thousand, and those adhering to the Orthodox Greek Church of 46.78 per thousand, as against 14.05 per thousand for the Protestant peoples. This does not look reassuring for the future of the Protestant Churches in the Empire State.

* * *

Bishop E. E. Hoss has lately spent several days at Claremore, Oklahoma, taking a course of hot baths for rheumatism and eczema. He was expected to attend a meeting of the Federal Council of Methodism in Atlanta last week, and immediately thereafter to visit his daughter in Philadelphia. It is his purpose to spend the remaining months of the winter at Muskogee, Oklahoma.

* * *

Dr. J. L. Johnson, formerly Professor of English at the University of Mississippi, and perhaps the most scholarly Baptist minister in that State, is reported to be in a very feeble and precarious state of health. This will be unpleasant news to many of Dr. Johnson's old pupils in the South, among whom the Editor of the Advocate gratefully numbers himself. We hope to hear soon that this worthy preacher and teacher is much improved physically.

* * *

We infer from the following statement, taken from the North Carolina Christian Advocate of December 17, that Bishop Atkins has returned from the Far East: "We are glad to welcome home Bishop Atkins and Mrs. Atkins, who have been absent for several months in China and Japan, where the Bishop has been holding our Mission Conferences in the Orient." Through the columns of the Nashville Christian Advocate, Bishop Atkins gave the Church a number of very interesting letters while he was abroad.

* * *

In a letter written a few weeks ago to Evangelist J. B. Culpepper, his son in the gospel, Bishop J. S. Key, among other things, said: "Eighty-five years are beginning to tell on me. My eyes have well-nigh failed me. I write largely by guess, and when I have finished my letter I cannot read it; so if you find any mistakes charge them to blindness. I can read only the largest print, and my reading is done for me by others. Otherwise my health is as good as it has ever been, and I am a cheerful and happy old man, facing the approaching end without disturbance, and confident of a home in heaven. Halielujah!"

THE DEATH OF MR. C. S. THAMES.

From the Vicksburg Herald of December 15, 1914, we take the following:

"The community was shocked yesterday morning at the announcement of the sudden and unexpected death of Attorney Charles S. Thames, brother of District Attorney James D. Thames and one of the most popular younger members of the Warren County Bar Association. Mr. Thames had been ill during the night at his residence on Harrison Street, but rallied, and was deemed much improved by the attending physician, until a sudden change for the worse came early yesterday morning, and death, which was due to heart disease, resulted about 6 o'clock.

"Mr. Thames was a native of Crawford, Lowndes County, Mississippi, and was in the thirty-fifth year of his age. He was a son of Rev. S. M. Thames, who now resides at Hernando, Miss. His father and mother, his wife, who was Miss Vernie Anderson of Issaquena County, Hon. J. D. Thames, his brother, and a sister, Mrs. Connie Lloyd, survive, and have the sympathy of their large circle of friends in their great bereavement.

"Mr. Thames came to make Vicksburg his home in 1904 and engaged in the practice of law with Judge W. K. McLaurin and they were law partners at the time of his death. Mr. Thames was actively engaged in cases at the recent term of court, and at the recent meeting of the Board of Supervisors, giving legal advice in his position of County Attorney for the Board. He was a devoted husband and had many friends, by whom his death is keenly felt.

"The funeral will take place this afternoon at 2:30 o'clock from the residence on Harrison Street, and from the Crawford Street Methodist Church at 3 o'clock, Rev. Dr. T. B. Holloman officiating."

A brief note from Dr. T. B. Holloman, pastor of the Crawford Street M. E. Church, South, of Vicksburg, states that Brother and Sister S. M. Thames were present at the obsequies of their son, and that they were submissive to the Divine will, but deeply grieved. Our heart goes out to them and all the other sorrowing ones in profound sympathy in this trying hour. Let the brethren remember them at the throne of grace.

CENTENARY COLLEGE COMPLIMENTED.

Senator W. R. Webb, of Bellbuckle, Tenn., the famous Southern educator of boys, made a visit to Centenary College recently and delivered a most helpful and inspiring address.

The following words of appreciation were written by him:

"I congratulate the patrons of Centenary College. It is one of the few institutions not overcrowded. The opportunity of students for personal touch with the faculty is fine. In my own school and college life the thing I prized most was the personal influence and inspiration that came from contact with great personalities—a thing impossible in institutions where there is such large concentration of students. Our educational institutions in consequence of such concentration are being organized into huge machines, where there are a large number of lesson-hearers and very few teachers.

"I would esteem it a great privilege to have my own sons, if they were of college age, in Centenary, because of the inestimable privilege of personal touch with members of this splendid faculty."

R. H. WYNN.

Shreveport, La.

REV. J. S. PARKER CALLED HOME.

Dear Dr. Meek: Rev. J. S. Parker died in this city this morning, Dec. 18, 1914, at 3 o'clock after three months confinement to his room. He was granted a superannuate relation at the recent session of the Mississippi Conference. His last message to the members of the Conference was: "Tell my brethren that I will probably not meet with them again, but that it is alright with me."

A fuller account of his life and labors will be sent you later. GEO. H. THOMPSON.

Hattiesburg, Miss.

Editorial Note.—It deeply pains us to give out to the public this announcement. Brother Parker was a true and faithful minister and his departure will be sincerely mourned by many. He had been a member of the Mississippi Conference since 1870. May the Heavenly Father have the bereaved loved ones in his tender care!

"Lighthouses don't ring bells and fire cannons to call attention to their shining——they just shine."

Secular News and Comment

The growing of cauliflower is an increasing industry in Louisiana.

* * *

The French and English armies have given orders in Indiana for 3000 sleighs, which they purpose to use this winter.

* * *

The Belgian Government is reported to be displeased with the efforts of Americans to induce Belgian farmers to emigrate to this country.

* * *

As a precaution against fighting air crafts, the lights in the streets of London have been ordered to be dispensed with as far as is possible.

* * *

The Allies in the European war are preparing re-enforcements to the number of 4,000,000 men, with which they hope to strike the Germans a crushing blow in the spring.

* * *

United States war vessels have been sent to the Panama Canal Zone to assist, if necessary, in maintaining the neutrality of the great waterway. This was done at the request of Col. Goethals.

* * *

Only one person in 1000 in Denmark is unable to read and write, as compared with seven out of every 1000 in the United States. Of 260,000 Danish children of school age only 370 failed to attend school during the year 1911.

* * *

At a recent meeting of the Board of Administrators of Tulane University, all the privileges of the medical department of that institution were granted to female students. The women have been working for this concession for a number of years.

* * *

The Russian Government which has recently forbidden the sale of vodka in that great Empire, received as revenue from the traffic the sum of $500,000,000 annually. This was not counted too much to give up in order to secure a sober army and citizenship.

* * *

The Navy Department at Washington opened on December 15 bids for the construction of eight new submarine war vessels. These vessels will be required to have a speed of 21 knots on the surface of the sea, and of 16 knots under water. Their engines will burn oil, and they must have a cruising capacity sufficient to enable them to accompany a fleet around the world.

* * *

The American birth rate is said to be steadily decreasing. It is claimed that in portions of New England the native population is not even maintaining itself, and that Boston has ceased to be an American city. The birth rate in Berlin is given as 40 per thousand, while in New York it is said to be 20 per thousand, which is less even than that of Paris, where it is 25 per thousand.

* * *

Dr. Charles W. Eliot, President Emeritus of Harvard University, recently declared that Mr. John D. Rockefeller is the best business man that the United States has ever produced, and that the building up of the Standard Oil Company is "one of the most beneficent works ever done." We do not believe that either of the affirmations contained in this statement is true. Dr. Eliot has rather distinguished himself for making reckless statements since his superannuation.

* * *

Gov. Cole L. Blease, of South Carolina, pardoned 101 convicts on last Thanksgiving day, and it is rather expected that he will duplicate that record on Christmas day. He has pardoned 1435 persons since he has been governor, and it is stated that there are now only 160 convicts in the State penitentiary. His term of office will expire on January 15, when he will be succeeded by the Hon. Richard I. Manning. What is the use of States spending money to convict violators of the law if their chief executives are to set them free upon almost any sort of a pretext?

* * *

On December 15 a squadron of swift German cruisers unexpectedly appeared off the northeast coast of the British Isles and bombarded the three important towns of Hartlepool, Whitby, and Scarborough. Several people were killed and a number injured by the bombardment. The day was a foggy one and the attacking vessels escaped in the mist. This feat was a daring one and it appears to have caused much excitement in England, which had not been so directly attacked by an enemy in centuries. The outcome of the event, however, is likely to prove helpful to Great Britain, by causing a larger enlistment in the army and making the people more determined to prosecute the war vigorously until their aggressive foe is conquered.

* * *

In 124 years, ending July 1, 1914, the United States Government paid out in pensions $4,729,957,370, of which amount $4,457,974,496 was paid to the Civil War pensioners. The number of such pensioners in 1885 was 345,000, but in 1905 they had increased to 1,000,000. The largest amount ever paid them in a single year was in 1913, when the aggregate amount that went to them was $174,171,660. The list of Civil War soldiers is now rapidly dwindling, 33,639 names having been stricken from it last year. Of the 785,000 persons on the pension rolls last July, only 429,354 were actual participants in the war of the sixties, the others being widows and dependents, for whom the Government makes provision. The Civil War while it was being fought is estimated to have cost approximately $4,000,000,000; so it will be seen that it has cost more since it has ended than it did while it was in progress.

LOUISIANA CONFERENCE TEMPERANCE REPORT.

(The following report, prepared by the Committee on Temperance, was unanimously adopted by the Louisiana Conference in its recent session at Shreveport.)

The Church of God, which has been pressing the fight against strong drink in this country for a century and more, has reason to be profoundly thankful for the advance made by the prohibition forces during the past twelve months. We do not know of any other period of like duration within the past one hundred years in which so much progress in this reform has been made. Among the notable events of the past year we would mention the following:

1. The successful launching of the campaign for nation-wide prohibition, accompanied by an unprecedented unification of the prohibition forces and the concentration of their efforts upon the attainment of this end.

2. The banishment of alcoholic liquors from the United States Navy by order of Secretary Daniels.

3. Out of seven States voting on State-wide prohibition during this period, five voted dry, while the other two, namely, Ohio and California, voted dry if the vote of the chief city in each State, namely, Cincinnati and San Francisco, be eliminated. We have now fourteen dry States, with the prospect of there being added to this number two or three within the near future.

4. The first conference of Roman Catholics to consider the question of prohibition met at Niagara Falls last August, resulting in the organization of the Catholic Prohibition League of America.

5. The introduction of the Sheppard-Hobson bill in Congress providing for an amendment to the national Constitution, which would prohibit the manufacture, sale, transportation, exportation and importation of alcoholic liquors for beverage purposes.

6. The curtailment, and, in some cases, the absolute prohibition of the use of alcoholic liquors by the leading countries of Europe.

Sentiment is Growing.

Coming to the consideration of conditions in Louisiana, we are pleased to report that prohibition sentiment in the Louisiana Legislature is stronger than it has been in previous years. We are very much in need of a law to prohibit the sale of all malt liquors, whether intoxicating or not, in dry territory, and also of measures to prohibit the shipment of liquor into dry territory. It is with pleasure that we record the fact that during Brother Turner's superintendency of the Louisiana Anti-Saloon League, not one foot of dry territory has been lost, while a considerable amount of wet territory has been gained. We have not lost a single local fight in which the Anti-Saloon League has been engaged. There are now thirty-four dry parishes in Louisiana.

We are advised by Superintendent Turner that the pastors of our Conference have co-operated with him in his important work, and we would repeat the recommendation of your committee of last year that "as far as possible, practical co-operation be given to the Anti-Saloon League by opening our pulpits as often as once a year to the superintendent and that each pastor and Sunday school superintendent, on the Temperance Sunday or some other Sunday in April, be requested to direct the offering of the day to the Anti-Saloon League."

We recommend the observance of Temperance Day in our Sunday schools and would urge hearty co-operation on the part of our people with the Anti-Saloon League and the W. C. T. U. in their efforts to secure total abstinence pledges.

We are pleased to see that the announced program of the Louisiana Anti-Saloon League for January includes a tour of the State by a number of strong prohibition speakers, notably Dr. Louis Albert Banks, ex-Gov. M. R. Patterson, and others, and we urge our pastors to co-operate with Superintendent Turner in dating these men in the State.

We are glad to be able to indorse the policy and methods of Superintendent A. W. Turner and recommend his re-appointment as State Superintendent of the Louisiana Anti-Saloon League. S. H. WERLEIN, Chairman,
HENRY BEACH CARRE, Secretary.

BEGINNING A BETTER LIFE.

Every day is a "first day." Every day may be and ought to be a "holy day." Therefore, it is a good plan to get a new start for the new year by pronouncing a benediction on the last day of the old year; to talk with the Heavenly Father about it and to make a covenant with him at once.

One of the very best ways for beginning a better life is to begin immediately to do some good to somebody, to speak a kind word, to smile a look of greeting, to shake hands with a little gentle pressure in the shake, to ask a question and then respond to the answer by another question and develop a conversation, ingeniously drawing through it the golden thread of a generous spirit; leading people out, leaving a pleasant memory with them when you leave, and softly and silently as you go breathing for them a prayer to the ever-present and loving God.—Bishop Vincent.

LOVE AND SERVICE.

A spirit of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually paid in returns like our own gifts. Love invites its own response; service inspires to service; and the memory of a kindness done may prove to us a welcome shelter and a defense in time of need. It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! how shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction.—George Macdonald.

"What is your life? It is even a vapor. Steam is a vapor, but, harnessed, it moves the world."

THE WAR IN METHODISM.

Dr. Jay Benson Hamilton, in the Bible Champion.

I.

Thomas Paine in his "American Crisis," said "These are the times that try men's souls." His modern followers are busy trying the souls of World-Wide Methodism. The warfare they are now engaged in suggests to all other Christian denominations that it will be well to get ready. Their time is coming. With some, it is already here.

The usual plan of campaign as outlined in the What Not, page 101, is being followed everywhere. In England, the third or last form of assault is adopted. Trusted men, who have given with seeming earnestness, pledges of loyalty to denominational standards, after obtaining places of power and influence, turn about and seek to overthrow the foundations which they took oath to maintain.

As Teachers in Denominational Schools, as Pastors of Influential Churches, as Editors of Religious Periodicals, or as Authors of Pamphlets and Books, they advocate doctrines antagonistic to those of their own denomination. When arraigned for their treachery, they loftily claim freedom of thought and speech and point to their deep religious experience and holy, spiritual living. The denomination desirous of avoiding strife and controversy, pelters with the traitors and allows them without protest or rebuke to continue their evil seed-sowing. When the loyal members protest and appeal, they are bidden, for peace's sake, to discontinue their agitation.

Last year the issue came before the English Conference. Professor Jackson, author of "The Preacher and Modern Mind," an instructor in a school of training for young ministers, was to be re-elected. The loyal Methodists protested, and after a long debate were defeated, the main issue not being decided. The majority, for peace's sake, permitted the young ministers to sit for another year at the feet of their instructor in sacred things. Those who read our review of his book in the Champion, November, 1913, know that if Ingersoll were to return from whichever world he now is in, and were merely to discontinue his blasphemy and vulgarity, but teach the same doctrines he did so eloquently, when in the flesh, at 50 cents per student, Professor Jackson would have in him no mean rival. Both would accomplish the same result and with almost identical arguments.

The defeated Methodists attempted to make an appeal to Methodism, but the denominational press was closed to them. They issued a circular letter, organized the Wesley Bible Union, and in January, 1914, issued the first number of a small quarterly magazine.

This year the issue was again up for discussion. The president-elect, Rev. Dinsdale T. Young, in his address to the Conference declared his faith "in the Bible as being from Genesis to Revelations a book inspired of God, and rightly interpreted, our unfailing guide in all matters of faith and practice." The most effective point in his splendid address, which made a deep impression, was "his charge that on some lips, 'Back to Christ' meant the snubbing of all the Apostles on the way back."

According to the trust deed, Methodist Church property can be used only for the propagation of the established doctrines of the denomination. There is a last resort, which cannot fail, when the loyal membership have tried all others. An appeal to the courts would undoubtedly enforce the conditions of the deed of trust. A number of cases in other denominations are a matter of record. In every case the decision has been for the rigid interpretations of the provisions of the trust deed.

In the Pastoral Session of the Conference this year, on four occasions the great issue was raised. A protest was made that The Methodist Times had favorably reviewed a "volume of such a character that it is nothing short of an outrage that its circulation should be aided by the Ministerial Editor of the paper. It does not pretend to find any authority in the Scriptures, but operates in the realm of religion with the idea of divine immanence. It denies that any of the commands of our Lord are binding upon us for anything like literal obedience, and asserts that to say our Lord is the only Savior, is to keep some souls away from God." The reply to this protest was noise. "From the first introduction of the matter, noisy Modernists had endeavored to shout the speaker down. In that they did not succeed, but the tumult was intolerable, and these solemn judicial functions were exercised, or rather the exercise of them was denied, amid a scene of excitement which was quite unworthy of the occasion or the assembly. Next day every serious-minded Methodist man in the Conference was deploring the fact that Methodist constitutional usage had been thus trodden under foot." The Journal sums up the result: "Undoubtedly great good was done. An ex-President said, 'You lost the vote, but you won your case,' and a chairman of a district said, 'It is many a year before you will have such cause of complaint against the Methodist press.' We thank God for all ground gained, and bid all our helpers take fresh courage."

(To be Continued.)

THE APPROPRIATION OF THE BIRTH OF CHRIST.

A Grecian legend is told of a prize contest for the best statue of one of the goddesses. Many and rare were the statues presented. The poorest one of all was the work of a country youth. He lacked the artistic gift. He had entered the competition solely out of his devotion to the goddess. He had worked with clumsy hand, but with a loving heart. When the day of award came, so runs the story, the goddess, knowing the honest lad's great love for her, entered herself into the crude stone. Then it glowed with a beauty far surpassing all the others, and brought the country boy the eagerly sought prize.

Christmas is full of things all the world's a-seeking. Yet the poorest boy may have the greatest of Christmas guerdons, the birth of Christ himself, which Paul spoke of as "Christ within you, the hope of glory," and of which Phillips Brooks so beautifully sang:

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.

—New York Christian Advocate.

THE ANGELS AND THE SHEPHERDS.

Luke 2:11.

Nothing more ethereal, nothing purer, nothing more beautiful can be conceived than this whole angelic appearance and annunciation. Yet it was made to rude shepherds. It was made to the few and not to the many. It seems as though it was an overflow of heavenly joy meant for their own enjoying, rather than as a composite message sent by the hands of many angels to the earth. The shepherd heard what was going on above. It was going on there for higher spectators, and for souls rejoicing among the blest; but, as it were, it broke forth, and some of the strains fell on the earth, not like an anthem or chorus; but as here and there music is heard on a summer night, afar off, snatches being wafted to us, and then being hushed again by intervening noises or winds, so there seem to have been snatches of this celestial music—the annunciation. These snatches did not constitute the whole song of heavenly joy, but were a part of it.

The shepherds passed away. Nothing more is known of them. Their ministry was to be spectators and annunciators; and having fulfilled their mission they sank out of view.—H. W. Beecher.

IS PROHIBITION A SUCCESS OR FAILURE?

Those opposing prohibition say that prohibition does not prohibit, that taxes are increased, and prohibition is wrong in principle and utterly undesirable. If this is true, why is it that States like Maine, which has been dry for fifty years, remain dry?

Why is it that the Governors of all prohibition States endorse prohibition?

Is not the continuation of State-wide prohibition in those States by which it has been adopted the best evidence that state-wide prohibition is for the best?

Read what the Governors of such States say:

The Pioneer Prohibition State of Maine: "For the last fifty years every Governor of Maine, with three exceptions, has declared in effect that prohibition has largely contributed to the moral the social, and the economic welfare of the State."

Governor Stubbs, Kansas: "If the prohibitory law had not given Kansas a better civilization and a higher type of manhood and womanhood, it would have been repealed years ago."

Governor Burke, North Dakota: "Under prohibition the people of this State are better fed, better clothed and are better citizens."

Governor Cruce, Oklahoma: "Since the closing of saloons the banks have more money, the stores are selling more goods, real estate is worth more, and the whole State is more prosperous."

Governor Brewer, Mississippi: "I am a red-hot, uncompromising prohibitionist, in favor of statutory prohibition, and of every species and form of State prohibition and National prohibition."

Governor Kitchin, North Carolina: "Under prohibition there has been a marked diminution in crimes, business has increased and politics and government have been relieved of one of their most corrupting influences."

Governor Hooper, Tennessee: "The consumption of liquor in this State has greatly diminished, and the crimes resulting from the traffic have decreased in number."—Central Methodist Advocate.

CHILDREN AND CHRISTMAS.

You who have children are the blessed ones; you who open sleepy eyes in the gray dawn of Christmas morning to see a small face round with excitement peering through the bedroom door and hear from the next room treble shouts of "Merry Christmas" and the scampering of little feet. You are the happy ones about whose Christmas tree the gifts are mostly toys. There are so many who have no children. So many homeless people in city boarding houses, in village cottages, in mines, in camps, in offices; so many lonely women whom a cruel fate and a chaotic world have robbed of their heritage; so many barren in body or in spirit, to whom home is but a dwelling place and the future only a dream. You about whose skirts little hands are clinging are the ones to whom a Christmas really comes. When in the dusk of Christmas Day the curtains are drawn over the holly wreaths, and the fire throws a soft light among the Yuletide evergreens, flickering on the shining tree around which the gifts lie scattered, when a little head rests wearily against the father's knee with the utter trust of childhood, and a soft, tired body snuggles up against the mother's breast, then is life justified. The memory of a hard and lonely past may bring unnoticed tears, the fear of an uncertain future may sober the smile, but this moment at least is a perfect one. The world may roll on with its wars and wickedness and misery, kingdoms may go and governments may come, philosophies and religions may wax and wane, but to you at least is this life worth living and to you is immortality assured.—Arthur H. Gleason, in Collier's.

The Home Circle

THE STAR.

By Florence L. Patterson.

When the birds and bees and flowers
All have gone to bed,
Did you ever see a star
Shining overhead?

Many, many years ago
In a land afar,
Wise men followed all the night
Such a little star.

And it led them to a barn,
Where among the hay
Safe within his mother's arms,
Christ, a Baby lay.

—The Churchman.

CHRISTMAS UNDER THE SNOW.

By Rev. Henry E. Wing.

This little boy lived, more than sixty years ago, among the hills in northwestern Connecticut. He had a nice grandmother whose home was four miles from his. Christmas was coming, and he was to spend the day with her. But three or four days before Christmas it began to snow. It snowed and snowed all that day and that night, and the next day and night, and so on, day and night, until Christmas Eve. Then it cleared off cold, and a thick, hard crust formed on the clean, white counterpane.

So the sun rose bright on Christmas morning, and after a warm, hearty breakfast the boy started afoot for his grandmother's. He was dressed in his Sunday-go-to-meeting clothes, with long, loose pantaloons—though he was quite a little boy—and a heavy woolen jacket, and knit, worsted mittens, and a thick cloth cap with broad ear-tabs. His pantaloons were folded at the ankles and tied about his boot-tops. Then his mother wound a striped tippet six or eight times about his head and neck. Thus, when finally rigged out for his trip, there was not much chance for old Jack Frost to get a nip at him.

In his pockets were some nice Christmas gifts for his grandmother: A funny little embroidered night-cap, from his mother; a fine linen handkerchief, hemstitched by hand, from his sister, and a few others, that he now "disremembers." But his own gift was the handsomest of all. It was a splendid shawl pin, with a head the size of a piece of chalk and about the same shape. He had made this himself by rolling the blunt end of a darning needle in a spoonful of melted red wax, and any one can see that it must have been very beautiful.

Well, he was a pretty self-satisfied boy as he "went on his journey." The whole landscape was clothed in white. No fences were in sight, except the tallest stakes; no hedges; no shrubs. The big trees had their rumpled heads wrapped up in great white mufflers and the scattered barns and houses had huge banks of snow hanging over their eaves like shaggy gray eyebrows. The scene was enlivened by groups of men aud oxen breaking the roads and once in a while a scared dog, skating around on the slippery crust and a forlorn family of crows, shivering in the top of an old hemlock down by the pond.

The boy kept on his way, sometimes running to keep his feet warm, and sometimes creeping on his hands and knees up the smooth hillsides. At last he came, rather warm and a little tired and pretty hungry, to the spot where he thought his grandmother lived. Then, what was his surprise not to see her in the doorway watching for him, or any door for her to stand in, or any house, even—only, where her house had stood, a great big snow-bank! But presently he detected a little wavering wreath of bluish-gray smoke, curling up out of the top of the mound. He scrambled up the snow bank, and there he discovered the chimney sticking up through the white blanket and a strip of the ridge of the roof and a corner of the gable down to the top of the garret window—of his grandmother's one-story cottage.

It did not take the boy long to work the window loose and crawl in. Then he crept softly down the dark, steep, crooked stairs. At the foot of the stairs was a door opening right into the sitting room. He was rather nervous. That whiff of smoke from the chimney had given him some encouragement, yet he might find his dear grandmother starved or smothered in that dark room. He lifted the iron latch without a click and pushed the door. There was his grandmother, sitting with her back toward him. She had a lighted candle on the table by her side and her face was bent over the big Bible as she read the story of the coming of the child Jesus.

Near the door where the boy stood was an old-fashioned open fire-place, and at the side of it, by the brick oven, hung a long slender white stocking—his grandmother's stocking, just as it had hung on Christmas mornings for over seventy years, but now, for the first time on a Christmas morning, empty. It was not empty long. He hastily dropped into it the gifts from his pockets, discreetly putting his own at the bottom, so she would get the best one last. Then he turned around and said, not very loud, "Ahem." The surprised creature looked up, first at the door, then at the windows, all blocked with snow. Just as she turned about the boy shouted, "Merry Christmas, grandmother!" The dear old lady lifted both hands. "Well! well!" she exclaimed, "if here is not Henry, and he has come like the real Santa Claus, right down the chimney."

If ever a boy got a warm welcome on Christmas morning, that boy did. He got squeezed and kissed, and then he got fed. Then she drew the things out of the stocking. When she found that magnificent shawl pin, she was so delighted that she had to take it over to the light, perhaps to see if the head was real wax, and, as she bent her face down to examine and admire it he thought he heard a sly little giggle, but she came back in a minute and kissed him again. Then, turning her bright face to the open fire, she laid her slender hand upon his shoulder and said in a low, tender tone, "Well, indeed, a child can bring a good deal of the Christ into a Christmas.

—New York Christian Advocate.

WOLFGANG MOZART'S PRAYER.

Many years ago in Salzburg, Austria, two little children lived in a cottage surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on the harpsichord. But her little brother produced such strains of melody as were never before heard from so young a child. Their father was a teacher of music, and his own children were his best pupils.

There came times so hard that these children had scarcely enough to eat; but they loved each other, and were happy in the simple enjoyment that fell to their lot.

One pleasant day they said: "Let us take a walk in the woods. How sweetly the birds sing, and the sound of the river as it flows is like music!"

So they went. As they were sitting in a shadow of a tree the boy said: "Sister, what a beautiful place this would be to pray!"

Frederica asked, wonderingly: "What shall we pray for?"

"Why, for papa and mamma," said her brother. "You see how sad they look. Poor mamma hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us ask God to help us."

"Yes," said Frederica: "we will."

So these two children knelt down and prayed, asking the heavenly Father to bless their parents, and make them a help to them.

"But how can we help papa and mamma?" asked Frederica.

"Why, don't you know?" replied Wolfgang. "By and by I shall play before great people, and they will give me plenty of money, and I will give it to our parents, and we'll live in a fine house, and be happy."

At this a loud laugh astonished the boy, who did not know that any one was near them. Turning, he saw a fine gentleman on horseback. The stranger made inquiries, which the little girl answered, telling him: "Wolfgang means to be a great musician; he thinks he can earn money, so we shall no longer be poor."

"He may do that when he has learned to play well enough," replied the stranger.

Frederica answered: "He is only six years old, but plays beautifully, and can compose pieces."

"That can not be," replied the gentleman.

"Come to see us," said the boy, "and I will play for you."

"I will go this evening," answered the stranger.

The children went home, and told their story to their parents, who were much pleased and astonished

Soon a loud knock was heard at the door, and on opening it the little family was surprised to see men bringing in baskets of food in variety and abundance. They had an ample feast that evening.

Thus God answered the children's prayer. Soon after, while Wolfgang was playing a sonata which he had composed, the stranger entered, and stood astonished at the wondrous melody. The father recognized in his guest Emperor Francis I of Austria.

Not long after the family was invited by the Emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers.—Pittsburgh Christian Advocate.

The reason that so many of God's children worry is that they cannot trust God, or rather they do not trust him.—Rev. L. T. Wilds.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-class Mail Matter.

TERMS:

One Copy, one year, $1.56; eight months, $1.00. To preachers of all denominations, $1.44.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Stratton, Mr. J. D. Barbee.

Editorial

A WORD TO OUR SUBSCRIBERS.

The Advocate is face to face with serious conditions, and we feel called upon to make you a plain and candid statement. Advertisements under the existing situation can no longer be had as usual and we must depend almost wholly upon our subscriptions to maintain the paper. On this account, it is essential that every subscriber, clerical and lay, shall at once pay his subscription a year in advance. This is necessary to keep the paper going; we cannot run it on the credit plan for subscriptions, as we have been largely doing heretofore. So, unless your subscription is promptly paid up, in the interest of strict economy we shall have to discontinue it. It takes money to buy paper, ink, and to mail every copy of the Advocate that we send out, and self-preservation demands that we shall now reduce our expenses to a minimum. This appeal is to you, brother pastor and brother layman, and if you disregard it, please do not blame us if you soon find your paper cut off. We are not merely crying "wolf!" when there is no wolf. We are not exaggerating the situation. One of our prominent Conference organs has already been forced to reduce its size from 16 to 8 pages and others are in sore distress; and nothing but the best business methods, the most rigid economy, and the energetic assistance of our pastors and other friends can enable us to weather the storm. So please, dear reader, remit for your subscription without further delay. DO IT NOW!

GOD'S HAND IN IT.

Referring to the death and resurrection of Christ in his memorable address before Festus and Agrippa, St. Paul said: "This thing was not done in a corner." And, to be sure, it was not. His crucifixion took place at the time of the Jewish Passover when the Jews had assembled in Jerusalem from every land into which they had wandered to observe the great feast; the city could not contain the multitudes. The several trials of Jesus must have found entry upon the various public records, and thousands must have seen him hanging upon the cross. His enemies placed a guard about his tomb that there might be no deception concerning his resurrection, thus contributing to the evidence upon which that great event so securely rests. In like manner, Providence seems to have so directed as to make indisputable the important facts concerning his birth. Prophets had foretold it and there was a general feeling of expectancy among the Jews. The census ordered by Caesar Augustus tended to give definiteness to the time; and, as Bishop Ryle says, "It took place at an inn, and an inn crowded with strangers from all parts. Imposture was thus rendered impossible. The event was patent to many witnesses and could never be denied. The Son of God was really incarnate, and was literally and really born of a woman, like any of ourselves. Had the birth taken place quietly at Nazareth, or in some private house at Bethlehem, in thirty years' time the whole event would probably have been denied."

WORTH ALL IT COSTS.

The following brief editorial, which appeared in a recent issue of the New York Christian Advocate, so well expresses a truth worth knowing that we take pleasure in reproducing it:

"Whoever stands for something, and will not yield at the bid of others, must expect assault. What then? Is it better to secure favor by surrendering convictions?

Who has no enemies shall know no friends;
A real good chap, men say, and there it ends.

"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets," said Jesus."

THE SPECIFICATIONS IN ORDER.

In the Grenada (Miss.) Sentinel of December 18, Mr. O. F. Lawrence, the Editor, made the following utterance:

"From what we have heard from several sources, Bishop Waterhouse, who presided over the recent Methodist Conference at Starkville, was at times almost coarse in his arrogancy. If this be true, the distinguished divine needs to see himself as others see him, to get down from his stilted eminence and shed a little plumage. Being of the Methodist faith, we are risking this statement which some may term 'lese-majeste,' but if it is, let it be made the most of."

We have known Brother Lawrence for some years and have esteemed him as a very worthy and useful layman, and we confess that we are very much surprised to see such a statement as this emanating from him. And we are utterly at a loss to know to what he has reference in his depreciation of Bishop Waterhouse. It was our pleasure to attend the recent session of the North Mississippi Conference and we were in the Church most of the time while the proceedings were in progress, and we did not see the least manifestation of "arrogance," or "stilted eminence," or any parade of "plumage" upon the part of the Bishop. On the contrary, so far as our observation extended, he was uniformly courteous, considerate, and brotherly, and deported himself in a manner highly exemplary. And knowing Bishop Waterhouse as we do, we should have been astounded if his conduct had been otherwise. He is a modest, plain, unaffected Christian gentleman, and as far removed from "coarseness" as any man that we have ever known.

To show that we are not alone in this view of Bishop Waterhouse's bearing and spirit at Starkville, we quote the following reference to him by Rev. I. D. Borders, our pastor at Aberdeen, Miss., taken from a letter written by Brother Borders to the Nashville Christian Advocate concerning the late session of the Conference: "Bishop Waterhouse presided to the general satisfaction of all, commending himself warmly to every one by his considerate courtesy, affability, dignity, and diligence in business. * * * The presiding elders spoke in complimentary terms of his patience and kindliness in the cabinet sessions, and for the most part the appointments gave unusual satisfaction."

We cannot believe that Brother Lawrence would intentionally misrepresent and place in a wrong light a worthy Christian minister, in whom the Church has shown her confidence by naming him as one of her chief pastors; and we are inclined to the view that he has been misinformed and misled by the "several sources" from which his information came. **Who are these persons, standing in the background, that are responsible for this attack?** As a good Methodist and as a Christian man, Brother Lawrence owes it to himself and to the cause of justice and truth to lift the curtain and let the responsibility in this matter be placed where it properly belongs.

He has allowed himself to be led into making a general charge against a Bishop in his Church whose deportment has never before been called in question. We, therefore, now respectfully ask him to furnish the specifications and to give the names of the witnesses upon whose statements he has based his arraignment. We make this request not because we think it is lese-majeste to criticise a high official in the Church who deserves it; but because we feel that the humblest preacher or layman in the land who is publicly assailed is entitled to know definitely the grounds of the assault and to be informed as to who has inspired it. And since this is a question which concerns the entire North Mississippi Conference, as well as one of our General Superintendents, whose character and good name is a matter of importance to the entire Connection, we cordially invite Brother Lawrence to publish the desired fuller statement, which surely he will not hesitate to make, in the New Orleans Christian Advocate.

DEATH OF DR. R. W. JONES.

The following press dispatch sent out from Laurel, Miss., on December 20, will touch with sorrow many hearts and homes in Mississippi and other sections of the South:

"Dr. Richard Watson Jones, first president of the Industrial Institute and College at Columbus, and for twenty-five years professor of chemistry at the University of Mississippi, died at his home in this city Saturday night, aged 77 years.

"A native of Greenville County, Virginia, Dr. Jones attended Randolph-Macon College, graduating with first honors at eighteen, and receiving the M. A. degree at the University of Virginia two years later.

"At the outbreak of the Civil War he entered the Confederate service as captain and was later promoted to major. He was married in 1864 to Miss Bettie Sue Spratley, who survives him. Their fiftieth wedding anniversary was celebrated in January of this year, and was attended by five sons and one daughter, together with numerous grandchildren.

"Though long since retired from active work, Dr. Jones maintained until his death a deep interest in educational work, and still maintained the title of professor-emeritus of the University of Mississippi and was a member of the Mississippi Historical Society, which he served many years as its president. He was an active member of the Methodist Church and a leader in every movement calculated to advance the moral and material interests of Mississippi.

"The body will be carried to Portsmouth, Va., for interment."

Dr. Jones deserved all that is said concerning him in the statement made above, and much more. He was a really great educator—scholarly, accomplished, and gifted in the work of teaching and training young men and women. In his noble profession, he is entitled to be ranked with the foremost of that remarkable group of men who gave type to the educational institutions of the South in the first two or three decades following the Civil War—a group that included such men as Landon C. Garland, John N. Waddel, A. B. Longstreet, and James H. Carlisle.

Dr. Jones was a man of splendid Christian character, and until the impairment of his health forbade, he was one of the most active and useful laymen in the Methodist Episcopal Church, South. He enjoyed the complete confidence of all who knew him and served his denomination in various capacities of trust and honor, from official place in the local congregation to a seat in the General Conference. He was for many years the Sunday school superintendent of our Church at Oxford, Miss., a position for which he was pre-eminently qualified and which he filled with a high degree of efficiency. He served faithfully and well his day and generation, and has doubtless passed to a rich reward.

We trust that some one who has in hand the data to do so will furnish the Advocate a fuller sketch of the life and services of this distinguished and influential layman at an early date. We extend sympathy to the sorrowing widow and other members of the bereaved family, and pray that Divine grace may comfort and sustain them.

THE LOUISIANA PROHIBITION CAMPAIGN.

Rev. A. W. Turner is preparing to conduct a whirlwind prohibition campaign in Louisiana, beginning in New Orleans on Sunday, January 24, and ending in Shreveport, Sunday, January 31.

He has engaged to assist in this campaign the following speakers, who rank among the foremost advocates of the prohibition cause in the United States: Ex-Governor M. R. Patterson, of Tennessee; Rev. Louis Albert Banks, of Delaware, Ohio; Rev. A. J. Barton, a distinguished Baptist minister of Dallas, Texas; Rev. G. W. Morrow, of Detroit, Mich.; Rev. Howard H. Russell, founder of the Anti-Saloon League; Rev. A. C. Bane, of San Francisco; Rev. G. W. Young, of Louisville, Ky., and Rev. P. A. Baker, National Superintendent of the Anti-Saloon League. Among the towns that will be reached by some one of these speakers are Alexandria, Baton Rouge, Lake Charles, Lafayette, Crowley, Monroe, Ruston, Minden, Amite City, Bogalusa, Slidell, and Covington. This is not a complete list, however, and addresses will also be made at a number of other points. Ex-Governor Patterson is scheduled to speak at a mass meeting to be held in the Atheneum at 3 o'clock p. m. on Sunday, January 24.

Our pastors and the friends of the temperance cause in the various towns to which speakers have been assigned are urged to accept the dates designated and seek to secure large audiences for them. The schedule of appointments has been worked out with great care and cannot now be altered without much confusion. This is a great opportunity for the prohibitionists of Louisiana, and we should eagerly seize it and make of it the utmost possible.

PERSONAL AND OTHER NOTES.

Mr. and Mrs. J. D. Barbee, of Greenville, Miss., are spending the Christmas holidays with relatives in Memphis, Tenn.

The people of Clarksdale, Miss., were greatly pleased to have Rev. W. S. Lagrone returned to them as pastor for another year. They are indeed fortunate.

The address of Rev. W. Harrison Long will hereafter be Washington, La. Let persons desiring to communicate with him note this and govern themselves accordingly.

Rev. W. W. Drake occupied the pulpit of the Carrollton Avenue Church of this city—his new charge—last Sunday, and made a fine impression. Five members were received.

Drop us a postal card, giving us the church news in your community. We are anxious to keep our readers informed as to what is going on in church circles in our territory.

Pastors who have been moved to new charges should write a card to the office, ordering the addresses on their Advocates changed. In such cases, both the old and new post offices should be given.

Rev. T. H. Lipscomb reports that the work of the Conference year has opened well at Starkville, Miss., and that the outlook is highly encouraging. When he wrote last week, Christmas turkeys were already gobbling in the parsonage coop.

The Methodists of Memphis, Tenn., recently gave Bishop and Mrs. Murrah and the new presiding elder of the Memphis District, Rev. A. J. Meaders, and his wife a delightful public reception. Bishop Murrah's address on that occasion was a most felicitous and suggestive one.

Some of the Conference organs will not bring out a paper this week, and others will appear in half their usual size; but the New Orleans Christian Advocate has never suspended publication or lessened the number of its pages on account of the holidays. It is not a "vacation-taker."

Rev. J. B. Randolph writes that he and his family are domiciled in the parsonage at Kosciusko, Miss., and that many kindnesses have been shown them by their new parishioners. Brother Randolph's new flock is a choice one, and it is their habit to look well after their pastors.

We are indebted to Rev. J. T. McCafferty, of Eupora, Miss., and Rev. A. P. George, of Mangham, La., for some subscriptions sent in within the past few days. Work done for the Advocate is especially appreciated in a time like this. Let others follow the good example of these brethren.

After two years as pastor at Crawford Street, Vicksburg, Rev. C. F. Emery has been placed in charge of the Newton District, which is said to be the largest in the Mississippi Conference. We predict that he will soon win unwithering laurels in the presiding eldership. We are grateful to him for a promise to press the interests of the Advocate in his rounds.

We are indebted to Mr. J. D. Hamilton, of Nashville, Tenn., Treasurer of our Board of Missions, for a folder giving the program of exercises at McKendree Church, of that city, last Sunday, when a memorial stone was placed in the vestibule of the church in honor of Bishop McKendree. The principal speaker on that interesting occasion was Bishop E. E. Hoss.

After reading the article entitled, "The War in Methodism," which appears in this issue of the Advocate, save your paper. There is more to follow and it will be worth your while to re-read the whole discussion at one time after it has all been published. Dr. Jay Benson Hamilton is connected with the Trinity Methodist Episcopal Church of New York City and is the founder and editor of "The Bible Champion."

Dr. T. B. Holloman has arrived at Vicksburg, Miss., where he will again serve the Crawford Street Church of that city. He has many friends there, who have given him an enthusiastic greeting. We are grateful to Dr. Holloman for a kindly invitation to come up and look over the great National Park at that place, and may avail ourself of it during the year 1915, if a kindly Providence shall permit us to do so.

Rev. F. N. Sweeney was in New Orleans last week and paid the Advocate office a brief but appreciated visit. At the recent session of the Louisiana Conference Brother Sweeney took a superannuate relation, but since the adjournment of that body, he has consented to serve as pastor of the Franklinton Circuit. He is a true and faithful itinerant, and we are glad to know that he will keep on the harness a while longer.

The Lexington (Miss.) Advertiser, in a recent issue, thus refers to the two years' pastorate of Dr. H. G. Henderson at that place, which was terminated by his transfer to Sardis at the late session of the North Mississippi Conference: "Dr. H. G. Henderson has left a golden record in the vineyard here, where his loyalty to all good works is a memorial that cannot pass away. In the new pathways at Sardis there is wished for him and his loved ones as wide a circle of friends and admirers as he has left in his old home."

Rev. A. W. Turner, of Shreveport, La., has been in New Orleans this week in the interest of the Anti-Saloon work. As the leader of the temperance forces in Louisiana, Brother Turner has given a good account of himself and has demonstrated that he is the right man in the right place. He expects to carry on the warfare against the liquor traffic with increased energy during the coming year, and he should have the hearty cooperation of all the brethren in the execution of his plans.

We clip the following from Concordia's Sentinel, published at Vidalia, La.: "The citizens of Vidalia, irrespective of denominational differences, were delighted to learn that at the Methodist Conference recently held in Shreveport, Rev. W. T. Woodward was again assigned to the Sicily Island Circuit, which embraces this place and Ferriday." The Natchez (Miss.) Evening News also makes mention of Brother Woodward's return, and says: "He is an able minister and his labors in Concordia Parish have accomplished much good."

From Eros, La., under date of Dec. 19, Rev. R. H. Bamburg writes as follows: "We have reached our new field and the people have received us very kindly. We arrived here on December 16, and a large boy put in his appearance the next day, December 17. We have named him William Schuhle and are going to call him Schuhle. Both the mother and babe are doing finely. It seems that the lines have fallen to us in pleasant places, and I am planning to do the greatest year's work of my life. I ask the readers of the Advocate to pray for us."

A recent dispatch from Jackson, Miss., to the Memphis Commercial Appeal reads in part as follows: "The early departure from this city, where he has made his home for four busy years, of Rev. J. M. Morse, pastor of the Capitol Street Methodist Church, is a cause of genuine regret by our people generally. This feeling is not confined to his late flock or to Methodist circles exclusively, as Mr. Morse is an all-round helpful and useful citizen, and has been a power for good in all circles." Brother Morse filled his new pulpit in Brookhaven last Sunday, where he was greeted by large congregations.

Sister T. B. Clifford, formerly of McComb City, Miss., who is the First Vice-President of the Woman's Missionary Society of the Mississippi Conference, writes as follows: "Please state to the First Vice-Presidents of the Woman's Auxiliaries in the Mississippi Conference that my address has been changed from McComb City to 1227 Dryades Street, New Orleans, La. I will continue to look after my work with the children until the next meeting of the Woman's Missionary Conference." We are pleased to know that Sister Clifford will continue to lead the juvenile missionary workers of South Mississippi. She is a noble Christian woman, and for many years has accomplished great good by her labors to extend the Master's kingdom.

THE CHURCH PAPER.

Rev. Gerard B. F. Hallock, D.D., says: "Let me urge all to include in their reading good religious periodicals. They are the trade journals of the kingdom. The religious newspaper is both a medium of communication and a herald of Christian achievement. It is an absolute necessity if one would keep informed of the progress of Christ's kingdom in the world. A good religious periodical tends to expand the intellect, open the heart, incite to more diligent study of the Bible, lead to greater interest in Sunday school, church and mission work, and widen the whole mental, moral and spiritual outlook, thus proving a powerful stimulus to spiritual growth. Every young convert taking such a publication would find it confirming his faith, widening his horizon, and strongly promoting his growth in grace. Every Christian young man or young woman alone in a great city would find it bringing welcome and helpful companionship, and a fine sonrce of intellectual and spiritual uplift. No young married couple, next to the Bible and family altar, can afford to do without a thing so desirable as a good Christian periodical."

NO ROOM AT THE INN.

Edith M'Kay, in Pittsburgh Christian Advocate.

No room at the inn! "Oh," we say,
"I wish I had been there that day—
I'd have given Mary my place of rest
If only I might have been there—a guest."

Ah, but listen, my heart, my heart:
Here and now is thy humble part—
"Inasmuch as ye have done it," said he,
"To the least of these, ye have done it to me."

"I have learned at last to be patient with hindrances, for things that seemed contrary to my success and happiness have always proved to be really helps."

The happy man is not one who has possessions but the one who has himself in possession. Self-control is a very important lesson to learn."

"There is a power in the peace God giveth of which the men who are rushing along the broad and dusty highway can form no idea. The meadows on which the soul refreshes itself are ever green."

Obituaries.

Obituaries not over 20 words in length will be published free of charge. All over 20 words will be charged at the rate of 1 cent a word. Count the words and send the proper money with the obituary. This will save trouble all round. Otherwise the obituaries will be edited down to 20 words.

RESOLUTIONS.

During the year just coming to a close it has pleased Almighty God in his infinite wisdom to remove from our midst to that haven above three of the beloved members of this Quarterly Conference.

The first to answer the roll call was Dr. J. N. Tucker, who for a number of years had been a member of the Mississippi Conference, was for several years a local preacher and a member of our Quarterly Conference.

The next summons was to Brother C. R. McQueen; no more faithful member and co-worker ever filled a position in this conference than Brother McQueen; always at his post of duty and tireless in his efforts to further the interests of the Church he loved so well.

The last call was to Brother Robert Brown; one loved by each member of this conference; an unwavering Christian gentleman, ever ready to answer any call for his Master.

Could we speak to them to-night we could but say, "We miss you, and our hearts go out to the loved ones left behind, and God grant that we may all so live that we shall meet again where there will be no more parting." It seems a blow to us that the Church and comunity should lose such men, but God in his infinite wisdom knows best, therefore be it resolved,

1. That in the death of these members the Methodist Church has lost three of its best members, and the community some of its best citizens, whose going is most deeply felt and many share with this conference in its great loss.

2. That we bow submissively to His will, who doeth all things well, and we thank him for the companionship we have enjoyed; and, while we grieve for them, there is a consolation in the thought that they are at home with their Father, and that our loss is their eternal gain.

Passed by the Fourth Quarterly Conference of the Central Methodist Church in session at Meridian, Miss., on Friday, Dec. 4, 1914.

BISHOP ROBERT McINTYRE.

By Bishop Hughes.

A Scotchman by birth; an American by training and conviction; a bricklayer by trade; a preacher by God's call; a poet by instinct; an orator by temperament; a brilliant lecturer, he charmed the multitudes by the gift of an imagination which would make his hearers see darkness or hear silence, and could make the fruits of the earth glad with the love of a providing God. He poured himself into speech until his hair turned white before the time. Not a parliamentarian, or a lawyer, or an administrator, he loved his way through the tangles of debate, and lifted upon his brethren the face of a saint that stilled tumults and estopped criticism. His last word on earth was "lovely." It was doubtless his first word in heaven. Could God send him back to us, with the memory of that Holy City, no tongue would be more nearly equal to describing pearly gates, jasper walls, streets of gold, and the light never seen on sea or land. At first admired as an orator, he died beloved as a brother, and left to his Church and his colleagues the gracious memory of simple and unaffected fellowship.

The finer the nature, the more flaws will it show through the clearness of it. The best things are seldomest seen in their best form. The wild grass grows well and strongly one year with another; but the wheat is, by reason of its greater nobleness, liable to a bitter blight.—Ruskn.

PRAYER AND SELF-DENIAL.

W. W. Pinson.

The Universal Week of Prayer, January 3 to 10, 1915, which will be observed throughout the Christian world, will be observed in our own Church as a time of prayer and self-denial for the evangelistic reinforcement of our mission fields. There never was a time that called more insistently upon the Church for the exercise of these fundamental duties of the Christian life. It is being said that Christianity is on trial. It is not so much our Christianity as ourselves that is being tested. Our sincerity and consistency are being scrutinized as never before. Men are demanding that we show what our Christianity has made of us. Are we a praying people? Have we faith? Do we believe in an omnipotent God? Have we a grip on the eternal verities? Do we live in fellowship with the unseen, or are we materialists, who live only by what we see and seek only what our hands can grasp?

Not only are men testing us, but God by his providence is trying us in the fires of this awful hour. The story of the world's spiritual poverty is being written in blood and tears. The world is being turned into a new Gethsemane, parliaments into judgment halls and kings into modern Pilates, and after two thousand years Christ is rejected, mocked and crucified afresh. Can we not hear him say again as he stretches out his hands to the Church in America, "Will ye also go away?"

What shall be our answer? What shall be the tokens to a world whose hopes are shattered? To the Christless millions who cry to us for light? Shall it be our monuments of greed, of luxury and of selfishness? Shall we point to our industrial altars, red with the blood of groaning sacrifices? Shall we proudly show the suffering Christ our automobiles, our mansions, our jewels and the pomp of purple and fine linen, as our answer to the sorrow of Gethsemane and the keen agony of Calvary? Is it enough that we bring him a few pennies for a world's redemption, toss them grudgingly at his feet and, with hearts ungrateful and unloving, turn away to lives of ease and acquisition and self-indulgence?

This is not a call for money. It is more, far more. It is a call for thought, for heart-searching, for penitence, for prayer. It is a call to stop short, and take our bearings. It is a call to examine our lives in the light of a great world's needs and sorrows, and our conduct and consecration in the light of what Christ is and what he expects of us. If we can turn on such a searchlight for one week or even for a small part of a week; if we will not flinch from it, nor count the cost of such a rigid testing, we shall begin a new life.

Why may not the whole Church unite on this week of prayer? Why may not every leader sound the call, till the entire membership hears and heeds and bows and confesses? The results who can tell!

Last year the observance of this Week of Prayer rang a new note of joy through many a church. It kindled revival fires. It quickened the consciences of multitudes and brought to them new power and conviction. We are praying and hoping for larger and more glorious results this year. The conditions call more loudly. The heart of the Church is ready and the times are ripe.

May we not urge that everyone who reads this will begin now to pray that this first week in January may witness the widest, deepest, and most genuine conviction of duty and turning to God our Church has ever known?

TO THE PREACHERS OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: Many of your people are coming to the Memphis hospitals and when they reach here are strangers in the city, consequently they have a very lonesome time and not infrequently they very much desire the services of a preacher, but do not know where to get such. If pastors, when their people are being sent to the hospitals here, will write to the undersigned he will see that some Methodist preacher sees them as soon as they are allowed to have company, and they are given the same pastoral care that would be given them if they were sick at home.

Your brother,
T. G. LOWRY,
Sec'y Methodist Pastors' Ass'n.
1050 Cooper St., Memphis, Tenn.

TO THE UNDER-GRADUATES OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: Without posing as a "Daniel Come to Judgment," but wholly in the spirit of humility and brotherly love, I hereby make a few suggestions that I hope will aid those, who have not had the good fortune of learning how to do systematic study, in accomplishing the task of mastering their year's course. Of course, some need no suggestion because they always bring up their work. Others fail, not because they do not realize the importance of doing the work, but because they just do not know how to do systematic studying. It is for the benefit of the last class that I write. And if but one, even, of that class shall profit by these suggestions I shall be more than repaid for the time and trouble of writing this article.

Here is the plan I used when I was passing the courses:

1. I determined to use the major part of six months in a close study of the year's course.

2. I selected January, February, and March to study, and September, October, and November to review the course of study.

3. I determined to use five days out of every week during which to study the books of the course of study. That gave me sixty days for study during the three months.

4. Realizing that I would necessarily lose some of those days, I reduced the number of days for study to fifty.

5. I then divided the number of pages of each book in the course of study by fifty, that I might get the number of pages to be gone over in one day's time. I then went through each book and marked off the work for each day. If I found that by taking from, or adding to, the number of pages I could complete a subject, or some phase of a subject, of course I made the addition or subtraction, whichever was necessary.

There was another member of the North Mississippi Coference whose eyes "went bad" on him during the early part of the year. That young man got a young lawyer friend to read his course of study to him that he might regularly pass his year's course. He passed without trouble.

Hoping that these suggestions may be of benefit to some one, I am fraternally, J. TILLERY LEWIS.

Greenville, Miss.

MISSIONARY BRIEFS.

In 1873 there was not in the whole empire of Japan a single preaching place. The one church of a dozen members met on the premises of a missionary under the protection of the United States Flag.

Dr. D. L. Mumpower of Wembo-Niama, Africa, reports that during the first quarter of the year, 300 medical and 75 dental cases were treated.

There are 1,342,000 Italians in the United States. More Italians live in New York City than in Rome, Italy. One out of every five returns to his native land after a few years' residence in the United States. Evangelize him and he returns a missionary.

Dr. Ed F. Cook, writing from Japan, says: "At Kwansei Gakuin, the Hiroshima Girls' School and Palmore Institute, one is astonished at the large patronage and high class of work that is being done. The reports show enrollments in these three schools as follows: Kwansei, 710; Hiroshima Girls' School, 717; Palmore Institute, 725. The opportunity for further enlargement and for the indefinite extension of the influence of these institutions is limited only by our ability to furnish buildings and money for equipment. One is thrilled through and through by the greatness and urgency of our opportunity in Japan."

You will be glad to know that within the last ten days five persons have accepted Christ and offered themselves for church membership.—W. G. Borchers, Santa Rita, Brazil.

Last year the enrollment in the Huchow Middle School at Huchow, China, was 102, the largest number ever received. This term the enrollment has reached 124.

The size of our Mission grant in the Congo is 1185 feet by 800 feet. Included in the grant is a path leading from the Mission ground 1167 feet by 47 feet. The total area is 22½ acres. The distance from the village of Wembo-Niama is one-half mile.

"Half the world has never yet heard of Christ. That is the half that is poor to-day. The average income through India, China, and the poorer nations of Asia, is not over ten cents a day per capita. Half the world is without any medical knowledge worthy of the name. About half the world to-day is without education and cannot read or write in any language. Half the world is without the social rights of manhood, womanhood, or childhood. Compare your life with the life of this other half."

BROOKHAVEN DISTRICT.

District Stewards Meeting, Dec. 29, 1914.

The district stewards of the Brookhaven district are called to meet at the Methodist Church, Brookhaven, Miss., at 9:30 o'clock, a.m., on the 29th day of December, 1914.

The charge leaders are requested to meet with the stewards at this time for the purpose of arranging for the "Every Member Canvass" to be taken up the first of the new year. It is important that we have a full attendance of these brethren. Please let me know if you cannot be present.

Entertainment will be provided for you while in Brookhaven.

ROBT. SELBY, P. E.

Brookhaven, Miss.

"Somebody always reaps the harvest of wild oats."

GRADING THE SUNDAY SCHOOL.

By Rev. B. F. Lewis.

In grading a Sunday school, at least five things are essential to be kept in mind:

First—The person attempting to grade the school should have a definite idea of what is meant by grading, and of what is involved. It is useless to go at this work blindly. The effort will prove a failure, and result in discouragement. The mere classification of students is not grading. There must be a basis of classification. This basis has been carefully worked out for us by skilled Sunday school workers, and it should be understood, at least with some definiteness. If the grading be confined to the Beginners' and Primary departments, the age limit is sufficient. In fact there can hardly be any other. But in the higher departments, the Junior and Intermediate, the intellectual development, the spiritual, physical and social status must all be taken account of. (By social status is merely meant companionship.) The standing of a student in the public school often enters as a factor to be reckoned with. In a certain school, some time since, a student whose age placed him in the first year Junior—age 9 years—was discovered to be two years ahead of all the other first-year Juniors in his public school course. As soon as this fact was brought to the attention of the superintendent he very wisely placed this student in the third-year Junior, among the 11-year-old boys.

Again, in grading a school, there should be a standard of excellence adapted to the students in the several departments. This will differ in some degree from the standard of the school proper, which necessarily must be general in character, suited to the school as a whole. Towards this standard, each student should be stimulated to strive.

Further, Promotion Day must by no means be left out of the reckoning. Without this day properly observed, with the entire school held strictly to it, the whole scheme will fall through. Promotion Day is the last Sabbath in September. The students advance from class to class and department to department. The teachers do not advance, but teach the same grade year by year.

Second—A second essential is Teacher Co-operation. Unless the teachers co-operate with the superintendent, he will have a hard fight of it. Hence it is well to call a teachers' meeting, go over all the details carefully, and enlist the co-operation of all the teachers, especially those involved. The objection usually offered by teachers at first is that they dislike giving up their pupils whom they have taught for several years. But when it is pointed out that it is for the best interest of school and pupils there will scarcely be serious objection on their part.

Third—If the school is to be organized on the departmental plan, and that is far better, great care should be exercised in the selection of departmental superintendents. This is far more vital than the selection of well-equipped teachers. Under these departmental superintendents all teachers in the graded departments work, and to them the superintendent of the school looks for the carrying out of all his plans. If they fail, the system is ineffective. Every successful teacher does not make a good departmental superintendent.

Fourth—The superintendent should not be daunted because of difficulties and objections. They are to be found everywhere, and sometimes seem to strew the way. They will come sometimes from parents who do not understand; from teachers who are slow to learn; from students who have been pampered, and sometimes from the chronic objector who objects because he does not know how to do anything else but object. But a superintendent who knows his business and goes ahead will overcome them all and soon have all on his side. The really important question is, Shall the school be brought down to the level of those who do not understand, or shall they be brought up to the level of the school standard?

Fifth—Take time. This work cannot be done in a day. Not long since a certain Sunday school worker entered a Sunday school on a Sunday morning and announced that in ten minutes he could grade any school, and proceeded to throw the whole school into confusion by rearranging the classes. This is not grading. This is confusing. If no previous effort has been made to grade the school it is far better to begin with the Beginners' Department and go as far as possible, class by class, but hardly higher than the second-year Junior in one year; then advance one class a year till the school is graded. This programme prevents friction, injects the grading spirit into the whole school, which works like leaven, and in time readjustments begin making themselves. After two years of this kind of work a skilled superintendent can make almost any changes he wishes in the school without dissent.

THE LAYMEN'S MISSIONARY MOVEMENT IN LOUISIANA.

During the months of January and February Dr. D. Clay Lilly, Field Secretary of the Laymen's Missionary Movement, will conduct conferences of the United Missionary Campaign in the following places in Louisiana: Baton Rouge, Jan. 3-4; Crowley, Jan. 5-6; Lake Charles, Jan. 7-8.

He will be assisted in these conferences by Dr. John N. Mills of Chicago, Dr. C. F. Reid of Nashville, General Secretary of the Laymen's Missionary Movement of the Southern Methodist Church, and Dr. J. T. Henderson of Chattanooga, General Secretary of the Laymen's Missionary Movement of the Southern Baptist Convention.

They will deal largely with the modern methods of missionary education and finance and study home and foreign mission subjects in the light of present-day conditions in the fields.

These conferences were held in about 500 cities of America last year, from September to April, and there will be a large number of them held this season. They are Interdenominational and are under the auspices of all the mission boards of America. They are accomplishing a great work in securing the adoption of better methods for the benevolent and missionary work of the Church and in standardizing the Church's methods of missionary propaganda. They employ existing agencies in this work and create no new organizations or machinery in the Church.

These series of conferences in more than a score of cities should prove highly profitable to the great number of churches which are to take part in them.

AN INTERESTING OCCASION.

A very happy gathering took place at the beautiful home of Brother J. S. Otis of our city. The party was planned by the splendid daughters as a pleasant surprise to their parents. The occasion was the 50th anniversary of the marriage of James Sidney Otis and Miss Mamie Carre. There were present a large number of friends, and refreshments were served with refinement and delicate taste. Congratulations, good wishes and expressions of sincere friendship were heard, evincing the esteem and confidence in which these two splendid Christians are held in the community. Brother Otis has been Superintendent of the Methodist Sunday school here for thirty consecutive years and Sister Otis has regularly taught some one of the classes.

In this Christian home there are two refined, cultured and lovely young ladies and three manly young men of bright promise. All are loyal members of our Church. The members of this family are the pastor's friends and many a token of kindness finds its way to the parsonage from them. May the blessing of heaven continue to abide upon them.

Logtown, Miss. H. MELLARD.

MARRIED.

At the Methodist Church, at Bay St. Louis, on Dec. 6, 1914, by Rev. G. A. Guice, Mr. STEVE HESTER, of Picayune, Miss., and Miss GARNET McCLUNG, of Bay St. Louis.

NOTABLE CONVERSIONS IN JAPAN.

"The national evangelical campaign, so enthusiastically planned for Japan, is going forward with great success. Every meeting gathers a large, attractive audience," writes Bishop M. C. Harris from Tokio.

"Conspicuous among the results already achieved," says the Bishop, "is the conversion of Mr. Morimura, a man of great wealth and influence.

"Although in his seventy-eighth year he is still mentally alert. Much careful study of the Bible and serious reflection preceded his definite stand for Christ. He has recently given $100,000 to be used for the improvement of moral conditions in Japan. Traveling up and down the land he addresses large audiences, stressing his conviction that in Christianity alone is the hope of moral and spiritual uplift of the empire.

"Another prominent Japanese, equally interested in the evangelistic campaign, is Mrs. Hiraoka, a member of the famous Mitsui family, one of the wealthiest and most aristocratic in all Japan.

"Converted but four years ago, when over 60 years old, she has become a zealous Christian and is a public speaker of unusual power."

SUNDAY SCHOOL IN CHINA.

There are 100,000,000 children under 10 years of age in China. In the near future they may be taught almost entirely under the government system of education, and will be less accessible to the Christian day school. The Sunday school must give them religious education.

The Chinese Christian churches generally lack young men and maidens. Congregations are 90 per cent adults, and many little children, but have few youths between the ages of 15 and 25. There must be won and held for Christ.

A church which gives itself mainly to winning new converts, as the church in China naturally does, is in constant danger of neglecting them when they have been won. The Bible school has a necessary place in the continued nurture after they have entered into full membership in the churches. This is a phase of Sunday school work as yet largely undeveloped.

The youth of the boarding schools and colleges needs to be trained in voluntary Christian service. The training of leaders from among the promising young people for the work of the local church falls naturally to the Sunday school.

THE WHOLE ROUND YEAR.

We ought to pray that we might be able to show Christmas generosity and Christmas good cheer on this good day, but above all we ought to pray for grace to cultivate and use these very Christian gifts throughout the whole circle of the year. The glow and warmth of the festive season ought to start something like a steady fire in our heart, and the gratefulness that we feel to-day should live throughout three hundred and sixty-four other days an abiding sense of thankfulness and obligation to our fellows and to our God. There can be little value or worth in a Christmas generosity that is made an excuse for niggardliness through long and hungry months. We will keep good Christmas only as we try to keep its spirit through the year.—Christian Guardian.

It was not God's weakness, but his will that made you simply what you are.—Edward King.

Little faith, little prayer, little self-discipline: these are the things which spell failure in spiritual work.—James Denny.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian District—First Round.

Meridian, 5th Street .....Dec. 27, 28
Meridian, 7th Avenue .....Dec. 27, 28
Meridian, Central .....Jan. 3, 4
Meridian, East End .....Jan. 3, 4
Meridian, Poplar Springs...Jan. 10, 11
Meridian, Southside .....Jan. 10, 11
Pachuta and Quitman, at Pachuta, ...Jan. 16, 17
Shubuta .....Jan. 24, 25
Waynesboro Circuit, at Fedora .....Jan. 30, 31
Waynesboro .....Jan. 31,
Scooba .....Feb. 7, 8
Buckatuna .....Feb. 13, 14
Enterprise and Stonewall, at Enterprise .....Feb. 14
Matherville, at Andrews Chapel .....Feb. 20, 21
De Soto, at Salem .....Feb. 27, 28
Moscow, at Hopewell.....Mar. 5,
DeKalb, at Pleasant Ridge..Mar. 6, 7
Vimville, at Pleasant Hill..Mar. 13, 14
Lauderdale .....Mar. 14, 15
Daleville, at Soule's Chapel.Mar. 20, 21
Porterville .....Mar. 27, 28

The district stewards of the Meridian District are called to meet Jan. 6, at 3 o'clock p.m., in the East End Methodist Church, Meridian, Miss. The pastors and lay leaders of the district are requested to meet on the above date at 7 o'clock in the East End Methodist Church to plan the work for the year 1915.

J. T. LEGGETT, P. E.

Jackson District—Fourth Round.

Canton .....Dec. 20,
Jackson, Galloway Memorial Dec. 27,
Jackson, Rankin Street, p. m. Dec. 27,
Vaughan, at New Hope....Jan. 3, 4
Harrisville .....Jan. 9, 10
Fannin, at Goshen Springs.Jan. 16, 17
Brandon and Pelahatchie, at Brandon .....Jan. 18,
Mendenhall.....Jan. 24, 25
Jackson, Capitol Street....Jan. 31,
Jackson, Millsaps Memorial, p. m. .....Jan. 31,
Edwards.....Feb. 7, 8
Flora .....Feb. 10,
Satartia .....Feb. 11,
Benton, at Midway .....Feb. 13, 14
Yazoo City.....Feb. 14, 15
Eden .....Feb. 15, 16
Sharon .....Feb. 20, 21
Camden .....Feb. 21, 22
Madison .....Feb. 28, Mar. 1
Terry .....Mar. 7, 8
Bolton .....Mar. 14, 15
Florence .....Mar. 20, 21

The district stewards will meet at the Capitol Street Church, Jackson, on Tuesday, Jan. 5, at 10 a.m. All the pastors and Church lay leaders are cordially invited to be present.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Laurel, 14th Ave., p.m.....Jan. 2,
Laurel, 2nd Ave., a.m.....Jan. 3,
Laurel, 1st Church, p.m....Jan. 3,
Bay Springs, at B. S., a.m..Jan. 4,
Lake & Hickory, at L.....Jan. 10, 11
Suqualena, at S.....Jan. 16, 17
Forest & Morton, at F., Jan. 31, Feb. 1,
Decatur & Union, at D....Feb. 6, 7
McDonald, at McD.....Feb. 4,
North Bend, at Williams...Feb. 5,
Philadelphia Ct., at Cook's Chapel .....Feb. 6,
Philadelphia .....Feb. 7,
Trenton .....Feb. 13, 14
Clarksburg .....Feb. 15,
Shiloh .....Feb. 19,
Johns .....Feb. 20, 21
Raleigh .....Feb. 27, 28
Rose Hill, at Homewood...Mar. 6, 7
Garlandsville .....Mar. 13, 14
Leake, at Singleton .....Mar. 17,
Pearl, at Edinburg .....Mar. 18,
Carthage .....Mar. 19,
Walnut Grove .....Mar. 20, 21
Harperville .....Mar. 22,
Lena .....Mar. 23,
Homewood .....Mar. 27, 28
Chunky .....Mar. 30,
Choctaw Mission, at Jackson's .....Mar. 31,
Newton & Montrose, at M..Apr. 4, 5

The district stewards will meet at Newton on Wednesday, Jan. 6, at 1 p.m. Trains from all directions arrive before that hour, and leave sufficiently late for us to do our work.

All pastors are urgently invited to attend, as it is important for them to be present. Also the lay leaders are cordially invited.

Let us pray and plan for the greatest year in the history of the District.

C. F. EMERY, P. E.

Port Gibson District—First Round.

Nebo, at O. Grove .....Jan. 2, 3
Gloster and Liberty, at G. .....Wed., Jan. 6,
Centreville .....Thur., Jan. 7,
Woodville Ct., at P. C.....Jan. 9, 10
Woodville Station .....Jan. 10, 11
Washington .....Jan. 16, 17
Natchez .....Jan. 17, 18
Fayette .....Tues., Jan. 19,
Harriston .....Jan. 23, 24
Port Gibson .....Tues., Jan. 26,
Gibson Memorial ....Wed., Jan. 27,
Crawford Street ....Thur., Jan. 28,
Oak Ridge, at B. C. .....Jan. 30, 31
Utica .....Thur., Feb. 4,
Hermanville .....Fri., Feb. 5,
Rocky Springs .....Feb. 6, 7
Roxie .....Feb. 13, 14
Rolling Fork .....Feb. 20, 21
Anguilla .....Wed...Feb. 24
Mayersville .....Feb. 27, 28
Silver City .....Wed., Mar. 3

The district stewards will meet at Harriston on Wednesday, Jan. 20, at 10 a.m.

T. W. ADAMS, P. E.

Seashore District—First Round.

Logtown .....Jan. 2, 3
Poplarville .....Jan. 9, 10
Lumberton .....Wed., Jan. 13
Pascagoula and O. S. .....Jan. 16, 17
Moss Point .....Jan. 23, 24
Escatawpa .....Jan. 26
Americus .....Jan. 27
Bay St. Louis .....Jan. 30, 31
Biloxi .....Wed., Feb. 3
29th Street and Lyman ....Feb. 6, 7
Wiggins and Bond .....Feb. 10
Saucier .....Feb. 13, 14
Columbia .....Feb. 17
Hub .....Feb. 20, 21
Brooklyn .....Feb. 27, 28
Longbeach .....Wed., Mar. 3
Coalville .....Mar. 6, 7
Vancleave .....Mar. 13, 14
Gulfport .....Wed., Mar. 17
Mentorum .....Mar. 20, 21
Wolf River Mission .....Mar. 23
Mississippi City and Handsboro .....Mar. 24
Carriere and Picayune ....Mar. 27, 28

The district stewards will meet at First Church, Gulfport, Wednesday, Jan. 6, at 2 p.m.

W. H. HUNTLEY, P. E.

Brookhaven District—First Round.

Bogue Chitto and Norfield, at Bogue Chitto .....Jan. 3, 20
Fernwood .....Jan. 9, 10
Magnolia .....Jan. 10, 11
Monticello .....Jan. 17, 18
Gallman, at Bethesda .....Jan. 23, 24
Crystal Springs .....Jan. 24, 25
Meadville, at Bude .....Jan. 27
Bayou Pierre, at Center Point .....Jan. 30, 31
Hazlehurst .....Jan. 31, Feb. 1
Buford, at Summer Chapel..Feb. 6, 7
Summit and East McComb, at East McComb .....Feb. 13, 14
McComb, at Centenary.....Feb. 14, 15
Tylertown .....Feb. 20, 21
South McComb, at LaBranch Street .....Feb. 21, 22
Scotland, at Bethesda .....Feb. 24
Adams .....Feb. 27, 28
Barlow and Rehoboth .....Mar. 6, 7
Wesson .....Mar. 13, 14
Brookhaven .....Mar. 14, 15
Pleasant Grove .....Mar. 18, 19
Topisaw, at Sartinsville....Mar. 20, 21

ROBT. SELBY, P. E.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—First Round.

Itta Bena, a. m. .....Dec. 27,
Moorhead Ct., at Moorhead, p. m. .....Dec. 27,
Indianola Ct., at Faisonia, a. m. .....Jan. 3,
Indianola, p. m. .....Jan. 3,
Schlater Ct., at Schlater...Jan. 9, 10
Tutwiler Ct., at Tutwiler...Jan. 16, 17
Lambert Ct., at Lambert...Jan. 17, 18
Ruleville Ct., at Ruleville..Jan. 23, 24
Drew Ct., at Drew.....Jan. 24, 25
North Carrollton, at Valley Hill, a. m.....Jan. 30,
Carrollton Ct., at Carrollton, a. m. .....Jan. 31,
Dublin Ct., at Cherry Hill..Feb. 6, 7
Belzoni Ct., at Belzoni....Feb. 13, 14
Isola Ct., at Isola .....Feb. 14, 15
Webb Ct., at Webb.....Feb. 20, 21
Mar's Hill Ct., at Hebron..Feb. 27, 28
Minter City, at M. City....Mar. 6, 7

The district stewards will please meet in the Methodist Church at Greenwood, Miss., on Tuesday, Jan. 5, 1915, at 10 o'clock a. m.

BEN P. JACO, P. E.

Sardis Dist.—First Round.

Senatobia .....Dec. 19, 20
Tyro, at Fredonia .....Dec. 26, 27
Como .....Dec. 27, 28
Courtland, ...Jan. 2, 3
Batesville .....Jan. 3, 4
Eudora .....Jan. 9, 10
Hernando .....Jan. 10, 11
Arkabutla .....Jan. 16, 17
Coldwater .....Jan. 17, 18
Crenshaw .....Jan. 23, 24
Longtown .....Jan. 30, 31
Charleston .....Feb. 6, 7
Oakland .....Feb. 7, 8
Pleasant Hill .....Feb. 13, 14
Olive Branch .....Feb. 14, 15
Sardis Circuit .....Feb. 20, 21
Sardis .....Feb. 21, 22
Cockrum .....Feb. 27, 28
Wall Hill .....Mar. 6, 7
Eureka .....Mar. 13, 14

J. W. DORMAN, P. E.

Aberdeen District—First Round.

Palestine, at Campground Jan. 2, 3
Pontotoc .....Jan. 3, 4
Shannon .....Jan. 9, 10
Okolona .....Jan. 10, 11
Houlka, at Wesley Chapel..Jan. 16, 17
Houston .....Jan. 18,
Nettleton, at New Chapel..Jan. 23, 24
Amory and Nettleton, at Nettleton .....Jan. 24, 25
Vardaman .....Jan. 30, 31
Calhoun City .....Jan. 31, Feb. 1
Aberdeen .....Feb. 4,
Greenwood Springs .....Feb. 6, 7
Okolona, at Thomson's....Feb. 9,
Fulton Ct., at Harden'sChapel Feb. 13, 14
Tremont .....Feb. 15,
Smithville, at Antioch.....Feb. 20, 21
Prairie, at Strongs.....Feb. 23,
Verona, 10 a. m. .....Feb. 25,
Tupelo, 7 p. m.....Feb. 25,
Montpelier, at Woodland..Feb. 27, 28
Buena Vista .....Mar. 6. 7

The district stewards are called to meet in the Methodist Church at Aberdeen on Thursday afternoon, January 14, 1915.

JNO. W. BELL, P. E.

Greenville District—First Round.

Arcola .....Dec. 20, 21
Greenville .....Dec. 26, 27
Leland and Hollandale, at Leland .....Jan. 3, 4
Lula and Dubbs, at Lula ...Jan. 9, 10
Coahoma and Lyon, at Coahoma .....Jan. 10, 11
Rosedale and Hillhouse, at Rosedale .....Jan. 16, 17
Benoit and Bulah, at Benoit.Jan. 17, 18
Shelby .....Jan. 23, 24
Boyle .....Jan. 24, 25
Cleveland .....Jan. 30, 31
Shaw and Merigold, at Shaw .....Jan. 31, Feb. 1
Tunica and Robinsonville, at Evansville .....Feb. 6, 7
Jonestown and Belan, at Jonestown .....Feb. 7, 8
Glen Allan .....Feb. 14, 15
Clarksdale .....Feb. 21, 22
Gunnison .....Feb. 27, 28
Friar's Point .....Feb. 28, Mar. 1

The district stewards will meet in the Methodist Church at Clarksdale Monday, Jan. 11, 1915, at 3 o'clock p.m.

H. S. SPRAGINS, P. E.

Columbus District—First Round.

West Point .....Dec. 13, 14
Macon .....Dec. 20, 21
Columbus, First Church, a.m. .....Dec. 26, 27
Columbus, Central, p.m. ...Dec. 27, 28
Artesia, a.m. .....Jan. 2, 3
Starkville, p.m. .....Jan. 3, 4
Macon Ct., at Prairie, a.m...Jan. 9, 10
Brooksville, p.m. .....Jan. 10, 11
Crawford .....Jan. 17, 18
Cedar Bluff, at Pheba .....Jan. 22, 24
Shuqualak .....Jan. 30, 31
Longview, a.m. .....Feb. 6, 7
Sturgis, p.m. .....Feb. 7, 8
Mayhew .....Feb. 13, 14
Cochrane .....Feb. 21, 22
Mashulaville .....Feb. 27, 28
Columbus Ct., at Piney Grove .....Mar. 6, 7

District stewards' meeting at First Church, Columbus, on Wednesday, Jan. 6, 1:30 p.m.

W. W. WOOLLARD, P. E.

LOUISIANA CONFERENCE.

Lafayette District—First Round.
(In part)

Crowley .....Jan. 3, 4
New Iberia .....Jan. 9, 10
Lafayette .....Jan. 10, 11
Morgan City .....Jan. 16, 17
Patterson and Jeanerette, at Patterson .....Jan. 17, 18
Sulphur and Vinton, at Vinton .....Jan. 23, 24
Lake Charles .....Jan. 24, 25
Vermilion, at Perry .....Jan. 30, 31
Gueydan and Abbeville, at Gueydan .....Jan. 31, Feb. 1

J. I. HOFFPAUIR, P. E.

FROM STARLIGHT TO SUNLIGHT.

A Hndu was brought to forsake idolatry through a leaf of the Bible that came into his possession, upon which was the fifty-first Psalm, the prayer of David for cleansing. This was his gospel for twenty years. Then he met a missionary who gave him a Testament, when he exclaimed, "Twenty years I have walked by star light now I see the sun."—Bible Champion.

Woman's Missionary Work

Edited by ..... Mrs. R. P. Burrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Kell, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A MERRY CHRISTMAS TO YOU!

To-morrow will be the dear Lord's birthday—a time of rejoicing.

All nations of the earth should bow in his presence on this day, and sing "On earth peace, good will toward men;" but will it be so? Think of the nations that are engaged in one of the bloodiest conflicts the world has ever known, and then lift your hearts to God in mighty prayer that the dove of peace may soon spread its wings over them.

As your home and nation is safe, oh, give gifts unto the children of men which will show that your love is akin to the heavenly love.

LAFAYETTE DISTRICT MEETING.

The following report has just reached our desk; the delay is due to Mrs. Crow Girard's continued illness:

The Lafayette District Meeting of the Woman's Missionary Society was held in Rayne, Oct. 26-27. Our State president, Mrs. Abel Bliss, presided over the deliberations in a very helpful and pleasing manner.

Miss Eliza Iles, our consecrated deaconess in the French Mission field at Houma, gave inspiring Bible talks and a vivid description of her special work, which made us long to help and to spread the news of the need to others.

The friends were filled with sadness because of the serious illness of the president of the Rayne auxiliary, Mrs. R. C. Holt, and the secretary of the district, Mrs. Crow Girard.

Mrs. A. P. Holt took charge of the Secretary's duties very creditably and furnished many items of interest and counsel.

Miss Iles had charge of the Junior's Rally on Monday afternoon. The children must surely be more interested in missions since meeting her and listening to her words. At night, Miss Iles made an address concerning her work in the French Mission.

Mrs. Bliss made a very touching address on mission work in the Orient, in which she traced the careers of two Chinese girls who were educated in America and went back to accomplish much among their own people. She fully explained the changes which will take place at the beginning of next year.

Seven auxiliaries were represented and made reports.

The Rayne ladies were cordial in their welcome to the visiting ladies, who enjoyed their hospitality. Lake Arthur was chosen as the next place of meeting, and we hope to have a good delegation.

Mrs. H. N. BROWN.

NOTICE!

The new books for district secretaries, also auxiliary corresponding secretaries and treasurers, are now ready for distribution. Send your orders right away to Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn. By sending early you will be ready to start your new year's work promptly.

WORLD'S DAY OF PRAYER AND FASTING FOR WOMAN'S WORK, JAN. 8.

January 3-10 has been set aside by our Mission Board as the Annual Week of Prayer and Self-Denial. Last year the Board asked for funds to send out missionaries; and the offerings from this season of prayer and self-denial enabled them to send out eight new missionaries, who are still on the field. This year they want to give native helpers to these men, also furnish them with the equipment to make their work permanent. As the men plan and pray, so do their sisters; and we have set aside January 8 as our day of Fasting and Prayer for the extension of our work. A fine program and leaflets have been prepared for the observance of this day. Same can be obtained by applying to Mrs. J. B. Cobb, 2202 Elliston Place, Nashville, Tenn. Don't let any auxiliary fail to observe this special day. It will surely prove a season of blessing, which if entered into in the right spirit will carry its blessing throughout the year.

PLEDGE CARDS.

The pledge cards prepared for last January were so satisfactory that the same form, with only the changes made necessary by the new Constitution and By-Laws, will be used for 1915.

They are ready for distribution now, and can be obtained by sending to your Conference Corresponding Secretary who has them in sufficient numbers to supply every member of every auxiliary. You are urged to use these pledge cards at your first meeting of the new year, and it is most earnestly desired that you make a canvass of every member of your auxiliary. Let every one, at least, have the opportunity to make a pledge. Fifty thousand of these cards were used last year. Can we not double the number in 1915?

A FINAL APPEAL TO THE LOUISIANA WOMEN.

Mrs. Holt and Mrs. Cunningham, corresponding secretaries of the Louisiana Conference Missionary Society, have mailed a circular letter to each auxiliary in the State showing just what each has paid on dues, specials, Conference expense fund, pledge and mite box offerings for the three quarters of the year already passed, in both Home and Foreign Departments, and then that there may be no failure to bring up the balance due during the remaining days of this fourth quarter they add the following message:

"Your pledges need immediate and urgent attention. Shall we, who are the favored women of God's people, a nation at peace with all nations, and where women know not the suffering and privations incident to war; shall we not give of our bounty that the work of saving souls may not be hindered? European mission boards are crippled in their operations. Our duty before God is doubled. We must bear one another's burdens. Our offerings of money, of time and prayer must not be just that of last year—the crisis was not on then—we must be willing even to enter into the sufferings of Christ Jesus, our Lord, as he gave himself for all men. We should joy even in a sacrifice of self for the spread of the Gospel of Peace—even as thousands are giving themselves in Europe for love of country and the spread of national life. Will you answer this plea for enlarged offerings upon your knees? God help you.

May the riches of Christ Jesus be yours in abundance as the rays of the star of Bethlehem shine into your peaceful homes. May he give you of his pure love for humanity in such measure as that there shall not be a woman in fair Louisiana who shall fail to bring unto our Christ that white gift that his hand is outstretched to receive."

ATTENTION, MISSIONARY SOCIETIES!

We are asking the women of the auxiliaries to have read at the January meeting the instructions regarding funds. This material can be found in "Helps" or can be obtained in leaflet form from the Home Base Secretary.

BIBLE STUDY IN COLLEGES.

Out of 69,296 members of the Young Men's Christian Association in the colleges and secondary schools of the United States, that organization reports that 12,523 are engaged in a daily study of the Bible; 12,668 are enrolled in mission-study classes; 48,298 are in Bible classes; 6037 are engaged in some form of community service, while of the Greek Letter Fraternity men among them 5160 are studying the Bible in 260 local chapters.

BETTER THAN BURDEN-LIFTING.

What helpless creatures we should all make of ourselves if we could persuade God to do for us as we ask! Our first cry, when a heavy burden strikes us, and our continued cry while the burden remains, is that God will take it away. Fortunately God is not so cruel as to do us the harm that we ask for. When our children beg us to let them omit certain school lessons, or give up school entirely, we love them too much to yield to their entreaty. How much better was this petition in a pastor's public prayer: "If any are here with special burdens, if thou dost not lift the load, give them strength to bear it." The power to bear burdens makes richer life than a weakening freedom from burdens.—Sunday School Times.

BOOKS FOR SALE.

(We give below a partial list of the books in the library of the late Rev. Q. A. Oats, of the North Mississippi Conference. These volumes may be had at very low prices by writing to Mrs. Q. A. Qats, Box 37, Oakland, Miss.)

Twenty Thousand Miles (R. A. Young), A Question in Baptist History (Whitsett), The Problem Of Methodism (Rev. J. M. Boland), Gibbon's History of the Roman Empire—5 Vol. (Milan), History of England—5 Vol. (Hume), Shakespeare's Works—8 Vols., History of Methodism—3 Vols. (Stevens), Plutarch's Lives—2 Vol. (Dryden), The Non-such Professor (Rev. W. M. Secker), Chronology in The Bible (Beecher), History of the Reformation—6 Vols. (D'Aubigne), Evils of the Cities (Talmage), Unanswerable Objections to Vaccination (Peebles), History of the Revision of the Discipline (Peterson), Biblical Ermeneution (Terry), Four Gospels, their Age and Authorship (Hennedy), The Saint and His Savior (Spurgeon), A Refutation of the Theological Work of Thomas Paine (Thos. O. Summers), The Life of James Arminius (Translated from the Latin of Casper Brandt), History of Newton County, Miss.—1834-1894 (A. J. Brown), Methodist Magazine (Leather Bound), Between the Gates (Taylor), Purity and Maturity (J. A. Wood), Organization of the Methodist Church, South (Redford), History of English Literature (Halleck), Progress of Doctrine in the New Testament (Bernard), Studies in Bible Truths (John C. Keener), Elijah Vindicated (J. Q. A. Clark), Sermons from the Pulpit (H. B. Bascom), Experience The Crowning Evidence (Granbery), In Christ (J. A. Gordon), History of Babylonia and Assyria—2 Vols. (Rogers), Six Thousand Years History—10 Vols., Washington Irving's Works—6 Vols., The M. E. Churches, North and South, Songs of Man (Alexander), History of the Jewish Church—3 Vols. (Stanley), Emerson's Essays—Vol. 3, Short History of the Medieval Church (John Hunt), Teachers Bible Dictionary (Wallace), The Logic of Hegel (Borden P. Bowne), Milton's Poems, Spiritual Development of St. Paul (Matheson), The Crest of the Continent (Earnest Ingersoll), Rupert Wise, Poem (H. M. Dubose), The Incarnation of the Son of God (Chas. Gore), The Garden of Eden and the Flood (Keener), Is Man Immortal? (Black), Ferdinand and Isabella—3 Vols. (Prescott), The Monk and The Prince (Atticus G. Haygood), Life of Dr. Coke (Samuel Drew), Twice Told Tales (Hawthorne), The Closing Centuries' Heritage (Rev. J. D. Dingwell), Shelley's Poems, Conquest of Peru (Prescott), The Place of Christ in Modern Theology (Fairbairn), The Oldest Code of Laws in the World (C. H. W. Johns), Apostolical Succession (Powell), History of the Peloponnesian War (Thucydides), Social Life Among the Assyrians and Babylonians (A. H. Sayse), Bible Cyclopedia (Faussett), European Constitutional History (Nelson Case), The New Century Home Book, The Sunday School Teacher (Hamill), Bible Studies (Dunning), Pastoral Theology or the Theory of a Gospel Ministry (A. Vinet), Plutarch's Lives—3 Vols., The World's Famous Orations—10 Vols., History of English Literature (H. A. Taine), Elements of Psychology (Davis), Elements of Divinity (Smith), Beneath Two Flags (Maude B. Booth), Origin of Species (Darwin), Data of Ethics (Spencer), Watson's Dictionary (enlarged with a Biblical Atlas), Life and Epistles of the Apostle Paul (Conybeare and Howson), What the World Believes or the Religion of Nations, The Revolt of the Tartars or the Flight of the Kalmuck Kahn (Thos. De Quincy), God's Message to the Human Soul (Watson), Commentary on the Old and New Testament (Jamieson), The Cross of Christ (H. B. Bascom), Encyclopedia of Religious Knowledge, Great Reform, a prize on Systematic Beneficence in the M. E. Church, Sunset Views (Bishop Fitzgerald), The Pastor and Modern Missions (John R. Mott), Trials and Triumphs of a Young Preacher (Kilgore), The Book of Genesis (Thos. J. Conant), Elements of Mental Philosophy (Rivers), The Triangle by the Investigator, Japan and its Regeneration (Rev. Otis Carey), Channings Works, Life of Christ (Rev. James Staker), High Churchman Disarmed (W. P. Harrison), The Analogy of Religion (Joseph Butler), Harmony of Prophecy (Rev. Dr. Keith), Gospel Among the Slaves (Harrison), Education (Spencer), Other Worlds Than Ours (Proctor), Descent of Man (Darwin), Home Making (J. P. Miller), Lectures Upon Our Lord and Savior Jesus Christ (Henry Blunt), Memories of William Carvosso, Notes of Revelation (Gardner), Christian Theology (Adam Clark), Dialogues on Popery (Rev. Jacob Stanley), The Sunday School (Cunningham), Constitutional History of American Episcopal Methodism (Tigert), Expository Thoughts on the Gospel (Ryle), The Veracity of the Hexateuch (Bartlett), Daring Deeds of American Heroes (James O. Brayman), Rabbit Sanderson (Ian McLaren), Odd Hours (Gilderoy), Live Coals or Truths That Burn (Talmage), Theological Institutes, Philosophy of The Christian Religion (Fairbairn), The New Encyclopedia of Poetical Illustrations—2 Vols. (Foster), The New Encyclopedia of Prose—2 Vols. (Foster), Missionary Issues of The Twentieth Century, Variations of Popery (Samuel Edgar), Memorial Addresses of Edward J. Gray, Crudens Concordance Complete, Life and Words of Christ (Dr. Geikie), Life of Webster, Baptism (J. Ditztler), Study of Christian Missions (Clark) Longfellows Poems, Life of Samuel Johnson (Boswell), The Christ of History (Young), Continuity of Christian Thought (Allen), Skilled Labor for the Master (Hendrix), Universalism, Not of God (Matthew Hale Smith), An Alarm to Unconverted Sinners (Alleine), Introductory Lessons on the Mind, Sherlock on Divine Providence, Foretokens of Immortality, (Hillis), Elements of Intellectual Science (Porter), Elements of Logic (Whatley), System of Moral Science (Hickoek), History of Rome (Niebhur), Life and Letters of Lord Macauley (Trevelyan), History of Religion (Mengies), A Higher Catechism of Theology (Pope), One Gospel (Finley), The History of Religious Movement of the Eighteenth Century called Methodism (By Abel Stevens), Sermons on Several Occasions (Tillet), Elements of Geology (St. Johns), The Circuit of the Globe (Galloway), The Old South, a Monograph (Hamill), Studies in English Literature (Swinton), The Son of Man (Alexander), The Future Leadership of the Church (Mott), Jack-Knife and Brambles (Haygood), Human Nature in its Fourfold State (Thos. Boston), Philosophy of the Plan of Salvation (Stowe), Sketches of Revival Sermons No. 4, Religions of India (Hopkins), The Divinity of Our Lord (Liddon), The Ground of Theistic and Christian Religious Belief (Fisher), History of Methodism (McTyeire), Complete Works of Flavius Josephus, A Ramble Among Surnames (Daniel), Entering on Life (Geikie), Christus Auctor (Candler), The Gospel for an Age of Doubt (Henry Van Dyke), Life of John B. McFerrin (Fitzgerald), Miscellanies (Prescott), Lectures on Reading (Philips Brooks).

JUDGE J. B. ECKLES.

His many friends and admirers in this and other sections of the State bowed their heads in inconsolable sorrow and personal affliction when the sad news was flashed over the wires on Sept. 2, that Judge John Brooks Eckles had suddenly passed from toil to reward. Accompanied by his devoted wife, he had gone to a Memphis hospital only six days before for what was deemed a simple and easy operation. He passed this ordeal with apparently no serious indications whatever, but with high promise of a speedy return to health and strength. But alas, alas, for human hopes! Within three brief days ominous complications set up and almost as quickly as the clock marks the hour, his feet had reached the end of the path of all living, and he was "crossing the bar." The mists of the last cloud gathered rapidly over his honored and stalwart form, and he entered with the "boatman, cold and pale," and passed so quickly beyond the tear-dimmed vision and yearning love of heart-stricken ones left weeping beside the river. But bravely and calmly as he had lived and met the trying responsibilities of life, he met the last enemy, "wrapped the drapery of his couch about him" and peacefully embarked for the final voyage, in the same unswerving confidence which had made his life a success. His hand was in his Savior's grasp, and his faith in the all-powerful issues of his wisdom and love. On the 6th of September, 1868, near Pleasant Grove, Panola County, Miss., Judge Eckles was born of the best blood and sinew of the country, his father and mother being the Rev. W. H. and Jane Carter Eckles, who came in an earlier day from Virginia. His father is one of the strongest and best beloved local preachers the Southern Methodist Church has ever had in this section. So Judge Eckles was well born and reared in an atmosphere of piety, love, intellectual and moral purity. Among the first sounds, no doubt, to greet his infantile ears, and which was still potential in molding his mind and character as he grew up, was the sound of song and prayer in family worship. By the setting of his life, he was inspired to noble ideals, fundamental convictions, just moral judgments and intellectual and civic integrity.

He was put to school at an early age at Pleasant Grove, and later became a student at the State University, from which he graduated in academic studies and later, in law, in 1889. Thus, he was admitted to the bar before he attained his majority. After his return from his alma mater he opened a law office in Sardis and resided here until the end of his life. His mental acumen, public spiritedness, character and integrity marked him, from the beginning, for public life, and when only 22 years of age he was elected to serve his county in the State Legislature. A few years later he was appointed Superintendent of Education of his county. This office he filled with such signal fideelity and public approval that he was called to succeed himself for a number of terms. Subsequently he was appointed District Attorney by Gov. Noel to succeed Hon. H. D. Stephens, elected to Congress. At the expiration of this appointment he was elected to a full four years' term. This important position he was filling with credit and honor, when he was appointed by Gov. Brewer in the spring of 1913, Judge of the 17th Judical District, to succeed Judge A. N. Taylor, whose term of office had expired. Within a few months after his elevation to this high position, so great was his popular favor and his reputation for probity and honor, that he was enthusiastically called by the people in the first primary of August, to succeed himself, and this against three of the best and most popular lawyers in the District, who contested every inch of the ground. This election, occurring in the District in which he was born and reared, in which he had been prosecuting attorney and judge successively, attested his firm hold upon the confidence of the people as a man, an able prosecutor and jurist. His untimely death is an irreparable loss to our people, to his county, Church and State.

Judge Eckles was converted and joined the Methodist Episcopal Church, South, in early life, and lived a consistent, upright and clean life all his days. He grew to strong, wholesome manhood and usefulness amid the splendid moral entities and simple activities of the rural community. The inspiraton of a godly home, the teaching and example of worthy parentage, the discipline of the farm and the iron of the hills were in him. The fine texture of his mind and soul were broad, pure ideals of honesty, rectitude, uprightness and self-mastery—all those potent virtues that count in the fashioning of a life and judical temperament.

Judge Eckles was happily married to Miss Corinne Pepper, of Sardis, in October, 1907, who, with her two children, William Gilbert and Mary Emily, mourn the loss of a kind, affectionate husband, and a loving, devoted father. Besides these, his honored father and mother in age and feebleness, and four brothers and five sisters and hosts of warm friends, are sorely grieved by his taking away. He was for many years, and up to the day of his death, an honored and esteemed member of the official board of his church. We shall miss his counsel, his wise suggestions, his inspiring presence.

His life was an open book, and now that he is gone it gives us untold joy that there were no shadows or vices or malign follies that marked his visage with frowns or poisoned the generous fountain of his manly virtues.

The news of his sudden and unexpected demise spread far and wide and elicited profound sorrow and sympathy in many circles. Warm personal friends from many quarters flocked in to attend his obsequies and mingle their tears and grief with those of his heart-broken family. Beautiful and loving tributes were paid his memory by members of the bar, including District Attorney Dinkins, Judge J. G. McGowan, Judge Taylor, L. L. Pearson, and Rev. H. M. Perkins, both of the latter at one time his partners in law. The floral offerings were rich, varied and beautiful, betokening the unwithering esteem in which he will ever be held. Now he is gone, but his life is an undying memorial to his name, an imperishable tablature of honor, virtue and renown.

LEE M. LIPSCOMB.

(New Orleans, Nashville and Richmond Advocates will please copy.)

THE BUSINESS OF THE CHURCH.

(From the Review and Herald.)

The Church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the Church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his entrusted ability, to the saving of souls. Christ requires that every one who would be called by his name should make his work the first and highest consideration, and disinterestedly co-operate with heavenly intelligences in saving the perishing, for whom Christ has died.

Christ came into the world for a specific purpose, to seek and save that which was lost. When he ascended to heaven he gave this work of seeking and saving into the hands of his followers, to be their business in the world until he should return to declare it finished. "As thou hast sent me into the world even so have I also sent them into the world," said Jesus in his intercessory prayer for his disciples the last night he spent with them on earth before his crucifixion.—John 17:18.

Life is not a punishment. Material things are not the work of evil, from which we shall finally be set free. Life is not a nuisance and a bore to be got through somehow. But this world is God's world, beautiful and good.—Barry.

Don't wait until you are hurt by a habit before giving it up, but find out its ordinary tendency and act accordingly.—Munger.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 53. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3071.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 31, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"Is the work difficult?
Jesus directs thee;
Is the path dangerous?
Jesus protects thee.
Fear not and falter not;
Let the Word cheer thee;
All through the coming year
He will be near thee."

* * *

Like an unopened volume, clean and unsoiled, the New Year lies out before us. Shall we blot and stain its white pages, or fill them with a worthy record of holy living and loving deeds? We ought to live a higher, better life with every passing day—thus "going on to perfection."

* * *

The Nashville Banner says: "Italy is in a condition of **belligerent neutrality.**" This has been the attitude of some of the pro-Kirkland preachers in the Methodist Episcopal Church, South, in the great fight for the control of the Vanderbilt University. Fortunately, however, the true position of those essaying to play this role is coming to be more generally understood.

* * *

It is not more **nominal**, but **real** Christianity that the world needs. He who seeks to extend the Kingdom of Christ by compromising its principles may make a great show; but in reality he does not help, but hurts the cause. Such compromises have from the beginning been one of the gravest perils of our holy religion. The whole Gospel, with all the mighty agencies of which it is the vehicle, is needed to save the world.

* * *

Resolve to do your full part as a member of the Church to which you belong, and then see that you keep that good resolution. The noblest service possible on earth is that of leading souls to Christ and building them up in him, and the opportunity for such work is wide open to all. The preachers have no monopoly of it. Laymen and a large share in such activities in the beginning of the Christian era, and this is the "laymen's movement" that is most needed in this day.

* * *

An immoral young woman in an evil resort in New Orleans sought to commit suicide last week by taking poison. The city papers in giving an account of the occurrence stated that she was incited to this act by the approach of Christmas and the memories of mother and home. Ah, what a part memory will play in the punishment of the finally impenitent and lost! In that awful picture of eternity drawn by the Master, it was one of the things that was most disturbing Dives in the dreadful place into which he had passed. It was Tennyson, the Philosopher-poet, who wrote: "Sorrow's crown of sorrow is the remembrance of happier things." On the other hand, one of the unfailing benedictions of the man who has lived a godly life will be the pleasing recollections of a well-spent past. The truth is, every soul as the years go by stores up within itself the elements that must very largely constitute its own future happiness or misery. Milton recognized this truth when he represented Satan as saying: "Myself am hell."

THE NEW YEAR'S OPPORTUNITIES.

One of the most brilliant of our Southern poets, writing of the dying year, said: "'Tis a time for memory and for tears." So it is, for every year has its defeats and sorrows, and as its end approaches, the mind is disposed to retrospect its vanished days and to dwell upon the occurrences that took place while they were passing. Life, rightly viewed, is a tremendously solemn thing, and the revolving seasons tend to impress upon us the sobering fact of its brevity and to fasten upon us, at least for a little while, the thought of its awful significance. Such moods are helpful and are calculated to stir up the best that is within us. They bring us to realize that the speeding weeks and months are making our records, are fashioning our characters, and are bearing us swiftly to the tomb and to eternity. Thus they arouse the energies of the soul, fire it with nobler aspirations, and lead it to form good resolutions concerning the future. To be sure, all of the high purposes born on such occasions will not be realized, but let us not on this account depreciate the value of such new hopes and desires. It is often by persistent struggling to do better, after repeated failures, that exalted character is attained and lofty achievements are performed. What, for instance, would have become of the Apostle Peter if there had been no second chance? Far truer than the sentiment that "Opportunity" never comes but once is that expressed by Judge Walter Malone, of Memphis, in the following lines:

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake to rise and fight and win."

Of one thing we may be certain, if we shall live through it, the coming year will set before us many open doors for advancement. Each of us should strive to develop more fully his own spiritual life. He who does not "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" as the time passes, is not fulfilling the Divine Will concerning himself. And the progress that we shall make toward the goal of sainthood will depend very largely upon the constancy and earnestness of our own exertions. Holiness, like regeneration, is obtained only by him **who seeks it with the whole heart.** Therefore, we should make much of the quiet hour and all the other means of grace. To possess the mind that was in Christ Jesus should be the supreme passion of the soul. Self and the world must be crucified and all must be laid upon the Lord's altar. Such lives have ever been the glory of the Church and they are its greatest need to-day.

But our own religious development is not the only task to which we need to address ourselves with greater diligence and zeal during the year now beginning. As the Master's representatives, we are commissioned to seek and save the lost—to minister in every possible way to our fellowmen. This work cannot be successfully done in a careless, half-hearted manner; the whole soul must be put into it if the full measure of our obligation is to be met. There are thousands of persons who must be saved during the year 1915 if they are ever to be saved at all; and this is equally true of the work of enriching their lives spiritually and all other forms of service. And what harvests we may reap for the Master in the white fields about us if we will but be up and doing! Shall we not make this the greatest year that has yet come to ourselves and many others in spiritual things? We can do so if we will. Whatever may have been the failures of the past, let us go forth with a real faith in Christ and in the strength of the Holy Spirit, resolved to make during the next twelve months a record that we shall not fear to meet in the searching light of the judgment. We may not accomplish all that we shall undertake, but if we will do our best, gracious results will not be lacking.

"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you."

JUSTIFIABLE COMPLAINT.

A layman dropped into our office last week who gave every token of being a deeply spiritual man. He is a drummer, and in speaking of his travels, he related several instances of being in towns of considerable size, with resident Methodist pastors, on Wednesday nights and of finding his way to the church to attend the mid-week prayer service, only to be informed that because of the indifference of the people no such service was kept up. Our visitor was disposed to find fault with the ministers living at these places for abandoning their prayer meetings for such a reason, and candor compels us to say that we think his criticism was well-founded. A Methodist pastor ought to have prayer meeting at the church in the town in which he lives if none but his own family will go to it. Such a service as a mere object lesson is worth much. But if a pastor keeps pegging away on such occasions and visits and tactfully exhorts his people to come out, as he ought to do, he is pretty certain to have other worshipers. We have had experience in this matter and know whereof we speak. Some preachers give up much too easily in the Lord's work.

"GRENADA COLLEGE DAY."

Remember that Sunday, January 10, is "Grenada College Day" by special order of the North Mississippi Conference, and that every pastor in the Conference is expected to take an offering for the College on that day. In places where there is no preaching on that Sabbath, it is to be hoped that Superintendents will make brief speeches and take a collection for this cause in their Sunday schools. Here is a great opportunity for the many fine Adult Bible Classes in North Mississippi to make their influence felt for good. **We must have $4000 to meet an outstanding note by January 15; so let everybody lend a helping hand and give generously.** The education of our young women is a work that we cannot afford to neglect.

A HYMN FOR THE NEW YEAR.

Frances Ridley Havergal.

From glory unto glory! Be this our joyous song,
As on the King's own highway, we bravely march along!
From glory unto glory! O word of stirring cheer,
As dawns the solemn brightness of another glad New Year.

From glory unto glory! What great things He hath done,
What wonders He hath shown us, what triumphs He hath won!
From glory unto glory! What mighty blessings crown
The lives for which our Lord hath laid His own so freely down!

The fulness of His blessing encompasseth our way;
The fulness of His promises crowns every brightening day;
The fulness of His glory is beaming from above,
While more and more we learn to know the fulness of His love.

And closer yet and closer the golden bonds shall be,
Uniting all who love our Lord in pure sincerity;
And wider yet and wider shall the circling glory glow,
As more and more are taught of God that mighty love to know.

Now onward, ever onward, from strength to strength we go,
While grace for grace abundantly shall from His fulness flow,
To glory's full fruition, from glory's foretaste here,
Until His very presence crown our happiest New Year.

WHAT IS WORTH KEEPING.

The end of the year is a good time to give yourself a sort of moral overhauling. Just as a careful housekeeper will go through closets and attic from time to time and throw away useless rubbish, we all need, on occasion, to throw away certain possessions that life is lumbered up with. There are multitudes of things in our minds and hearts that are not worth keeping. Throw them away and start new.

A good memory is a blessing, but a good forgettery is equally as important. There are some things that it isn't needful to remember. We should strive to forget "the things that are behind" when those memories weaken or discourage us. We do ourselves great injury when we insist on holding depressing images before the mind. Throw out on the scrap heap whatever has no use in making life better and stronger.

It is not worth while to retain our hatreds. The heaviest burden a man can carry is a grudge. It will break the strongest back in time. You, yourself, are the one hurt most when you cherish the thought of wrongs, insults, injuries that some one has done you. It is a pretty good plan to forget these things as soon as we can and go about our proper business with "malice toward none, with charity for all." We shall live happier and work better if we refuse to keep enmities.

It is not worth while to retain remorse for our failures. It is important simply to try to learn the lessons they have to teach. We should strive to know what infirmity of training or purpose or practise is responsible for them and then to forget them. No man need condemn himself, because he made a failure once upon a time, to go about forever with a moral ball and chain about his ankles. A mistake may serve to rob one of all courage, or it may be like a guide post on the way of life showing one where to go. When you have looked at the guide post once, leave it behind. There is no need of carrying the heavy thing with you.

Sorrows even should not forever be borne in mind. If we cannot forget them we can at least try to abandon the bitterness of spirit with which they are associated. Like the psalmist, we may remember our songs in the night. We should think of the consolations we possess, on the sympathy our friends have bestowed, on the deep and abiding values that our afflictions have revealed. Effort for some worthy cause is a better mark of respect for a friend who has left us than to go mourning all our days.

If life is encumbered with a lot of useless baggage, lighten up before the new year begins. Cling to what is worth while—faith, hope, love, the great abiding spiritual realities. Let the rest go. You are then fit for the new duties that shall confront you. Your ship will sail better when you have jettisoned some of the cargo. As Lanier sings:

"Oh past, let go, and drop i' the sea,
Till fathomless waters cover thee!
For I am living, but thou art dead:
Thou drawest back, I strive ahead
The day to find.
Thy shells unbind! Night comes behind.
I needs must hurry with the wind,
And trim me best for sailing."

—Christian Intelligencer.

THE MINISTER AND HIS READING.

The minister is a man of books. Probably no other class of men read so much or so diversely. The publishers look to them to buy many of their best books. In any community the best private library is apt to be in the parsonage. The preacher probably spends on books a larger share of his income than he can afford. But he must read. For who can continually create without receiving? and who can give forth strength without eating bread?

The minister reads, as we all do, for the mere joy of being transported into other worlds. One value of a great romance lies here, not in its faithfulness to this world, but in its transcendency to it. It carries us into new worlds where the forces that here seem unrelated issue in order. It lifts us out of monotony up to planes of dramatic incident, throbbing passion, heroic endeavor, and the clash of circumstances. There is no completer rest than a great romance. If it be great enough, it widens and expands the whole being with a sense of kinship with the universal. One feels after reading "The Cloister and the Hearth" that he has been a real part of the Europe that just preceded the life of Erasmus. It also quickens the imagination. Many a minister has put down a story by Dickens to write his best sermon. A well-known extemporaneous preacher used to read Scott for an hour Sunday morning simply to kindle his imagination with a fervor or glow.

This enjoyment for books, which the minister occasionally shares with all other men, he allows himself for a purpose. In the nature of things he must devote most of his reading to direct and definite objects. He has to create practically three sermons a week, sometimes more. These sermons are oftenest directly associated with the exposition of the Bible. A great part of his ministry is the seeking of its riches and imparting them to men. He has to do much techincal reading. Above all, he has to read the great Book itself and many expositions of it. Now, most ministers read the Bible itself far too little and books about it far too much. The Bible is a great library of life and power. Its treasures do not reveal themselves so much through minute and texual study as through loving and intimate companionship. The best way to get the message of the Bible is to live in it day by day and year by year. This is the secret of the success of so many of the great English preachers. Few books of texual interpretation have much real value for the working preacher. He must select those which get right down into the heart of the Book and give its great abiding message. The same thing should be borne in mind in reading theology. The only great works of theology, those which are based on a universal observation of God's revelation of himself in history and experience, have real worth.—The Congregationalist.

"Sin is man's creation by his misuse of God's gifts, which are good when they are used aright."

Work is not done in vain by any laborer, however humble or unskilled, whose aim and end are the honor and glory of God.—Richard Dehan.

THE WAR IN METHODISM.

Dr. Jay Benson Hamilton, in the Bible Champion.

II.

The Methodist Episcopal Church in America has reached the second stage of the war. The Graded Lessons which the Presbyterian Church discontinued largely because they were un-Biblical and taught dangerous doctrines, are published by a syndicate, two of the members of which are the Methodist Episcopal and the Methodist Episcopal Church, South. The former is the publisher. In addition to it, or a part of it, are books by such authors as Professor Kent, of Yale University. His book we have reviewed in the Champion. It is filled with the most deadly error and is unmistakably antagonistic to Methodist Doctrine. We have reviewed or noticed books of the same character by authors who are professors in the Wesleyan, North Western and Boston Universities. We review in this number a book by the president of the Iliff School of Theology, Denver, a denominational school. Some of these books are published by the Methodist Book Concern. A long article in the Methodist Review, by the late Professor Terry, informed us that Balaam's ass was dead again. A number of pages were filled with what seemed to be a quotation from the documents of which the Pentateuch was composed. We asked one of the great scholars of the world where we could find the quotation. He replied, in The Oxford Hexateuch. Fortunately, each verse was numbered. All we had to do was to cut out the verses and paste them together in their order numerically to have the original story of the Pentateuch. What made the article sad and pathetic beyond words was the fact that the same author, in the same magazine many years before, had written an article on Balaam. It was scholarly, convincing, and in harmony with the teaching of Evangelical Christianity from the beginning.

The General Conference, unlike the English Conference, met the issue squarely. It ordered that the standards of Methodism and of Evangelical Christianity should be regarded. If it was demanded by honest teaching to mention any of the disputed statements, the word "tentative" should be affixed, so no one could possibly be deceived. It will probably be necessary for some one to explain why, in the face of this authoritative and unequivocal prohibition, literature antagonistic to both Methodist and Evangelical standards should be published and pushed by the denominational publishing house. An Old Testament History and a New Testament History are to be issued, and the writers selected are scholars well known to be not in harmony with denominational standards. So far, all this deluge of Counterfeit Critical literature has been poured forth without a protest from the official press. If it had been Russellism instead of Counterfeit Criticism, not an Advocate would have failed to be recorded as a defender of the faith of the Church. No thoughtful person will fail to see how much more dangerous the latter is than the former. The latter wins earnest consideration by the very statement that it is the assured result of the universal scholarship of the world. The former affronts every sensible person by the absurdity of the appeals to credulity and ignorance.

III.

The Methodist Episcopal Church, South, is in the first stage of the war. We said in an Appeal published in the denominational press: "The Bible League of North America most earnestly appeals for your co-operation because you are so orthodox. You are known to be nearer primitive Methodism than any other branch of the family." The Bishops in their address to the General Conference, May, 1914, said: "While we would not put forward any such claim for ourselves, we cannot overlook the fact that we have been preserved against some perils which have beset others; and in gratitude to God for his mercy to us we should render peculiar service in our place. In a day when all sorts of unverified theories con-

cerning matters political, social, and religious are heralded as final philosophies because they affirm what no balanced mind in any former generation ever accepted, and deny what the wisest and most devout of all the ages have most assuredly believed, our Church has a mission of the most sacred character to fulfill."

The cloud, no larger than a man's hand, may be seen in the horizon. Of course, as always, elsewhere, so here, we greet one of our old friends, the three Bible characters which we have named. The Texas Advocate contains a short article by J. P. Chambers calling attention to a book review in the Methodist Review by a professor of Vanderbilt University. The review began thus: "According to the author—and he has most scholars in agreement with him— the book of Jonah is not a record of actual happenings. * * * More significant, perhaps, is the attempt to show that a man can live for a time within a whale." The article, while short, is trechant and merciless. He cites other wonders as incredible as the whale episode: Elijah bringing fire down by prayer, Daniel delivered from the lions, the Hebrews delivered from the fiery furnace, the miracles of Christ—raising Lazarus, and others. He names the greatest miracle of all, Christ's sinless life, and adds, "Why not eliminate the resurrection of Christ?"

A stinging paragraph appears in black-faced type, which we copy:

"A few more things I cannot understand: If we, as a religious denomination accept all the Bible, why is such stuff permitted to be published in our periodicals? Are any of these 'most scholars' in the employ of our Church? If so, why are they not discharged, and that immediately?"

Six months later another book review by the same Vanderbilt professor appeared in the Methodist Review. A correspondent of the New Orleans Christian Advocate characterized it as containing "statements which were so in accord with modern infidelity and so subversive of faith in the Word of God, and so repugnant to the Second and Sixth Articles of our Christian Faith, that I felt it was my duty to call attention to this method of inveighing against our doctrine."

No notice being taken of his protest, he calls attention to the October number, which is bristling with its pointed thrusts at the inerrancy of the Scriptures.'" Another author is allowed to say: "The Theology of Revelation faltering on the now hollow ground of Scripture infallibility was more broadly based upon a new historical interpretation of the Bible, of dogma, of the world and the soul."

"May I also direct your attention to some clauses, heartily endorsed by Dr. James Mudge (Malden, Mass.):

"But this high estimate of the practical revelative value of the Bible is not tantamount to affirming any of the theories of the Bible, which set it over against all other books as 'infallible' or 'inerrant;' nor does it justify any language which provides an absolute distinction between the nature of the record and all other records. The Bible is not a record of a now discontinued revelation."

The article is bold, clear, faithful, and has this significant paragraph in conclusion:

"I should dislike very much to have to carry this matter to the Book Committee and the Annual Conference, but I feel that the Church and our young ministers must be protected at all hazards; and I wish to state that I am by no means alone in this feeling. There are quite a number of ministers who share fully with me my views in regard to this matter and who are willing to stand with me in bringing it to the attention of the Church."

That has the right ring. Heresy hunting has become a jest and a by-word of scoffing. But it does not take a bank long to oust a director who betrays it; it does not take a stock exchange long to expel a broker who dishonors it by robbing his customers; it does not take a lawyers' Association long to get rid of a shyster who violates every vow of honor and integrity and brings the fraternity into disrepute; even in politics we learn the standard of honor is so high that the politician who violates his pledge is as guilty as if he had stolen trust funds committed to him. So Secretary of State Bryan informed the Legislature of Pennsylvania in an address not long since.

When Christian men, ministers and laymen, demand that the highly paid servant who debauches those whom he influences and strikes a deadly blow at the life of the denomination, shall step down and out, the Church can then dare compare herself with the worldly organizations named above. All fair-minded men will approve whatever may be necessary in righteousness to keep the Church as scrupulous of her honor as the world does in every business and professional relation.

BISHOP HOSS AT McKENDREE, NASHVILLE.

A large congregation heard Bishop E. E. Hoss at McKendree Church Sunday morning, December 20, when he told of the life and work of Bishop William McKendree, the great pioneer Methodist, whose influence was so broadly felt in the shaping of the destinies of Tennessee in its early history. Bishop Hoss was scheduled to read the paper on the life of Bishop McKendree during the celebration of the one-hundredth anniversary of Methodist organization in Tennessee, when the Tennessee Annual Conference met in this city two years ago, but was prevented from doing so on account of illness.

Bishop Hoss' discourse was a masterly one, and he paid an eloquent tribute to the life and work of one of the Church's greatest men, dwelling at length on the part Bishop McKendree played in shaping the affairs of Tennessee when the State was young. He also made a touching reference to the last sermon which Bishop McKendree delivered, the date being November 23, 1834. Of the wonderful spirit of Bishop McKendree, both as man and minister, and his determination to preach the gospel to the early settlers, despite hardships and difficulties, Bishop Hoss spoke most impressively.

In closing he said:

"Buried in 1855 at the side of his venerable father, Bishop McKendree's remains were forty years later taken up, and with those of Joshua Soule, reinterred on the campus of Vanderbilt University, thus 'hallowing the ground,' as the trustees of that day said. At later dates Bishop and Mrs. Holland N. McTyiere, without whom Nashville would have had no Vanderbilt University, and Chancellor Landon C. Garland, a sage in learning and wisdom, and a fervent Methodist of the ancient pattern, were all laid away in the same God's acre. It is a goodly company. There let them lie, those five Methodists, and may no hand ever have the audacity to disturb their rest!

"Let the simple stones above them be for a sign and a witness in the day of the restitution of all things. The granite pulpit and the open Bible lying on it are a better revelation of the mind and purpose of the founders and fathers of that great university than any judicial decision. And if that is not enough, it gets ample reinforcement from the words above the head of Mrs. McTyiere, taken from the last will and testament of Bishop McTyiere himself:

"'She was a silent but golden link in the chain that bound this university to Methodism."—The Nashville Banner.

GRENADA COLLEGE.

Dear Dr. Meek: The North Mississippi Conference did a wise thing when it voted to give greater publicity to the magnificent work and unquestioned claims of our Grenada College.

You will pardon a reminiscent mood—as I write memory bridges yesterday and now. A flood tide of tenderness sweeps over me as I think of former associations with co-workers and my dear pupils. For twenty-two years I gave to this institution the best service of which I was capable, and I have loved and sacrificed, have hoped and feared, watching with solicitude every agency that hampered and every step that marked progress.

Grenada College was founded in the palmy days of pride and plenty, "before the war," and was awakened to new life under the inspiration of Rev. T. J. Newell, who in devotion to duty never counted the cost to himself. He laid the foundation, and others have built upon it with credit to themselves and profit to the Church and society.

The College has had a struggle for its existence, but the management of brave men at its head and of wise, self-sacrificing men in its councils has broadened and strengthened its environments, till it can claim to be the equal of the best educational institutions in our State in curriculum, in government, and in the building of Christian character.

The election of Rev. J. R. Countiss as president was no accident. A man of the highest ideals, who can preach like Whitefield or Bascom and direct material affairs like Woodrow Wilson, he commands the confidence of all. He has expanded and beautified the campus, enlarged the capacity of the dormitory, and planned for a "Greater Grenada College." But he cannot execute his plans without the assistance of the pen and pulpit.

Brother Countiss has secured a strong, loyal faculty and has filled the halls of the College with a splendid student body of happy, industrious young women. Perhaps no one wields a more potent influence there than the President's wife, who ministers tenderly to all who need her services.

Surely the essentials of a model Christian school are met in Grenada College. It invites the closest inspection, and it merits generous support and liberal financial aid.

Grenada, Miss. MRS. ED. PAYNE.

TRUE BENEVOLENCE.

Laura F. Montgomery.

"Thou shalt love thy neighbor as thyself." Matt. 12, 39.

I do not wish to injure any noble organization, or to hurt the feelings of anyone who is following in the steps of Him "who went about doing good," who "came not to be ministered unto, but to minister." It is some flagrant wrongs that ought to be righted, to which I allude. For instance, if strangers hunting work were to come to some of our cities, they would be fortunate if they escaped arrest as vagrants; and if others came who were not physically able to work, their home, in all probability, would be the poor-house; and if they died, their last resting-place would be the pauper burying-ground. The strangers whom thou preservest—the poor whom the King of kings is not ashamed to claim, and to pronounce a blessing on! Truly, He does not give as the world giveth!

Our sainted Brother Ransom Jones, when he was ripening fast for heaven, spoke in a sermon, I believe, of people saying that no poor ever came to them, and he gave as the reason that "God did not send the poor to be insulted."

"Vainly we offer each ample oblation,
Vainly with gifts would his favor secure:
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor!"

Some individuals who put themselves on a pedestal, and speak of their charities, have a contempt for the objects of their benevolence. They do not realize that true giving is simply sharing, and forget that "the gift without the giver is bare." What a contrast they are to the great hero, one of the noblest of the noble, who when he was dying on the battlefield, and was offered a last precious drink of water, that he must have longed for with every drop of blood in his veins, refused it, and said to his wounded companion: "Friend, thy need is greater than mine."

Church News

The episcopal address to the General Conference of the Methodist Episcopal Church, which will convene in May, 1916, will be written by Bishop Hamilton.

* * *

Bishop Morrow is now a resident of Dallas, Texas. He has moved there from San Antonio that he may be in closer touch with the work of the Southern Methodist University.

* * *

Bishop McCoy has wound up his round of Conferences in Texas in great favor with the preachers and people of that State. He is one of our most popular and useful chief pastors.

* * *

Dr. J. Edgar Wilson has been reelected Editor of the Florida Christian Advocate. Dr. Wilson is making an interesting and serviceable paper, and his brethren have done well to keep him on the tripod.

* * *

Rev. Gross W. Alexander, a son of Dr. Gross Alexander, editor of the Methodist Review Quarterly, was admitted on trial at the recent session of the Los Angeles Conference, and was stationed at Redlands, Calif.

* * *

Hendrix College at Conway, Ark., has a brass band with 20 members, which is said to be the best organization of the kind in Arkansas. Some of our colleges in this day seem able to produce pretty nearly everything except scholars.

* * *

At the recent session of the Florida Conference, Dr. J. E. Wray was changed from Orlando to First Church, Lakeland; Rev. J. B. Mitchell was reappointed to Hyde Park and West Hyde Park, Tampa, and Dr. W. E. Thompson was reassigned to First Church, Tampa.

* * *

"The World Outlook" is the name of a new missionary monthly that the Methodist Episcopal Church has begun to issue at 150 Fifth Avenue, New York City. It is pictorial and quite a striking periodical. The price is $1.50 per annum. We are much pleased with the first number.

* * *

In the Methodist Episcopal Church the work of the Methodist Brotherhood has been merged with that of the Adult Bible Classes in the Sunday schools. Good! Fewer organizations and less machinery would, in our opinion, help most of the Churches in this day. Concentration upon the essential things is what we need.

* * *

Dr. Thomas S. Potts, who for the past five years has been General Superintendent of the Baptist Hospital in Memphis, has resigned that position and will devote his time to evangelistic work. At his suggestion the office of superintendent was abolished, and the affairs of the institution will hereafter be directed by a supervisory board.

* * *

The Menace affirms that by his recent article arraigning President Wilson and Mr. Bryan for their Mexican policy, ex-President Roosevelt has constituted himself "Rome's Advocate Extraordinary." Candor compels us to admit that Mr. Roosevelt's article did read as if its chief purpose was to secure for himself the favor of the Roman Catholics in the United States.

* * *

The Methodist Training School at Nashville, Tenn., has a "Convocation Hour" once a month, at which a lecture on some important subject is delivered by a specially invited speaker. Bishop W. R. Lambuth, Dr. E. H. Rawlings, and Rev. T. C. Ragsdale have already been pressed into service for this purpose, and Dr. W. W. Pinson is expected to deliver a similar lecture in the near future.

* * *

Our new Atlanta school will be named "Emory University," and Emory College will be a part of it. We have no particular objection to this name, and it may be that it was wise to adopt it to conserve the history of the past, but it would have pleased us very much to have seen the institution named for Bishop Asbury or Bishop Soule, who perhaps contributed more to the making of American Methodism than any other two men.

* * *

It is stated that the revival meetings, which resulted in 4075 professions of faith, were held by the professors and students of the Southwestern Baptist Theological Seminary in Texas last year. It strikes us that this is a far better way to train young men for the work of the ministry than to have them browsing in the barren fields of "higher criticism." Is not this statement a flashlight showing in part at least why the Southern Baptist Church is growing at such a phenomenal rate? We rather think so.

* * *

Dr. W. W. Royal, in writing of the Virginia Conference, thus refers to Bishop Kilgo's discourse: "Bishop Kilgo preached a sermon on Sunday morning that will go down in the traditions of this Conference along with Marvin's great sermon on 'Do we make void the law through faith?' For nearly two hours he held a vast audience completely under the spell of his tremendous logic and profound feeling. There was as nearly an old-fashioned camp meeting season as has been seen among us for a half century. It was a great deliverance and was calculated to raise the spiritual tone of the whole body. Thank God for such preaching!"

* * *

Mr. Ivey L. Lee, a son of Dr. J. W. Lee, presiding elder of the St. Louis District, has been chosen by Mr. John D. Rockefeller as one of the four directors of his philanthropic work. His associates in this work will be Mr. Starr Jocelyn Murphy, Mr. Rockefeller's personal counsel; Mr. Jerome Davis Greene, Secretary of the Rockefeller Foundation, and Mr. John D. Rockefeller, Jr. The St. Louis Republic states that it is believed that Mr. Lee's salary in his new position will not be less than $30,000 per annum. Prior to his acceptance of this position, Mr. Lee was the executive assistant of President Samuel Rea, the official head of the Pennsylvania Railroad.

* * *

Referring to the late session of the Florida Conference, the Florida Christian Advocate says: "Bishop Morrison came to the Conference looking older than he did last year, mainly by reason of his patriarchal beard; but he was apparently in excellent health and fine spirits, in spite of his long round recently completed in the West. His presidency was marked by courtesy, firmness, and the prompt dispatch of business. His address to the class for admission was a wise and wholesome utterance * * * and his preaching was highly praised." Perhaps in letting his beard have the right of way Bishop Morrison desires to keep up with the style. We recently saw it stated that in England whiskers are again beginning to be worn by many clergymen.

OUR CROPS.

This year's principal farm crops are worth $4,945,825,000, the Bureau of Crop Estimates, Department of Agriculture, announced on December 15 in its final estimates of the size and value of the nation's harvests. This may be compared with $4,940,301,000, their value last year; $4,757,343,000 their value in 1912, and $4,589,529,000 their value in 1911. These values are based on the farm prices of the crops on Dec. 1 of each of these years.

The following is a somewhat more detailed statement:

Corn—Production, 2,572,804,000 bushels against 2,446,988,000 last year. Acre yield, 25.8 bushels, against 23.1 last year. Dec. 1 farm price, 63.7 cents per bushel, against 69.1 last year.

Wheat—Production, 891,017,000 bushels, against 763,380,000 last year. Acre yield, 16.6 bushels, against 15.2 last year. Price, 98.6 cents, against 79.9 last year.

Rice—Production, 23,649,000 bushels, against 25,744,000 last year. Acre yield, 34.1 bushels, against 31.1 last year. Price, 92.4 cents, against 85.8 last year.

Cotton—Production 15,[illegible] bales of 500 pounds gross, excluding linters, against 16,077,000 last year. Acre yield, 207.5 pounds, against 181.9 last year. Price, 6.8 cents a pound, against 12.2 last year. Value for 1914 crop, $[illegible]. Obviously the increase in the value of this year's crop over that of last year is not due to more received for cotton, but to the larger value of other products. The cotton industry has been struck nearly a knock-out blow by the European war.

BISHOP MURRAH'S MESSAGE TO MEMPHIANS.

The following is a brief extract from Bishop Murrah's speech on the occasion of a public reception recently given to him and Mrs. Murrah at the First Methodist Church of Memphis.

"In responding to the welcome extended by James L. McRee on behalf of the Methodists of Memphis, Bishop Murrah spoke of the work of the Church, its wonderful system, and what was before it. 'If we want to do anything for the Church,' he said, 'we must stand positively for something. So far as doctrine and system are concerned, we have a cordial welcome everywhere. We must stand for loyalty to our wonderful system and to those things which characterize us essentially as an aggressive Church. When the Church ceases to be aggressive, then it dies. I care nothing for expansion as a political slogan, but it is a vital element of Christianity. We must especially stand for spirituality. It is a very serious matter that there is now a tendency to commercialize and secularize everything. We must stand against the tendency to measure our prosperity in terms of material quantity. I am getting tired of the old, platitudinous talk about the Church in politics. Of course, I do not mean partisan politics. But the Church has a vast work to do in fostering and encouraging policies which uplift the world. One of the old heresies is that religion is a thing apart from your life.' Bishop Murrah thought that an exceptional opportunity was offered in the building of the Methodist Hospital here. He commended the work. 'The lockers of the Church must be opened,' he said, 'to meet the demand which human want exacts of Christian beneficence.'"

—Memphis Commercial Appeal.

Secular News and Comment

It is said that 48,000 pairs of trousers are being made in Chicago for French soldiers at $1.50 a pair.

* * *

The Commoner is carrying an advertisement offering for sale Hon. W. J. Bryan's farm near Mission, Texas.

* * *

German sympathizers in New Orleans have raised for the war sufferers of that nation approximately $10,000.

* * *

Mrs. Hannah Koskoff, said to have been 117 years old, died in New York on December 23, 1914. She was born at Kief, Russia, in 1797.

* * *

According to report, the Germans are re-enforcing with concrete some of the trenches that they have dug along their lines of defense in France.

* * *

President Wilson turned Santa Claus on December 23, and gave a turkey to each of the White House employees, the total number so distributed being 125.

* * *

President Yuan Shai-ki, of China, revived the so-called Chinese worship of heaven on the occasion of the late winter solstice, an observance neglected since the passing of the Manchu dynasty in 1911.

* * *

Russia is taking steps to have her language taught in the schools maintained in the territory that she has subjugated in Galacia. This looks as if she proposes to hold the provinces that she has overrun.

* * *

President Wilson has appointed a commission of three to try to settle the Colorado coal strike, as follows: Seth Low, formerly mayor of New York, chairman; Charles W. Mills, of Philadelphia, and Patrick Gilday, of Clearfield, Pa., a miner.

* * *

It is announced that a mill that will make paper from cornstalks will be established at Bloomington, Ill., in the near future. It is stated that the Government has been making experiments and has learned that excellent book and magazine paper can be manufactured from this abounding waste product.

* * *

Mrs. Richard Derby, formerly Miss Ethel Roosevelt, who went to Paris several weeks ago as a Red Cross nurse, is reported to have returned to the United States, with her health considerably impaired. Her husband, Dr. Derby, is serving in Paris as first assistant to Dr. Joseph Blake, of the American Ambulance Hospital.

* * *

Gov. Hall is calling for additional funds for the Louisiana exhibit at the Panama-Pacific Exposition in San Francisco. The State Legislature appropriated $10,000, but the Governor calls attention to the fact that this amount is inadequate, and that Mississippi by the sale of medals has secured $25,000 for her exhibit.

* * *

The lower House of Congress voted last week to make an appropriation of $220,000 toward enabling the Federal health authorities to continue their anti-rat campaign in New Orleans. The National Public Health Service made the following expenditures during the year 1914 in safeguarding the United States from the plague: New Orleans $159,179; California, $33,811; Seattle, $46.25; Porto Rico, $1025.

* * *

The New York Sun is authority for the statement that within the last sixteen years $1,645,000,186 has been spent upon the American Navy, against $1,237,915,960 upon that of Germany, which is said to be superior to ours in all respects. In the light of this claim, it is not surprising that our distinguished contemporary desires to know what has been done with the money that Congress has been appropriating year after year for our Navy.

* * *

King Christian of Denmark, King Gustaf of Sweden, and King Haakon of Norway, together with their Foreign Ministers, held a conference in Malmo, Sweden, on December 18 and 19, and reached terms of agreement concerning the maintenance of neutrality and other important matters of mutual interest during the continuance of the present European war. It was the general belief that this consultation would produce happy results for all three of the countries represented in it.

* * *

There are 2000 students at the University of Wisconsin who are non-residents of the State, and it is charged that these young gentlemen are the greatest spenders of money and promoters of extravagant habits to be found there. A recent survey of conditions existing at that institution recommends that the expenditures of such students be limited to $600 each, and that until arrangements can be made for the enforcement of this regulation, patronage from without the State be discouraged.

* * *

It is claimed that the officers of the next National House of Representatives have been agreed upon: that Mr. Champ Clark will be re-elected as Speaker, and that Representative Kitchin, of North Carolina, will succeed Mr. Underwood as the Democratic floor leader. If it be true, as has been stated in the secular papers, that Mr. Clark recently appeared on the lecture platform in Detroit, Michigan, so intoxicated that he made a spectacle of himself and had to be taken off the stage, he does not deserve to be continued in his present high office.

* * *

Herman Frasch, the chief chemist of the Standard Oil Company, died a short time since, leaving an estate valued at $5,500,000. He is credited with having earned more dividends for the company with which he was connected through the discovery of economical processes and new products than John D. Rockefeller himself. Commenting upon this claim, the New York World says: "Chemistry indeed has become not merely the handmaid of industry, but its very genius. It has probably done more for the development of manufacture than any other single influence."

* * *

The New York World in a recent issue compliments the Scandinavian nations in the following manner: "Their people furnish the smallest percentage of illiteracy among all our immigrants; and we received last year 32,000 of them against 32,000 Germans. And nowhere else has greater progress been made in temperance. Denmark consumes far less alcohol per capita than France; Sweden than Germany or England; Norway than the United States. Scandinavian commerce is $88 per capita; ours $54. In some respects Denmark has led even the United States in agricultural advance. Norway's merchant flag is known the world over."

FROM DR. SAWYER.

Having no special charge, I have decided to do evangelistic work during 1915. I will therefore be ready and glad to help in their meetings any pastors who may wish me to do so. I desire to do revival work within the bounds of the Louisiana, Mississippi and North Mississippi Conferences; and also in Texas, or elsewhere, should opportunity offer. Having had, under God, good success in the saving of souls in the meetings heretofore held by me, I have faith to believe that God will bless my similar labors during the coming year. So, brethren, when you fix upon a time for holding your next meeting, write me to come to you and get your people to pray the prayers of faith, that God may send the Spirit in mighty power, using us both for his glory in the saving of blood-bought souls. My Address is 5655 Hawthorne Avenue, New Orleans, La.

December 26, 1914. JOHN T. SAWYER.

TO PRESIDING ELDERS, PASTORS, AND DISTRICT STEWARDS.

As we have no field agent and have no Orphanage Board to plan for the support of the Orphanage, we request that you in your district stewards' meetings plan for a district agent in each district and a monthly contribution from each charge, beginning with the month of January.

Let every district assume $100 for each month. If you will give all the people a chance each district will raise more than that amount. If we are going to run this institution to the honor and glory of God, we must do it sensibly and systematically. Every other cause of the Church is provided for and is represented by the law of the Church, through boards and field agents. Shall we not see that the orphan children in our care have an equal chance with the other interests of the Church? This is all we ask.

We are already a month behind in our finances. If we wait a month to start we will possibly be three months behind by the end of the year. We can not visit all the district stewards' meetings, for they nearly all come on the same day. Let all the district agents meet with the district stewards.

W. M. WILLIAMS,
Jackson, Miss. Manager.

WEEK OF PRAYER.

Neither prayer nor self-denial can be substituted the one for the other. They should go hand in hand. Both should be emphasized during the week of prayer, January 3-10. The free-will offering for missions should not be the only thing nor even the chief thing. It should be the spontaneous expression of the quickened prayer-life and the deepening of the spirit of self-denial.

The occasion is both an appeal and a test. It is an appeal for the putting of the missionary cause into the red currents of the Church's life; the taking of it out of the category of the occasional and incidental and setting it in the steady light of our altar fires and in the quivering depths of our self-denying devotion. It is also a test of the tone and spirit of the Church. A great Church on its knees and a worthy voluntary offering for the world's evangelization would be a convincing answer to the oft repeated charge of insincerity and formalism.

Let the week be observed by all our people. Let the whole Church in this hour of gloom and confusion send out a note of cheer and hope. Let our hard-pressed missionaries feel the pulse-beat of a praying Church. Let the struggling native Church realize our sense of unity with them and find in us the spirit of sacrifice that we teach and expect in them. Let the entire Church be heartened and invigorated by the mutual discovery and practice of the essential spirit of Christianity.

Many pastors are ordering literature. Many more will be content to use the envelopes already sent them. Still others will doubtless prefer to observe the week and take the offering without programs or envelopes. At any rate, let every church be called to prayer and be given a chance to express itself in a free-will offering.

NOTICE TO PREACHERS.

If in need of stationery, send us your order as soon as you get settled. We are offering 500 full-size letterheads, with your card neatly printed in corner, and 500 envelopes with card printed in corner for $3.50, delivered to any point in Mississippi or Louisiana.

We can furnish 1000 full-size letterheads and 1000 envelopes, paper of superior quality, with your card printed in one corner, or to suit the customer, for $5.00, delivered at any point in Mississippi and Louisiana.

Send us your order and let us serve you. Address the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La.

"Life's real heroes and heroines are those who bear their own burdens bravely and give a helping hand to those around them."

SOME HISTORICAL REMINISCENCES.

During the recent session of the Mississippi Conference at Columbia, the following interesting paper was read by Dr. T. B. Ford, a descendant of the Rev. John Ford, at whose home near that place the second annual session of that body was held one hundred years ago. This paper is printed by special request of the Conference.—Editor's note.

The history of the Methodist Church in this County for the past one hundred years, to be accurate and complete, would require time and access to the official records of the church. As the records are lacking and my time was limited to two or three days in which to prepare this paper, I shall only attempt to give recollections of events for sixty years past, supplemented by facts which were handed down and orally conveyed to me of events connected with the church for the preceding forty years. That our Civil War should have had a profound effect upon many of our country churches was to be expected. The freedom of the slaves meant the abandonment of the old plantations. In many instances families and neighbors sought new homes, but whenever families and neighbors have migrated in considerable numbers, they have invariably taken their religion with them, leaving behind them perhaps a deserted church. This melancholy result has followed in the case of the old church where my mother and father worshiped when I was a child. The old church is gone, the old families that clustered around it have moved away; many of their descendants live in this town and are members of this church and are in this congregation to-night. This has been the case since earliest history, and is an evidence of virility and strength when a family or tribe can successfully carry their faith into new homes.

Generalities and statistics are dry; my personal recollections I hope will not be devoid of interest. In the year of 1867 my mother and three children, almost grown, moved to this town. Columbia was then as now the county seat of Marion County. The population was about one hundred souls. There were two stores, one barroom, a court-house and jail, and an old Masonic Hall. There was no church and no schoolhouse; no religion and only one good man—old Judge Smith, and no increase in the number of good men after our arrival. The men were all Democrats and it was the most harmonious town it was ever my pleasure to know. All being Democrats and having no religion, there was nothing to divide the people into factions. No reflection is intended to be cast upon the men of that day—no more kindhearted, generous or honest men could be found, but they were passive on the subject of religion. About this time a Mr. Lewis came to Columbia and preached. His given name or initials I do not remember. There have been so many Lewis preachers, it doesn't matter. On the occasion referred to, Preacher Lewis had a small congregation and there was not much enthusiasm. Services were then held in the old Masonic Hall. The preacher felt bad and afterwards confided to some one that Columbia was a hell hole. Things drifted along for several years very much as Brother Lewis left us. People fished, hunted, played checkers, poker, drank whiskey and had a good time. All lived like one family. The Masonic lodge died a natural death and the old hall was used for a ball room and for preaching alternately. We received mail once a week and then came changes—the mail came twice a week and our largest merchant moved away. About this time the Rev. N. B. Young, pastor on this circuit, preached in the old Masonic Hall. People seemed a little interested, so he preached the following night and continued to hold night services for a week, with the result that about twenty people joined the Church. Then my mother, Mrs. Juliet A. Ford, with the help of Mrs. Nancy Ball and Mrs. Annette Barnes, organized a Sunday school, which has lived and grown until now the Sunday schools of this town have nearly or quite a thousand regular attendants. That these Sunday schools have had a far-reaching effect in shaping the lives of the people living in this town, there can be no doubt, and with the Methodist Sunday school the names of two men will forever be associated—one living and the other dead. From the organization of the first Sunday school in this town about forty years ago, there has been a very marked and steady increase in religious sentiment. A few years after the organization of the Sunday school the first Methodist church was built, and likewise a good school building was erected. Shortly after this the saloons were closed and have remained closed to this day. After the building of the schoolhouse the town began to grow and in a few years the Baptist church was built. This was long before the railroad came, and Columbia was a prosperous and growing town. Of those who took part in the regeneration of the old town, alas! many are dead, but their memories are enshrined in the hearts of our people.

The meeting of the Conference in this town marks an epoch. One hundred years ago the second Annual Conference of the Methodist Church of this State was held in this county, but not in this town. The Conference of one hundred years ago was held in the home of Rev. Jno. Ford, 15 miles south of here and on the west side of Pearl River, and this old home is standing as it did one hundred years ago. The lightning has passed it by, fire has not consumed it, the fierce storms of the tropics have passed over it, but the old home stands as it did when John Ford, with generous heart entertained the Conference. It is said the house was built in the year 1792. The old records on file in the Chancery Clerk's office show that John and Joseph Ford, brothers, entered a tract of land around this old home in the year of 1811. The lands in this section of the State were surveyed by the Government in 1810, and it was the year succeeding before title could be acquired. The Rev. Jno. Ford moved to or near Shreveport, Louisiana, where he died.

Around this old home are clustered many memories. General Andrew Jackson, returning with his victorious army after the battle of New Orleans, passed in front of the house and Jackson and his staff graciously stopped and accepted the hospitality of the family by drinking coffee with them. Mrs. Mary Ann Rankin, a great niece of the Rev. John Ford, still lives in the old home and her gentle, loving hands have soothed many dying relatives and friends. Some years before Bishop Galloway died, when on a visit to this place, he took a carriage and drove down to the old homestead of Rev. John Ford. On his return he spoke feelingly of the old preacher. I was not aware at the time that the Bishop's wife is a lineal descendant of the old minister. It is with a feeling of sadness I have penned these lines, for it brings to my recollection friends who died in the years that have vanished. To the members of this Conference, walking in the footsteps of their brothers of one hundred years ago, must come a feeling of joy when they think that in the dim and distant future and in a fairer land than this, that little band of brothers will meet again and know each other.

THE ARKANSAS TRAVELER.

By Theodore Copeland.

In celebrating the Feast of Tabernacles the Jews are required to make their booths sufficiently frail for the stars to be seen through them. Travelers and explorers tell us that in Chili, where the ground is subject to frequent shocks of earthquake, the houses are built low in height and of unenduring structure; it is unwise to dig deep foundations and erect high walls where the very earth is unstable, and the whole edifice may collapse in a week. These and other occurrent facts bring forcibly to our minds the pathetic language of David the King, as he brings his last offerings for building the temple: "We are strangers before Thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding." Their deepest significance, however, appeals to itinerant preachers, inasmuch as they can fully appreciate the truth that here we have no continuing city.

Eight years ago I left New Orleans for St. Louis, having been assigned to St. Paul's Church in that city. Mrs. Copeland and our two boys were with me, and our destination carried us through Birmingham and Athens, our ancestral homes in Alabama. Reaching St. Louis in the afternoon, we went to the old Southern Hotel. Mr. Fred W. Goessling, chairman of the official board came to see us and assured us that St. Paul's was prepared to give us a cordial welcome, which we found to be quite true. We spent four happy years with those delightful people. That is a great church, and I shall always thank Bishop Key for sending me to serve them. At the end of my pastorate there Rev. M. F. Haw took charge of the church, remaining four years and doing faithful service. Dr. A. F. Smith, the present pastor, is the right man in the right place. From this charge Bishop Denny sent me to Cabbane Church, St. Louis, which stands alone with the great churches of Methodism. Refined and cultured people worship there, among them Governor Lon V. Stephens and his good wife, loyal always to their pastors and to their church. There I remained four years.

The memory of these eight years in St. Louis will linger in my heart like a benediction, through all the future days. There I became acquainted with thousands of people in almost every walk of life. I knew nearly all the preachers of all denominations in the city. I knew the Governors, the lawyers, the eminent physicians and surgeons, the merchants, small and great, the editors and the officials of the city, and the hotel people. These all showed me much kindness. During these years I heard the celebrities of the world, great preachers, great missionaries from the distant firing line, great diplomats and statesmen. I preached nearly all over the city and through the State; held meetings in twelve Conferences, and preached several Commencement sermons. Dr. John Matthews and Dr. W. M. Palmore died during this time, and I was honored with a place among the ball bearers at their funerals.

An itinerant's wife has written a volume whose suggestive title is, "My Moving Tent." Upon the advice of Bishop Denny I folded my tent in St. Louis, prepared for marching orders, and was transferred to the Mississippi Conference. Afterward it was decided that I should go to Hot Springs, Arkansas. Last Sunday we held our first services in our new field; large, intelligent congregations greeted the preacher. A vast army of sick and impotent people are here, attracted by the healing waters of these modern pools of Bethesda. A great opportunity confronts and challenges the pastor and members of this church. Our new building will be completed about the first of July next, and it will be a monument to the enterprise and devotion of this progressive congregation. Here as elsewhere the forces of evil are strongly entrenched. The fight is on in the rural districts, the hamlets, the towns and the great cities of our nation, but the final outcome is not in doubt.

The ancient legend which told how on many a well-fought field, the ranks of Rome saw through the battle dust the gleaming weapons and the white steeds of the Great Twin Brethren far in front of the solid legions, is true in a loftier sense in the conflict which calls us to arms. We may still see the vision which the leader of Israel saw of old, the man with a drawn sword, and hear his majestic words, "As captain of the Lord's Host am I come."

Hot Springs, Ark.

The best regulated home is always that in which the discipline is the most perfect and yet where it is least felt.—Smiles.

The Home Circle

A CHANGE OF HEART.

Mary F. Butts.

"I care for nobody,
And nobody cares for me,"
Sang Tommy at play, in the sweet new hay,
Where nobody could see.

So his mother made the fire,
And searched for the old hen's nest,
While the sun from its place high overhead
Went sliding into the West.

She filled the water pail
And picked the berries for tea,
And wondered down in her tender heart
Where her little boy could be.

Alone in the dim old barn,
Tommy grew tired of play,
When the cows came home and the shadows fell
Over the new mown hay.

So into the kitchen he ran,
With a noisy hi! yi! yi!
His mother had made him a frosted cake;
She had made him a saucer pie.

So he gave her a loving hug!
"I will help next time," said he.
"I care for somebody,
And somebody cares for me."

—Northwestern Christian Advocate.

"YE HAVE DONE IT UNTO ME." A NEW YEAR'S STORY.

Edith Wray.

The little clock ticked away busily in the Junior League room, while without tiny snowflakes played hide-and-seek against the window panes. The shadows deepened, but still Mercedes Slater sat at the little desk in the corner. It was the very last day of the old year. To-morrow life would start all over again, with a renewed impetus, so there seemed but little time left for idle reflection or dreaming. Yes, the year was slipping away, but it had not been altogether a failure. "Something accomplished, something won," thought Mercedes, for by great effort and much work she had made some of the children interested at least.

This last meeting of the year had been a trial to her, however. The holiday festivities had been in full sway in Clifton, and Mercedes had not been absent from many of the social gatherings. Now that the busy season was drawing to a close, she felt tired and—yes, we must say it, careless toward her duty. "Such a stupid time for a League meeting," she reasoned; "I know none of the children will want to leave their new dolls and woolly lambs to come, but I suppose I must go." So with rather an impatient step she had tramped out from her warm fireside into the snowy street.

When she reached the church she found no one there. Of course they wouldn't come; but she would sit down at the desk, anyway, and wait a few minutes. She reached into her coat pocket and drew out a little Testament—the Christmas remembrance from one of her dear old neighbors. She opened it idly and toyed through the pages. Suddenly her eye fell upon the passage, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Mercedes considered a moment, then shut the Book as two little tots came in and took their places. She walked over to the door and, to her surprise, a half dozen or more fur-clad, snow-covered youngsters trooped in. Mercedes began the service with a brightening smile, and soon she was entering into the true spirit of the meeting and actually felt glad that she had left her warm fireside.

During the last song Teddy Cain, followed by his mother, entered the room tightly clasping his woolly lamb. He appeared to be very much excited and made straight for Mercedes. "O, Miss Mercie, I knows the dreadfullest sing—muver went to see a poor, sick lady 's afternoon—an' I went too, an' I saw the poorest little boy, all crippled, an' he never got no woolly lamb for Christmas, an' muver said I could take him somefing—an' I'm doin' to take him my lamb—an', Miss Mercie, tan't all of us take him somefing too? He tant walk at all—please let's doe to-night, so he'll have a Happy New Year. Teddy's wistful look seemed contagious—for soon all the children were offering contributions for the poor little crippled boy's New Year.

Mrs. Cain offered a suggestion. "It is already late afternoon," she said, "and soon will be dark. Now all of you go home, get your contributions ready, and I'll come around in a little while in my old carryall. If Mercedes can get her carriage too, we can all go and make this the brightest New Year's eve poor little Vincent Payne has ever known."

While Mrs. Cain was talking, Mercedes thought again and again of her verse—"Inasmuch as ye have done it unto one of the least of these," etc. So it seemed the most natural thing in the world to add: "O, Mrs. Cain, it is a beautiful plan, and the best way we can end the old year. Do you all want to, children?"

For answer she received a deafening chorus of assent, so as a result before many minutes the children were hurrying away, happy to share their good cheer with one of God's unfortunates.

About six o'clock that New Year's eve residents of Clifton were surprised to see Mercedes Slater with one carriage load of children and toys, and Mrs. Cain with Teddy and another, driving down St. Paul Street, out to one of the poorer sections of the city. But these people would have been more surprised could they have seen the merry crowd stop before Vincent Paine's humble cottage and step into the poor little living-room. How little Vincent's eyes shone as the children, one by one, gave him their gifts! And how Mrs. Paine wept for joy to see her baby so happy! And how Teddy Cain jumped for joy when he handed over the precious woolly lamb!

Mercedes stood by watching with humble thankfulness, and when no one was looking she slipped the ten-dollar bill, her Christmas gift from her father, into Vincent's little savings bank. Then she gathered the children together and started towards the door. Mrs. Paine touched her arm. "You know, my dear," she said, "I believe the Lord sent you here to-day with these children—bless their hearts; you've not only made Vincent and me happy, but I know the Lord is happy too. Now a Happy New Year to all of you!"—Western Christian Advocate.

HOW LUCILE HELPED.

The schoolroom was very noisy. The children were moving their feet, turning the leaves noisily in their books, and some were whispering. Poor little teacher was so tired, she was almost ready to give up in despair! It seemed that none of the children loved her to-day, for, if they did, surely they would obey.

"O, if three o'clock would only come!" she sighed to herself, "so that I might let them all go to their homes and I might have a rest!"

She started down the aisle between the rows of seats to try once more to get the children quiet. Her heart was very heavy and tears were near to her eyes. As she passed one seat occupied by two girls, a little hand thrust itself out into the aisle and crowded a piece of crumpled paper into the teacher's hand. The teacher went back to her desk, unfolded the piece of paper, and read:

"Dear Teacher—I love you very much—Lucile."

When teacher looked up there were two bright tears in her eyes, but they were glad tears. When she spoke there was a new ring in her voice.

"Children," she said, and her voice was soft and low, "put away your books and let's sing a merry song."

And as the children sang, all of the trouble seemed to leave the room. Soon they went back to work, and all was sweet peace and quiet.

And as the children were leaving the school that day, the teacher looked into a pair of blue eyes and smiled. "I love you very much, Lucile," she said.—Child's Gem.

A SWEET VOICE.

"O father, I wish I could sing! It is so nice to give pleasure to people. Florence sang at the club to-day, and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could, but there's no use wishing. There isn't any music in me."

"Is that so?" asked the father, taking her wistful face between his hands. "Well, perhaps you can't sing. But don't tell me your voice has no music in it. To me it is full of music."

"Why, father, how can you say so?"

"Almost every evening," answered the father, "when I come home, the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying, 'Don't cry, Buddie, sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary: 'I'm sorry your head aches, I'll do the dishes to-night.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice."—Herald and Presbyter.

The Protestant Alliance of England has published a vigorous protest against the appointment by the British Government of Sir Henry Howard as a special minister to the Vatican, in Rome. It is pointed out in this deliverance that it has been 400 years since such an appointment has been made, and its immediate revocation is urged on the ground that "it cannot but give grave offense to a vast majority of Englishmen." This opposition to having the Court of St. James renew diplomatic relation with the Pope is, we think, fully justified.

Christian Advocate.

OFFICE: No. 512 CAMP STREET, NEW ORLEANS

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

Entered at the Postoffice at New Orleans as Second-Class Mail Matter.

TERMS:

One Copy, one year, $1.50; eight months, $1.00. To preachers of all denominations, $1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

APPROACHING A CRISIS.

The Federal Council of Methodism, which is composed of an equal number of representatives of the Northern and Southern Methodist Churches and which had been declared officially to be competent to adjudicate matters at issue between congregations of the two denominations operating in the same territory when brought before it, met in Atlanta, Ga., on December 16, and deliberated for two days. Its sessions were executive and anything like a full account of the proceedings has not been given to the public. The most interesting question that was expected to come before the Council was that relating to the construction by the Northern Methodists of a large and expensive house of worship in Atlanta in close proximity to one of our leading churches, which is said to be fully meeting the needs of that section of the city. Though this issue had been formally brought before the body by the quarterly conference of the Southern church in question, St. Mark's, it was finally decided by our representatives to withdraw the complaint, as this question had already been prejudged by the press of the Methodist Episcopal Church, and only a few weeks before, after the appeal had been made to the Council, its Board of Church Extension and Home Missions had, without waiting for a decision, appropriated $5000 to this enterprise.

According to the Wesleyan Christian Advocate, before it adjourned the Council adopted a resolution to the effect that it will be called to meet again **"only after the Bishops and Boards shall agree to abide by its findings."** This action, taken together with the recent utterance of Bishop Cranston in the New York Christian Advocate and the reply of Bishop Hoss in the Nashville Advocate of December 25 (two of the leading members of the Council), would seem to indicate that the movement looking to closer relations between the two Episcopal Methodisms in the United States has reached a crisis. Bishop Cranston's attitude seems rather to foreshadow the abandonment by his Church of all in the way of an agreement that has been worked out by the accredited representatives of the two denominations and an attempt to strike out on new lines by the election at the approaching session of their General Conference of "a specially authorized Commission to confer with other Churches." In commenting upon this clearly implied course in his logical and able statement concerning this matter, Bishop Hoss does not hesitate to declare that, in his opinion, the Southern Methodist Church is not likely to be in favor of wiping out all that has been done for the past four years, toward the accomplishment of which the Commissioners of the Methodist Episcopal Church have contributed their full share, and of beginning over again. We believe that in expressing this conviction Bishop Hoss has voiced what will prove to be the sentiment of an overwhelming majority of Southern Methodists. As we see it, we have gone to the very limit of what our self-respect will allow to effect a closer union with our Sister Church, whose course in regard to the pending negotiations has been far from consistent.

We have had not much hope of seeing this movement culminate in anything of large consequence since the Northern General Conference completely sidestepped the Report of the Joint Commission in 1912 and proceeded to devise plans for a more aggressive invasion of the South which embraced the stationing of Bishops in a number of its leading cities. Surely, we have had enough of evasion and dilly-dallying concerning union and federation between the two denominations, and the time has come for them to be outspoken and perfectly straightforward in dealing with each other.

For our part, we thoroughly approve of everything that was done by our representatives in the meeting of the Federal Council in Atlanta except the agreement to abandon our work in Seattle. In view of the spirit and attitude of the Northern Church, we do not think that this is any time to be sounding a retreat in the Northwest or anywhere else for that matter. The need of the hour is for us to be thoroughly loyal to our own denomination, which is conceded to be more nearly in accord with the principles of primitive Methodism than any other branch of Wesleyanism in the world, and to set up its banners in every field into which a favoring Providence may open the way. In our judgment, by so doing we shall most honor our Lord and best promote the interests of his kingdom.

THE NATIONAL PROHIBITION AMENDMENT DEFEATED.

After a spirited debate of several hours' duration, the lower House of Congress voted on December 22 on the Hobson Resolution providing for the submission to the Legislatures of the States of a prohibition amendment to the Federal Constitution, and the count showed 197 for and 189 against the measure. As a two-thirds vote was required to pass it, the proposal to submit the amendment was defeated. The opponents of the Resolution made an exceedingly weak attempt to justify their course by parading the old platitude of stripping the Nation of its revenues and the time-worn bugaboo of paving the way for the Federal Government to trample upon the rights of the dear people. These pleas were positively puerile, since the proposed amendment could never be written in the Constitution except by the consent of the Legislatures of three-fourths of the States, and since, as everybody who is informed at all knows, the heaviest expenses that the American people have to bear are those which result from the liquor traffic. Senator George of Mississippi, who was a great statesman and financier and who was far from being "a fanatical prohibitionist," said a few years before his death that the dearest revenue that ever came to any city or State was that derived from licensing saloons. Over against the oracular affirmations of the Hon. Oscar Underwood and Representative Mann on this point, we place this utterance of this really great Southerner, whose towering ability made him for many years one of the foremost figures in the United States Senate.

On this great issue the Congressmen from the Advocate's patronizing territory voted as follows: Mississippi—for the resolution: Candler, Stephens, Humphreys, Sisson, Quinn, and Collier. Against the resolution: S. A. Witherspoon. Congressman B. P. Harrison, who represents the Gulf-coast district, was absent.

Louisiana—for the resolution: Watkins. Against the resolution: Dupre, Morgan, Aswell, Estopinal, Broussard, and Lazarro. Representative Elder was absent.

There is no reason for the prohibitionists of the country to be discouraged by this outcome. On the contrary, they have every reason to be pleased with the showing made. To have had this issue to the front in Congress and to have commanded for it a majority vote is a tremendous advance from the situation of a few years ago, when for decades the Speakers of the House had kept, and were still keeping, the Temperance Committee of that body well packed with liquor men. This is but the first skirmish in the great battle which will go on steadily until the blighting rum traffic is forced to loose its grip upon the vitals of this great Nation and is forever destroyed.

On the day that the vote was taken in Congress, December 22, Dr. P. A. Baker, General Superintendent of the National Anti-Saloon League, and other representatives of that organization, who had been active leaders in the fight to pass the Hobson Resolution, issued the following address to the public:

"The temperance forces of the country have reason to be deeply gratified by the results of this day. It is the first time in the history of the Republic that the question of national prohibition has gotten upon the floor of either branch of Congress. The fact that the first effort should show a clear majority of eight, exclusive of pairs, with both floor leaders, the Chairman of the Rules Committee and the prestige of the President and the Secretary of State invoked against us, and in view of the further consideration that no member of the present Congress was elected on this issue, is exceedingly gratifying. A record has been made. The friends of the measure will no longer be fighting in the dark. For the first time the battle line is fairly and clearly drawn. Our appeal is now to the people. The longer it takes to secure submission, the shorter will be the time required to secure its ratification. The next immediate step is to obtain a favorable report from the Judiciary Committee of the Senate."

SHOULD NOT HAVE BEEN IGNORED.

We have noted one or two suggestions to the effect that it might have been better for the New Orleans Advocate to have ignored Mr. O. F. Lawrence's unfortunate utterance in his paper, the Grenada Sentinel, in which, though he had not attended the late session of the North Mississippi Conference, he ventured to criticize severely Bishop Waterhouse. We are sometimes quite dubious as to the wisdom of our course when we are forced to meet an issue, but in this case we have no doubt at all that it was proper to give prompt and emphatic denial to this charge against one of our most faithful and worthy Chief Pastors. The leading county papers in a State exchange with one another, and when one of them makes a deliverance it is liable to be reproduced in many others. Already we have noted the reproduction of Mr. Lawrence's utterance in another county paper, far away from Grenada, under a very objectionable headline.

In this connection, it may not be out of place to quote Dr. H. G. Henderson's appreciation of Bishop Waterhouse in his charming "write-up" of the late session of the North Mississippi Conference in the Nashville Christian Advocate of December 25. He said: "Bishop R. G. Waterhouse presided with eminent satisfaction. He is brotherly, alert, witty, magnetic. His sermon on Sunday morning was a great deliverance. Chaste in diction, strong in conception, eloquent in delivery, it ranks as one of the few really great sermons that one hears in a lifetime. * * * Bishop Waterhouse won the hearts of the brethren."

Obviously Dr. Henderson did not see any "coarseness," or "arrogance," or "stilted eminence."

MANSFIELD COLLEGE.

We are pleased to know that this excellent institution is having in every way a prosperous session and that the outlook for it is very bright. Read what President Bobbitt says in his advertisement in this issue of the Advocate. We also have in hand a printed statement which Brother Bobbitt has been sending out, from which we take the following: "We have spent more than $4000 for improvements within the past two years. The Art and Music Departments have

won especial commendation. We court investigation. Ten girls from each presiding elder's district would fill every room. One girl from each pastoral charge in the Louisiana Conference would place us where more room would be a necessity." Let our pastors be alert and energetically strive to help Brother Bobbitt in this great work. Why not speak a few words commendatory of Mansfield College from your pulpit next Sunday? The Methodist parents of the State will make no mistake in sending their daughters to this growing institution.

PERSONAL AND OTHER NOTES.

Brother S. M. Thames and Sister Thames are visiting the latter's brother, Mr. Thomas H. DeLoach, at Demopolis, Ala., where they will likely remain for two or three weeks.

Rev. J. I. Hoffpauir, presiding elder of the Lafayette (La.) District, was in New Orleans last Tuesday and kindly looked in on us in our sanctum. He seemed to be in fine health and spirits.

We regret to be informed that Dr. J. J. Stevens, a prominent Methodist at Hattiesburg, Miss., and one of the leading citizens of that city, has lately been critically ill; but we are pleased to know that he is now improving and that it is thought he will recover.

Bishop W. B. Murrah was in New Orleans last Tuesday, having come direct from Memphis over the Y. & M. V. Railroad. He left in the afternoon for Jackson, Miss. We never saw the Bishop when he was looking better or was in a more genial frame of mind.

The address of Rev. T. W. Adams, presiding elder of the Port Gibson District, will hereafter be Fayette, Miss., to which place all communications to him should be directed. We congratulate the people of that interesting little city upon having secured Brother Adams as a citizen.

We acknowledge the reception of a Christmas card in the form of a "bale of sunshine and good cheer," from the Young Men's Bible Class of Corinth, Miss., of which Miss Elizabeth Kilpatrick is the brilliant teacher. This Class may always be counted on to keep abreast of the times.

We are indebted to Dr. I. W. Cooper for a beautiful calendar, adorned with pictures of the two new buildings lately erected at Whitworth College—the Mary Jane Lampton auditorium and the Cooper building. The friends of Whitworth may well take pride in these two splendid structures.

Rev. K. W. Dodson, our worthy pastor at Lake Charles, La., says: "Things seem to be starting off well here as I enter upon my third year; indeed, the outlook is very encouraging. The Board of Stewards gave me as a Christmas present a beautiful gold watch, which I appreciate very much."

We have in hand an excellent sketch of the life of the late Dr. R. W. Jones, of Laurel, Miss., from the pen of Rev. J. L. Neill, our pastor at that place. It reached us too late for us to get it in type for this issue of the Advocate, hindered as we have been by the holidays; but it will appear next week.

Brother W. A. Watts, of Rockport, Miss., a layman of the Monticello charge, was in New Orleans a few days since, and like a good Methodist dropped into our office to pay his respects to the Advocate force and renew his subscription. He spoke in terms of high appreciation of his pastor, Rev. J. V. Bennett.

As will be seen in a note from Rev. Robert Selby, Rev. J. V. Bennett, of Monticello, Miss., was painfully wounded while hunting a few days since. We deeply regret this unfortunate occurrence, but are happy to know that it is thought Brother Bennett will soon recover. Let the brethren remember him at the throne of grace.

Referring to his reception by the people of Lexington, Miss.—his new charge—Rev. V. C. Curtis says: "Nothing has been lacking that would add to our material comfort. A cozy home, a well-filled pantry, a Christmas turkey, and best of all, warm hearts and smiling faces were awaiting us. The prospects for a great year are most favorable."

Mr. W. L. Tucker, of Tucker, La., who represents the Miller Drug Sundry Company, of Baltimore, Md., was in New Orleans last week and paid the Advocate office an appreciated call. He left with the Publisher $1.50, with instructions to have our paper to continue to come to him. He cheered us not a little by his kindly and hopeful conversation.

After two successful years on the Newton District, Dr. H. W. Featherstun has been stationed at Port Gibson, one of the college towns of the Mississippi Conference. Dr. Featherstun is a student and a man of scholarly acquirements, and doubtless he will find the atmosphere in his new charge delightfully congenial. He is a strong and suggestive preacher.

Rev. O. S. Lewis and family have been spending the Christmas holidays with relatives at Hattiesburg, Miss. Brother Lewis was assigned by Bishop Denny to Shubuta, one of the choice charges of the Mississippi Conference. He had wrought nobly during his quadrennium at Brandon, and deserved the good treatment accorded him by the appointing power.

Dr. J. T. Sawyer preached at the Carrollton Avenue Church, this city, last Sunday at 11 a. m. and at the Second Methodist Church at the evening hour. He reports that the congregations were good and that his messages were given excellent attention. Rev. C. A. Battle preached at Carrollton at night, delivering a sermon that elicited much favorable comment.

Dr. E. H. Mounger, who took the superannuate relation at the recent session of the Mississippi Conference, will make his home for the present at Hattiesburg. Dr. Mounger is one of the ablest Methodist ministers in the Magnolia State, and his record in the itinerancy has been characterized by a high degree of efficiency. He is held in high esteem by his brethren.

The funeral of the late Rev. J. S. Parker was conducted in the Court Street M. E. Church, South, of Hattiesburg, Miss., on Sunday afternoon, Dec. 20. The service was in charge of Rev. G. H. Thompson, presiding elder of the Hattiesburg District, who was assisted by Dr. E. H. Mounger, Rev. C. W. Crisler, Rev. L. J. Jones, Rev. D. E. Kelly, and Rev. O. S. Lewis.

Writing from Amite, La., on December 25, Rev. J. F. Foster says: "My welcome back to Amite was most cordial and quite gratifying, and will help me in my work for another year. I have one trouble to-day, in that I cannot be in but one place at a time and eat but one Christmas dinner." Manifestly, the Methodists of Amite are wise enough to know when they are well off.

Mr. H. S. Stevens, who is one of the foremost lawyers of South Mississippi, is now the superintendent of the Sunday school of our Main Street Church at Hattiesburg, of which Rev. C. W. Crisler is pastor. Scarcely anywhere can one find an opportunity for larger usefulness than that furnished by such a position, and it always rejoices us to see a capable man turning his attention to such work.

How about the label on your paper? If you are in arrears, it is time to renew. And remember that we have to pay for the collection of all checks, and if you are remitting a small amount, either add ten cents to cover that expense, or send money order or 2-cent postage stamps. Doubtless in most towns the local banks would give for the asking New Orleans or New York exchange, which we can collect without expense.

Rev. J. G. Snelling left for his new home at Homer, La., this week. We are informed that Mrs. Snelling and the children will probably remain in New Orleans until the close of the first term of the city schools. Brother Snelling did a magnificent work during the four years that he served the Carrollton Avenue Church, of New Orleans, and the people of Homer should count themselves fortunate in having secured his services.

From the Union Advertiser, published at Myrtle, Miss., we take the following: "The people are much pleased that Rev. E. H. Cunningham was returned to this charge at the recent session of the North Mississippi Conference, and they are anticipating increased activity and growth in the churches under his care during the coming year." Brother Cunningham has done a fine work in his present field, and we dare say that his parishioners will not be disappointed in their expectations.

Rev. Wm. Schuhle, presiding elder of the Monroe District, and Mrs. S. S. Keener, were married at Crowley, La., on December 23. The ceremony was performed by Dr. R. H. Wynn, and Rev. W. W. Drake served as "best man." Brother Schuhle is one of the most worthy and scholarly members of the Louisiana Conference, and Mrs. Schuhle is widely known for her accomplishments and good works. They will reside at Monroe. The Advocate extends to them congratulations and all good wishes.

We are grateful to Rev. A. L. Davis, of Jackson, Miss., a local preacher and the father-in-law of Rev. W. G. Henry, the pastor of the Galloway Memorial Church of that city, for some subscriptions sent in a few days since, which he expects to follow soon with others. Brother Davis is 82 years of age, but is yet able to get about and make himself useful in many ways. He has kindly promised us some notes concerning the work of the church which Brother Henry is serving at an early date.

Rev. J. H. Ingram has reached Ruleville, Miss., and reports as follows: "I am well pleased with the outlook at this place. Much has been done to make me feel that I am welcome. I find the people here to be among the best that I have ever met." We are grateful to Brother Ingram for the promise to take care of the interests of the Advocate in his field. We know from association with him that what he says may be depended upon. We trust that he will have a happy and fruitful year in his new charge.

We respectfully request our friends not to send checks in making remittances to the Advocate for small amounts, as it costs us ten cents to collect every such check. We do not mind paying exchange on checks for $3 or over. Of course, the loss on a single check does not amount to much, but when it comes to handling scores of them the loss quickly foots up quite a sum. If your remittance is small, send a money order, or add ten cents to cover the cost of collection. The price of a single subscription may be sent in 2-cent postage stamps. Please keep this request in mind.

Read elsewhere in this issue of the Advocate the schedule of the "Flying squadron of the Anti-Saloon League of America," which will soon be bombarding the liquor traffic in Louisiana, under the direction of Rev. A. W. Turner, our State temperance leader. All these speakers will be heard in New Orleans on Sunday, January 24, except Dr. Banks and Dr. Russell. Let the temperance people get busy in all the towns that are to be visited and see that every campaigner secures a large hearing. This is a time when every friend of prohibition needs to be up and doing.

Writing under date of December 25, Rev. J. L. Neill, of Laurel, Miss., says: "Brothers Fikes and Baggett, my associate pastors in this city, are both in place and have been given a cordial reception. During the past year we have had rather an unusual relation existing among the three pastors in Laurel and our honored superannuate residing here, Brother Joe Nicholson: all were born and reared in the same county—Jasper, which adjoins this county—Jones. And in the assignments as they were made this year the same thing is true, with the exception of Brother Baggett."

From the Mississippi Orphans' Home at Jackson, Miss., Rev. W. M. Williams writes: "Our workers and 218 children have had a delightful Christmas. We had a sumptuous Christmas dinner, which was furnished by the Galloway Memorial Church. Santa Claus brought all the children and helpers an abundance of nice presents. We are all well and happy. We will have another turkey dinner on Wednesday, Dec. 30. This will be the 34th anniversary of Mrs. Williams' and my marriage." We wish Brother and Sister Williams all good things as they enter upon the 35th year of their married life.

In sending in his first round of appointments, Rev. J. I. Hoffpauir, the capable presiding elder of the Lafayette (La.) District, says: "All things considered, we closed the Conference year well in the Lafayette District. I have heard from a number of the preachers associated with me in the Master's work, and they are well pleased with their fields of labor. Very few of them were changed. The new year starts out with a hopeful ring, and all seem to be determined to work more aggressively along evangelistic lines. May God graciously bless our efforts and give us a great and genuine revival!"

Through the courtesy of Rev. J. H. Rogers, formerly of North Mississippi, but who is now stationed at Roff, Oklahoma, we have received a copy of the Journal of the East Oklahoma Conference for the year 1914. It is quite a neat pamphlet, and is well arranged and brimful of interesting information. Brother Rogers' present charge is a new one, with two churches, which are valued at $9000. It has 264 members, and assessed for the pastor last year $1115, and paid $1048. Rev. J. W. Rogers was changed from the Madill to the Vinita District, a much stronger one, which assessed for the presiding elder last year $2337, and paid $2046.

We have received from Rev. W. Fred Long and Mrs. Long, of Jackson, Miss., an attractive Christmas post-card, with their pictures printed upon it, and conveying the following message: "For the children of Mississippi and of the world we crave an interest in your prayers and ask your sympathy and co-operation, that our Sunday school work shall be more efficient, humanity uplifted, souls saved, and Jesus magnified by all our lives throughout the year. God bless you!" Brother Long is the capable and energetic Secretary of the Interdenominational Sunday School work in Mississippi, and Sister Long is his faithful helper. May the Heavenly Father continue to bless and largely use them!

Rev. J. W. Faulk, of Sibley, La., writes: "My people have given me a most hearty welcome back for the third year. They remembered us with many Christmas presents, and among them were two fine turkeys. We had last year 93 accessions to the Church, and this year we hope to see the two new churches that were organized built up and strongly established and twice as many conversions as we had during 1914. I had quite a time last night trying to unite two happy hearts. They were to come to the parsonage and started, but all the streams were up and it was still raining. They 'phoned to me and I crossed the stream on a train and married them. I always want to accommodate the young people who are in that mood and feel that I am appreciated for it. May we all be able to go forward!"

SOME LOUISIANA NOTES.

By Rev. P. O. Lawrey.

The Sunday school of the First M. E. Church, South, of Shreveport has the following system of grading the teachers, each item counting 20 per cent: (1) On time, in the Spirit; (2) the lesson prayerfully prepared; (3) in touch with absentees; (4) new pupils welcomed; (5) teachers' meeting attended. If forced to be absent a prepared substitute will entitle to perfect. Any excuse for failure that can be given to God in prayer entitles to perfect. The records are made on cards with prepared blanks, as the teachers enter the Sunday school room.

The Young Men's Bible Class of Corinth, Miss., of which Miss Elizabeth Kilpatrick is the teacher, and Mr. John Blakemore the president, is sending out a Christmas card with a bale of cotton as its artistic design, and on the front of which is written: "Christmas time again; the Young Men's Bible Class of Corinth, Miss., sends you, our friend, this bale of Southern sunshine and good cheer."

The lay members of the Sunday School Board of the Louisiana Conference are as follows: T. W. Holloman of Alexandria, O. H. Cline of Baton Rouge, J. H. Carter of New Orleans, H. N. Pharr of New Iberia, W. A. McKennon of Shreveport, Prof. Dudley of Ruston, and R. W. Germany of Monroe, all being superintendents of their respective Sunday schools and zealous and practical Sunday school workers. The clerical members are H. N. Brown of Lake Arthur, L. C. Wilson of Mer Rouge, J. A. Alford of Vivian, H. W. Ledbetter of West Monroe, J. B. Fulton of St. Francisville, T. D. Lipscomb of Donaldsonville, and J. A. McCormack of Franklinton. These pastors are likewise practical and energetic Sunday school workers, and no doubt this will make a fine board, when they get their work in hand. The board organized with Rev. H. N. Brown as the temporary chairman, and W. A. McKennon as treasurer.

In comparing the records at Kentwood for the past year with that of the year previous, the following progress is noted:

The first Sunday after Conference a year ago, according to the secretary's record, on a clear day, there were present at Sunday school 119; this year there were present, on a drizzly, slushy day, in the main school 130, and in the two mission schools organized this year, 70 and 35 respectively, totalling 235 in attendance, or an increase of 116—nearly 100 per cent in one year. But of more significance is the fact that two splendid superintendents were found and developed, as well as one primary superintendent, 16 teachers, 1 home department superintendent, 1 cradle roll superintendent, and various other officers. A good primary department was organized and developed during the year, and a hall bought and equipped for its housing; the school was graded and the graded literature introduced into the primary and junior departments, and a system of grading and the recognition of scholars introduced; a workers' council, a teacher-training class, and missionary, temperance, and birthday departments were established and several classes organized. Besides this development in the Sunday school, there was organized and developed one of the best Junior Epworth Leagues in the Conference, and there was more than a 10 per cent increase in the membership of the church on profession of faith, with an increase of more than 20 per cent in the church's finances. Three good members of the new board of stewards were enlisted; one layman was licensed to preach, and for a part of the year a deaconess was employed. Important land was added to the church property, and necessary improvements were made on the parsonage.

After careful discussion, the laymen present at the last session of the Louisiana Conference adopted the following as the policy for the Louisiana churches for 1915:

(1) A lay leader for every church; (2) a lay leader for every pastoral charge; (3) a monthly distribution of missionary literature; (4) a missionary committee for every church; (5) a religious service in every church each Sunday in addition to the Sunday school, using local and lay preachers; (6) the adoption of the duplex envelope system of collections, and making the every-member canvass in each congregation not later than March 1. This policy was also brought before the Conference and the entire body, including the pastors, adopted it without a dissenting vote.

GREETINGS FROM CALIFORNIA.

The Southern Methodists of California send greetings to their brethren and friends in other states, and wish them, one and all, a very Happy New Year.

We (the Southern Methodists of California, for whom the undersigned speaks) are fully persuaded that you (our friends in other states) will realize this wish most fully, while contributing very largely to our happiness by meeting us at the Panama-Pacific Exposition in San Francisco.

Yes, the Exposition is to be held and is to open on schedule time, February 20th, notwithstanding the European war. And it bids fair to be the greatest Exposition the world has ever known. The Exposition buildings proper, of magnificent proportions and architecture, on ideal grounds, have about all been finished, while most of the state and foreign buildings are well under way.

"Are the nations at war included? That they are: at any rate most of them. France has just cabled her building plans at a cost of $3,000 for the message, and ordered the work to proceed. Japan's building and display will be unsurpassed by any. And so on. The exhibits are already arriving and being installed, from every quarter of the globe.

The grounds have been the show place of the city for some time. An admission of 25 cents is charged. During September there were 290,000 admissions. Last Sunday (there was nothing special on) 9,890 entered the gates. Christmas is to be celebrated on the grounds with appropriate exercises and an immense tree, especially for the poor, though all children are to share it. The admissions during the Exposition, it is estimated, will range from 15,000,000 to 20,000,000. Nearly every national and international convention, as well as state meetings to be held during the year, are scheduled to meet in San Francisco. These alone will bring a great multitude of people.

Arrangements are being made to provide headquarters for our Church, where our people can come and go, meet one another, etc. This will be a suite of rooms, most likely in the Pacific Building, which is one of the largest office buildings in the city, in the center of the retail district. All loyal Southern Methodists will be expected to report. Definite information as to location will be given in due time.

Come prepared to stay as long as possible. We want you not only to see the Exposition, San Francisco and the bay cities, meanwhile enjoying our wonderful climate, but to see as much as possible of our great State and its many attractions. Those of you who have been in the habit of spending your vacations in Europe, we are sure will not regret having come this time to California, the combined Switzerland, Italy and France of your own country.

W. P. ANDREWS,
619 Pacific Bldg., San Francisco,
December 15, 1914.

ZWOLLE, LA.

Dear Advocate: Will you bear a report, and also best Christmas greetings to all, from the Zwolle people?

I was returned to this work for the fourth year, and hope to stay till Conference. The people have given me a hearty welcome back and braved bad weather the past Sunday to give me two good congregations. At the fourth quarterly conference of last year Zwolle asked for full time and the return of their pastor. The salary was all in sight and the brethren were working on a minimum basis of $920—$800 for the pastor and $120 for the presiding elder. At the first meeting of the official board there was no objection offered to making the assessment $900 for the pastor and $135 for the presiding elder. Zwolle is a fine town and is going to make a nice little station. We have more than doubled our membership at this place during my past three years here. The Zwolle Church paid for all purposes last year about $1400. They paid their part of the salary in full and 90 per cent of the benevolences that were paid.

The town has quite a future before it. We have a large section of the finest farming land in the State, and two saw-mills, one of which will be here about twelve years. We have about $1000 in sight, easily, and $122 in the bank, toward building a new church, which we hope to erect in the next year or so. We have one of the best average-sized Sunday schools in the Conference, with all the departments organized. The Sunday school paid last year for the Congo Mission, $55. I have not found a better superintendent anywhere than S. H. Porter. We have a fine board of stewards. The church has adopted the duplex envelope system, and will pay the salary monthly. We have both societies organized for the women—the two combined in one. They raised last year about $300. We have an active Senior League, and intend to organize the Juniors soon, as well as reorganize the Boy Scouts, which for lack of time died when Zwolle was on a circuit. Our prayer meeting is well attended by the faithful members.

We were busy all day yesterday distributing Christmas things secured by the Morris Bible Class at a cost of about $35. These things were food and clothing for the needy. Pray that we may have a great year.

J. CUDE ROUSSEAUX, P. C.

DATES FOR PROHIBITION SPEAKERS.

Before returning to Shreveport on the occasion of his recent visit to New Orleans, Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, announced the speaking dates for the seven national speakers who will canvass Louisiana for one week, beginning January 24, and ending January 31, in a whirlwind campaign against liquor.

Mr. Turner met a committee composed of Reverends George Summey, W. H. Brengle and S. H. Werlein, representing the Protestant Ministers' Alliance, and arranged for the addresses in New Orleans, Sunday, January 24, where all the noted speakers, except Dr. Banks, will appear, some speaking three times that day.

After appearing here, they will cover the state as follows:

Ex-Governor M. R. Patterson, of Memphis: Baton Rouge, January 25; Lafayette, January 26; Crowley, January 27; Lake Charles, January 28; Alexandria, January 29; Monroe, January 30; Shreveport, January 31.

Rev. G. W. Young of Louisville: Poncbatoula, January 24; Kentwood, January 25; Covington, January 26; Slidell, January 27; Welsh, January 28; DeRidder, January 29; Shreveport, January 31.

Rev. Louis Albert Banks, of New York City: Minden and Ruston, January 24; Winnfield, January 25; Jena, January 26; Good Pine, January 27; Oakdale, January 28; Carson, January 29; Shreveport, January 31.

Rev. G.W.Morrow, of Detroit: Plaquemine, January 25; Opelousas, January 26; Eunice, January 27; Sulphur, January 28; Zwolle, January 29; Vivian, January 31; Mooringsport, January 31.

Rev. Sam Small, of Atlanta: Morgan City, January 25; New Iberia, January 26; Jennings, January 27; Leesville, January 28; Mansfield, January 29; Shreveport and Homer, January 31.

Rev. A. J. Barton, of Dallas, Texas: Amite City, January 24; Hammond, January 25; Bogalusa, January 26; Bunkie, January 27; Cheneyville, January 28; Pineville, January 29; Shreveport, January 31.

Rev. Howard H. Russell, founder of the National Anti-Saloon League, of Westerville, Ohio: Rayville, January 24; Oak Ridge, January 24; Bastrop, January 25; Mer Rouge, January 26; Winnsboro, January 27; Delhi, January 28; Gibsland, January 29; Shreveport, January 31.

LOVE'S OPPORTUNITY.

Every day of this New Year will furnish occasion to the God of all our mercies to shower his blessings upon us. There will be no day or hour of its long stretch that will not be marked by tokens of his love and care and goodness. There ought not to be any day or hour or moment of it that would not see some response on our part, some upward turning of a grateful face to him, some outward going of sympathy toward those with whom we should share the good he gives. The year will give us much, but the greatest opportunity of all that it will bring to us will be the opportunity of giving back in gratitude and in brotherhood the good that has come to us.—Christian Guardian.

The reason that so many of God's children worry is that they cannot trust God, or rather they do not trust him.—Rev. L. T. Wilds.

FROM BROTHER NORSWORTHY.

Dear Dr. Meek: The Methodist Church is still doing business in Yazoo City, Miss. Notwithstanding the very unexpected change of pastors here, the work has been uninterrupted. Brother Harmon left us on the morning of the 23rd and Brother Sullivan, his successor, arrived at 5:40 p. m. on the same day. Not a single service had to be pretermitted on account of the change. What other Church can so conduct its affairs?

The removal of Brother Harmon from us was universally regretted. He was most highly regarded by all denominations. His last service, on the night of Dec. 20, was attended by members of all the Protestant congregations in the city, and the pastors of the Baptist and Presbyterian Churches participated in it, making most beautiful remarks regretting the departure of Brother Harmon.

But Brother Sullivan has captured the fort and made a most happy beginning of his work here. The services of yesterday were well attended and his sermons well received. He will do a fine work for this congregation.

We are off to-day, Mr. Editor, for Nashville, Tenn., to attend the convention of evangelists, held under the auspices of our Board of Missions. We will return about the first of the year and will then be ready for work.

My address will be, as heretofore, Yazoo City, Miss.

Yours faithfully,
THOS. J. NORSWORTHY.
Dec. 28, 1914.

BIBLE LOVERS AND CHRISTIAN WORKERS.

Bible lovers and Christian workers will be interested in the six weeks' course to be given at the Methodist Training School on February 4 to March 20, 1915.

Object: To present principles and methods of study in Bible, missions, sociology, Sunday school and League work, story telling and practical service.

For Whom: For all Bible students and Christian workers who feel that they cannot take a full course but who desire a short course for self-culture and increased efficiency. Pastors, Sunday school teachers, League officers, workers in Woman's Missionary Societies will find the course very helpful.

Special lectures on pertinent subjects will be delivered by men eminent in our church life. The great Bible Conference will bring to us during this period such leaders as Jowett, Coburn, S. D. Gordon and others.

Cost: Thirty-six dollars will cover all the expenses for board, laundry, lights and Bible Conference.

Plan For it—Come

For further information address William F. Quillian, Methodist Training School, Nashville, Tenn.

THE FAITH OF AN AFRICAN COURIER.

In a letter received yesterday from Mr. Bedinger, of Lusambo, he told of questioning one of our couriers as to whether he carried arms, and was told that he did not. On being asked if he was not afraid of the leopards or robbers (for all of our money is carried by these men), he replied that he was not, for "God is near." This man is not a member of the church, and has never made a public confession of his faith, but can you find anyone who shows a truer faith in God than that? They seem so ready to accept the truth, and yet some so-called Christian people sit back and say that the heathen are happy in their present condition, and that it is foolish to try to give them the Gospel. If they could see the change that comes over people when they hear the message, they would change their attitude and leave off their worship of the "almighty dollar" long enough to give the "least of these my brethren," a chance.—J. A. Stockwell, Wembo-Nyama, Africa.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—First Round.

Indianola Ct., at Faisonia, a. m. ..... Jan. 8,
Indianola, p. m. ..... Jan. 8,
Schlater Ct., at Schlater.. Jan. 9, 10
Tutwiler Ct., at Tutwiler... Jan. 16, 17
Lambert Ct., at Lambert... Jan. 17, 18
Ruleville Ct., at Ruleville.. Jan. 23, 24
Drew Ct., at Drew..... Jan. 24, 25
North Carrollton, at Valley Hill, a. m. ..... Jan. 30,
Carrollton Ct., at Carrollton, a. m. ..... Jan. 31,
Dublin Ct., at Cherry Hill.. Feb. 6, 7
Belzoni Ct., at Belzoni..... Feb. 13, 14
Isola Ct., at Isola ..... Feb. 14, 15
Webb Ct., at Webb..... Feb. 20, 21
Mar's Hill Ct., at Hebron.. Feb. 27, 28
Minter City, at M. City.... Mar. 6, 7

The district stewards will please meet in the Methodist Church at Greenwood, Miss., on Tuesday, Jan. 5, 1915, at 10 o'clock a. m.

BEN P. JACO, P. E.

Sardis Dist.—First Round.

Courtland, ... Jan. 2, 3
Batesville ..... Jan. 3, 4
Eudora ..... Jan. 9, 10
Hernando ..... Jan. 10, 11
Arkabutla ..... Jan. 16, 17
Coldwater ..... Jan. 17, 18
Crenshaw ..... Jan. 23, 24
Longtown ..... Jan. 30, 31
Charleston ..... Feb. 6, 7
Oakland ..... Feb. 7, 8
Pleasant Hill ..... Feb. 13, 14
Olive Branch ..... Feb. 14, 15
Sardis Circuit ..... Feb. 20, 21
Sardis ..... Feb. 21, 22
Cockrum ..... Feb. 27, 28
Wall Hill ..... Mar. 6, 7
Eureka ..... Mar. 13, 14

J. W. DORMAN, P. E.

Aberdeen District—First Round.

Palestine, at Campground Jan. 2, 3
Pontotoc ..... Jan. 3, 4
Shannon ..... Jan. 9, 10
Okolona ..... Jan. 10, 11
Houlka, at Wesley Chapel.. Jan. 16, 17
Houston ..... Jan. 18,
Nettleton, at New Chapel.. Jan. 23, 24
Amory and Nettleton, at Nettleton ..... Jan. 24, 25
Vardaman ..... Jan. 30, 31
Calhoun City ..... Jan. 31, Feb. 1
Aberdeen ..... Feb. 4,
Greenwood Springs ..... Feb. 6, 7
Okolona, at Thomson's... Feb. 9,
Fulton Ct., at Harden's Chapel ..... Feb. 13, 14
Tremont ..... Feb. 15,
Smithville, at Antioch.... Feb. 20, 21
Prairie, at Strongs..... Feb. 23,
Verona, 10 a. m. ..... Feb. 25,
Tupelo, 7 p. m. ..... Feb. 25,
Montpelier, at Woodland.. Feb. 27, 28
Buena Vista ..... Mar. 6. 7

The district stewards are called to meet in the Methodist Church at Aberdeen on Thursday afternoon, January 14, 1915.

JNO. W. BELL, P. E.

Greenville District—First Round.

Leland and Hollandale, at Leland ..... Jan. 3, 4
Lula and Dubbs, at Lula ... Jan. 9, 10
Coahoma and Lyon, at Coahoma ..... Jan. 10, 11
Rosedale and Hillhouse, at Rosedale ..... Jan. 16, 17
Benoit and Bulah, at Benoit. Jan. 17, 18
Shelby ..... Jan. 23, 24
Boyle ..... Jan. 24, 25
Cleveland ..... Jan. 30, 31
Shaw and Merigold, at Shaw ..... Jan. 31, Feb. 1
Tunica and Robinsonville, at Evansville ..... Feb. 6, 7
Jonestown and Belan, at Jonestown ..... Feb. 7, 8
Glen Allan ..... Feb. 14, 15
Clarksdale ..... Feb. 21, 22
Gunnison ..... Feb. 27, 28
Friar's Point ..... Feb. 28, Mar. 1

The district stewards will meet in the Methodist Church at Clarksdale Monday, Jan. 11, 1915, at 3 o'clock p.m.

H. S. SPRAGINS, P. E.

Columbus District—First Round.

Artesia, a.m. ..... Jan. 2, 3
Starkville, p.m. ..... Jan. 3, 4
Macon Ct., at Prairie, a.m... Jan. 9, 10
Brooksville, p.m. ..... Jan. 10, 11
Crawford ..... Jan. 17, 18
Cedar Bluff, at Pheba ..... Jan. 22, 24
Shuqualak ..... Jan. 30, 31
Longview, a.m. ..... Feb. 6, 7
Sturgis, p.m. ..... Feb. 7, 8
Mayhew ..... Feb. 13, 14
Cochrane ..... Feb. 21, 22
Mashulaville ..... Feb. 27, 28
Columbus Ct., at Piney Grove ..... Mar. 6, 7

District stewards' meeting at First Church, Columbus, on Wednesday, Jan. 6, 1:30 p.m.

W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

Lexington Ct., at Hebron, Sat., 11 a. m. ..... Jan. 2,
Sidon, at Tchula ..... Jan. 3, 4
Lexington, Wed., 7 p. m.... Jan. 6,
Black Hawk, at B. H., Thurs., 11 a. m. ..... Jan. 7,
Sallis, at Sallis, Sat., 11 a.m. Jan. 9,
Pickens, at Pickens..... Jan. 10, 11
Chester, at Chester, Thurs., 11 a. m. ..... Jan. 14.
High Point, at White Hall, Sat., 11 a. m. ..... Jan. 16,
Noxapater, at Noxapater... Jan. 17, 18
Louisville, at L., Mon., 2 p.m. Jan. 19,
Ackerman, at A., 2 p. m.... Jan. 20,
Kosciusko, 7 p. m. ..... Jan. 20,
Poplar Creek, at Friendship Jan. 23, 24
Hesterville Ct., at Shilo, Sat., 11 a. m. ..... Jan. 30,
Vaiden and Columbiana, at Vaiden ..... Jan. 31, Feb. 1
McCool, at Tabernacle..... Feb. 6, 7
Durant, Wed., 7 p. m..... Feb. 10,
West, at West ..... Feb. 13, 14
Kilmichael, at Kilmichael, Fri., Feb. 19,
Mathiston, at Mathiston... Feb. 20, 21
Eupora and Maben, at M... Feb. 21, 22
State Springs, at S. S..... Feb. 27, 28
Bellefontaine, at B., Mon.. Feb. 29,
Kosciusko Ct., at Marvin... Mar. 6, 7

W. S. SHIPMAN, P. E.

Holly Springs Dist.—First Round.

Oxford ..... Jan. 3, 8
Red Banks, at Red Banks... Jan. 3, 4
Taylor Ct., at Taylor..... Jan. 9,
Water Valley, First Church Jan. 10, 11
Water Valley, N. Main St... Jan. 10, 11
Duck Hill Ct., at Tie Plant Jan. 16,
Grenada ..... Jan. 17, 18
Holly Springs ..... Jan. 19,
Waterford Ct., at W..... Jan. 22,
Grenada Ct., at Sparta.... Jan. 23, 24
Mt. Pleasant Ct., at Mt. P... Jan. 30, 31
Lamar Ct., at Lamar.. Jan. 31, Feb. 1
Paris Ct., at Paris..... Feb. 6, 7
Abbeville Ct., at Abbeville. Feb. 7, 8
Randolph Ct., at Randolph. Feb. 13,
Tocopola Ct., at Lafayette Springs ..... Feb. 14, 15
Ashland Ct., at Liberty.... Feb. 20, 21
Pine Valley Ct., at Pine Valley ..... Feb. 27,
Coffeeville Ct., at Coffeeville Feb. 28, Mar. 1,
Potts Camp Ct., at Potts Camp Mar. 6, 7
Byhalia Ct., at Byhalia... Mar. 7, 8

The district stewards will meet in Water Valley on Monday, January 11, at 2:30 o'clock.

R. A. TUCKER, P. E.
Holly Springs, Miss.

Corinth Dist.—First Round.

Booneville Ct., at Carolina. Jan. 2,
Booneville ..... Jan. 3, 4
Corinth, First Church .... Jan. 7,
Corinth, Southside ..... Jan. 8,
Corinth Ct., at Marvin ..... Jan. 9, 10
Kossuth Ct., at Wesleys' Chapel ..... Jan. 16,
Rienzi Ct., at Rienzi..... Jan. 17, 18
Iuka Ct., at Spring Hill .. Jan. 23, 24
Iuka ..... Jan. 24, 25
Marietta Ct., at Marietta... Jan. 30, 31
Wheeler, at Wheeler .. Jan. 31, Feb. 1
Mooresville Ct., at Allen's Chapel ..... Feb. 5,
Sherman Ct., at Sherman.. Feb. 6, 7
Mantachie Ct., at Shiloh... Feb. 13,
Gunton and Baldwyn Ct., at Saltillo ..... Feb. 14, 15
New Albany ..... Feb. 19, 21
New Albany Ct., at Ecru... Feb. 20, 21
Hickory Flat Ct., at Ebenezer ..... Feb. 26,
Myrtle, at Glenfield ..... Feb. 27, 28
Dumas Ct., at New Hope. Mar. 5,
Ripley Ct., at Rainey's Chapel ..... Mar. 6,
Ripley and Blue Mt., at Ripley ..... Mar. 7, 8
Chalybeate Ct., at Camp Gr. Mar. 13, 14
Tishomingo Ct., at Mount Pleasant ..... Mar. 19,
Belmont Ct., at Golden.... Mar. 20, 21

District stewards will meet in Corinth, First Church, on Feb. 10, 1915. Hope all the charges will be represented.

J. H. MITCHELL, P. E.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian District—First Round.

Meridian, Central .....Jan. 3, 4
Meridian, East End .....Jan. 3, 4
Meridian, Poplar Springs...Jan. 10, 11
Meridian, Southside .....Jan. 10, 11
Pachuta and Quitman, at Pachuta. .....Jan. 16, 17
Shubuta .....Jan. 24, 25
Waynesboro Circuit, at Fedora .....Jan. 30, 31
Waynesboro .....Jan. 31,
Scooba .....Feb. 7, 8
Buckatuna .....Feb. 13, 14
Enterprise and Stonewall, at Enterprise .....Feb. 14
Matherville, at Andrews Chapel .....Feb. 20, 21
De Soto, at Salem .....Feb. 27, 28
Moscow, at Hopewell.....Mar. 5,
DeKalb, at Pleasant Ridge..Mar. 6, 7
Vimville, at Pleasant Hill..Mar. 13, 14
Lauderdale .....Mar. 14, 15
Daleville, at Soule's Chapel.Mar. 20, 21
Porterville .....Mar. 27, 28

The district stewards of the Meridian District are called to meet Jan. 6, at 3 o'clock p.m., in the East End Methodist Church, Meridian, Miss. The pastors and lay leaders of the district are requested to meet on the above date at 7 o'clock in the East End Methodist Church to plan the work for the year 1915.

J. T. LEGGETT, P. E.

Jackson District—Fourth Round.

Vaughan, at New Hope....Jan. 3, 4
Harrisville .....Jan. 9, 10
Fannin, at Goshen Springs.Jan. 16, 17
Brandon and Pelahatchie, at Brandon .....Jan. 18,
Mendenhall.....Jan. 24, 25
Jackson, Capitol Street....Jan. 31,
Jackson, Millsaps Memorial, p. m. .....Jan. 31,
Edwards.....Feb. 7, 8
Flora .....Feb. 10,
Satartia .....Feb. 11,
Benton, at Midway .....Feb. 13, 14
Yazoo City.....Feb. 14, 15
Eden.....Feb. 15, 16
Sharon .....Feb. 20, 21
Camden .....Feb. 21, 22
Madison .....Feb. 28, Mar. 1
Terry .....Mar. 7, 8
Bolton .....Mar. 14, 15
Florence .....Mar. 20, 21

The district stewards will meet at the Capitol Street Church, Jackson, on Tuesday, Jan. 5, at 10 a.m. All the pastors and Church lay leaders are cordially invited to be present.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Laurel, 14th Ave., p.m....Jan. 2,
Laurel, 2nd Ave., a.m.....Jan. 3,
Laurel, 1st Church, p.m....Jan. 3,
Bay Springs, at B. S., a.m..Jan. 4,
Lake & Hickory, at L.....Jan. 10, 11
Suqualena, at S.....Jan. 16, 17
Forest & Morton, at F., Jan. 31, Feb. 1,
Decatur & Union, at D.Jan. 23, Feb. 1
McDonald, at McD.....Feb. 4,
North Bend, at Williams...Feb. 5,
Philadelphia Ct., at Cook's Chapel .....Feb. 6,
Philadelphia .....Feb. 7,
Trenton .....Feb. 13, 14
Clarksburg .....Feb. 15,
Shiloh .....Feb. 19,
Johns .....Feb. 20, 21
Raleigh .....Feb. 27, 28
Rose Hill, at Homewood...Mar. 6, 7
Garlandsville .....Mar. 13, 14
Leake, at Singleton .....Mar. 17,
Pearl, at Edinburg .....Mar. 18,
Carthage .....Mar. 19,
Walnut Grove .....Mar. 20, 21
Harperville .....Mar. 22,
Lena .....Mar. 23,
Homewood .....Mar. 27, 28
Chunky .....Mar. 30,
Choctaw Mission, at Jackson's .....Mar. 31,
Newton & Montrose, at M..Apr. 4, 5

The district stewards will meet at Newton on Wednesday, Jan. 6, at 1 p.m. Trains from all directions arrive before that hour, and leave sufficiently late for us to do our work.

All pastors are urgently invited to attend, as it is important for them to be present. Also the lay leaders are cordially invited.

Let us pray and plan for the greatest year in the history of the District.

C. F. EMERY, P. E.

Port Gibson District—First Round.

Nebo, at O. Grove .....Jan. 2, 3
Gloster and Liberty, at G. .....Wed., Jan. 6,
Centreville, at Centreville Thur. .....Jan. 7,
Woodville Ct., at P. C.....Jan. 9, 10
Woodville Station .....Jan. 10, 11
Washington, at Washington.Jan. 16, 17
Natchez .....Jan. 17, 18
Fayette, at Fayette, Tues...Jan. 19,
Harriston, at Harriston.....Jan. 23, 24
Port Gibson .....Tues., Jan. 26,
Gibson Memorial ....Wed., Jan. 27,
Crawford Street ....Thur., Jan. 28,
Oak Ridge, at B. C. .....Jan. 30, 31
Utica, at Utica, Thur.....Feb. 4,
Hermanville, at Hermanville, Friday .....Feb. 5,
Rocky Springs, at Rocky Springs .....Feb. 6, 7
Roxie, at Roxie.....Feb. 13, 14
Rolling Fork, at Rolling Fork Feb. 20, 21
Anguilla, at Anguilla, Wed. Feb. 24,
Mayersville, at Mayersville..Feb. 27, 28
Silver City, at M., Wed.....Mar. 3,

The district stewards will meet at Harriston on Wednesday, Jan. 20, at 10 a.m.

T. W. ADAMS, P. E.

Fayette, Miss.

Seashore District—First Round.

Logtown .....Jan. 2, 3
Poplarville .....Jan. 9, 10
Lumberton .....Wed., Jan. 13
Pascagoula and O. S. .....Jan. 16, 17
Moss Point .....Jan. 23, 24
Escatawpa .....Jan. 26
Americus .....Jan. 27
Bay St. Louis .....Jan. 30, 31
Biloxi .....Wed., Feb. 3
29th Street and Lyman ....Feb. 6, 7
Wiggins and Bond .....Feb. 10
Saucier.....Feb. 13, 14
Columbia .....Feb. 17
Hub .....Feb. 20, 21
Brooklyn .....Feb. 27, 28
Longbeach .....Wed., Mar. 3
Coalville .....Mar. 6, 7
Vancleave .....Mar. 13, 14
Gulfport .....Wed., Mar. 17
Mentorum .....Mar. 20, 21
Wolf River Mission .....Mar. 23
Mississippi City and Handsboro .....Mar. 24
Carriere and Picayune ....Mar. 27, 28

The district stewards will meet at First Church, Gulfport, Wednesday, Jan. 6, at 2 p.m.

W. H. HUNTLEY, P. E.

Brookhaven District—First Round.

Bogue Chitto and Norfield, at Bogue Chitto .....Jan. 3, 20
Fernwood, at Fernwood....Jan. 9, 10
Magnolia .....Jan. 10, 11
Monticello, at Monticello...Jan. 17, 18
Gallman, at Bethesda .....Jan. 23, 24
Crystal Springs .....Jan. 24, 25
Meadville, at Bude.....Jan. 27,
Bayou Pierre, at Center Point .....Jan. 30, 31
Hazlehurst .....Jan. 31, Feb. 1
Buford, at Summer Chapel..Feb. 6, 7
Summit and East McComb, at East McComb .....Feb. 13, 14
McComb-Centenary .....Feb. 14, 15
Tylertown, at Tylertown...Feb. 20, 21
South McComb, at LaBranch Street .....Feb. 21, 22
Scotland, at Bethesda .....Feb. 24
Adams, at Adams .....Feb. 27, 28
Barlow and Rehoboth .....Mar. 6, 7
Wesson, at Wesson.....Mar. 13, 14
Brookhaven .....Mar. 14, 15
Pleasant Grove, at Pleasant Grove .....Mar. 18, 19
Topisaw, at Sartinsville....Mar. 20, 21

ROBT. SELBY, P. E.

Brookhaven, Miss.

Hattiesburg District—First Round.

Pastors' meeting .....Jan. 5,
District stewards' meeting..Jan. 6,
Purvis .....Jan. 10, 11
Lucedale .....Jan. 16, 17
New Augusta .....Jan. 17, 18
Blodgett, at Ovett .....Jan. 22,
Richton .....Jan. 22, 23
McLain, at Beaumont .....Jan. 23, 24
Oloh .....Jan. 27,
Green Co. Mission, at Winborn .....Jan. 30,
Leakesville .....Jan. 31, Feb. 1
Eucutta .....Feb. 5,
Heidelberg, at Vossburg...Feb. 6, 7
Ellisville .....Feb. 7, 8
Williamsburg .....Feb. 10,
Estabutchie, at Bethel.....Feb. 11,
Mt. Olive .....Feb. 13, 14
Collins .....Feb. 14, 15
Silver Creek .....Feb. 17,
Taylorsville .....Feb. 19,
Court Street (Hattiesburg)Feb. 21, 22
Broad Street (Hattiesburg)Feb. 21, 23
Main Street (Hattiesburg).Feb. 24,
Prentiss .....Feb. 27, 28
Sumrall .....Feb. 28, Mar. 1
Magee .....Mar. 6, 7
Seminary .....Mar. 7, 8

GEO. H. THOMPSON, P. E.

LOUISIANA CONFERENCE.

Lafayette District—First Round.

Crowley .....Jan. 3, 4
New Iberia .....Jan. 9, 10
Lafayette .....Jan. 10, 11
Morgan City .....Jan. 16, 17
Patterson and Jeanerette, at Patterson .....Jan. 17, 18
Sulphur and Vinton, at Vinton .....Jan. 23, 24
Lake Charles .....Jan. 24, 25
Vermilion, at Perry .....Jan. 30, 31
Gueydan and Abbeville, at Gueydan .....Jan. 31, Feb. 1
Lake Arthur .....Feb. 6, 7
Jennings .....Feb. 7, 8
Eunice, at Eunice.....Feb. 13, 14
Franklin .....Feb. 20, 21
Houma Mission, at Houma Feb. 27, 28
Lafourche Mission ....Feb. 28, Mar. 1
Evangeline Mission, at Ville Platte .....Mar. 6, 7
Washington & Chicot, at C. Mar. 7, 8
Acadia Ct., at Branch ....Mar. 13, 14
Bell City, at Bell City, Wed. Mar. 17,
French Mission, at Kaplan.Mar. 20, 21
Indian Bayou, at Indian B..Mar. 27, 28
Rayne .....Mar. 28, 29

A full attendance of official members greatly desired. Let us get ready for a reunited, prayerful effort for a gracious revival during the year 1915.

J. I. HOFFMAN, P. E.

Indian Bayou, La.

Baton Rouge District—First Round.

Pride Circuit, at Oak Grove, Jan 9, 10
Baker, at Baker .....Jan. 10, 11
Jackson, at Jackson .....Jan. 16, 17
Zachary, at Ethel .....Jan. 17, 18
Clinton, at Clinton .....Jan. 23, 24
Wilson, at Wilson .....Jan. 24, 25
Denham Springs, at Denham Springs .....Jan. 30, 31
Baton Rouge, First Church.Feb. 1,
Baton Rouge, Keener Mem..Feb. 3,
St. Francisville, at St. F...Feb. 6, 7
Franklinton Ct., at Angie..Feb. 13, 14
Franklinton & Zona, at F...Feb. 15, 16
Greensburg Ct., at Center..Feb. 20, 21
Kentwood .....Feb. 21, 22
Pine Grove, at Pipkins ....Feb. 27, 28
Amite .....Feb. 28,
Springfield, at Springfield..Mar. 6, 7
Ponchatoula, at Ponchatoula Mar. 7, 8
Tangipahoa, at Tangipahoa Mar. 13, 14
Covington, at Covington...Mar. 20, 21
Hammond .....Mar. 27, 28

H. W. BOWMAN, P. E.

MEETING OF THE PASTORS AND DISTRICT STEWARDS.

The pastors in the Hattiesburg District are called to meet at the Main Street Methodist Church on January 5, at 2 p. m. The purpose of the meeting is to counsel together concerning the work for the ensuing year.

The district stewards are called to meet at the same place on January 6, at 10 a. m.

The pastors are requested to remain for the meeting of the district stewards.

GEO. H. THOMPSON, P. E.

MARRIED.

At the schoolhouse on Dec. 18, 1914, by Rev. A. J. Davis, Mr. J. F. NEAL, of Quitman, Miss., and Miss EVA ADAMS, of DeSoto, Miss.

At the home of the bride's parents, at Mermentau, La., on Dec. 22, 1914, by Rev. A. R. Hoffpauir, of Jennings, La., Mr. ALBERT DEARE, of Lafayette La., and Miss AVA RICE.

When you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out, and do something kind to somebody or other.—John Keble.

Woman's Missionary Work

[illegible]

FROM BROTHER CURRIE.

Dear Brother Neely: After an absence of 8 months and 7 days I returned home yesterday. While away I preached in Oklahoma and Louisiana and God has used us in the salvation of lost men and women. I had the privilege once of preaching in St. Luke's Church, Oklahoma City. It is one of the largest Methodist Churches in the State. Brother R. E. Goodrich is the pastor of this church. He is a Spirit-filled man, and I found in the great church the spirit of liberty. As I preached from the New Commandment the rich and the poor worshiped together, the lord were alike and we had an old-fashioned Methodist service. I have accepted the Loveland charge in the West Oklahoma Conference, which has four appointments. I am expecting this year to be the greatest of my life in the work of the ministry. My presiding elder is a fine man. He and I together are looking for great things for our God. I preached last Sunday at Loveland three times to a house full of people. Although it was freezing the people came to church. We administered the Lord's Supper and he was present in power. About 2000 years ago the shepherds followed the angels and found him in a manger wrapped in swaddling clothes, for there was no room for him in the inn. They found him there and worshiped him. I want to say that he is my Christ, too.

I will leave on the 30th for my new charge. I ask all the brethren to pray for me, that I may be used by God for the salvation of souls.

W. T. CURRIE.

Union, La., Dec. 24, 1914.

DISTRICT STEWARDS' AND PREACHERS' MEETING.

Mr. Editor:

Please let the Advocate say that the district stewards and preachers of the Durant District are called to meet at Ackerman on January 12, at 7 p. m. We want to hold a protracted meeting with our preachers and laymen—to counsel and plan for the year's work and to seek and pray for the power and leadership of the Holy Spirit. In His name we can conquer.

Rev. G. W. Gordon will preach on Tuesday at 7 p. m., Rev. W. M. Commander on Wednesday at 11 a. m., and Rev. A. S. Raper on Wednesday at 7 p. m. The district stewards will meet Wednesday at 2 p. m.

Let all who can and will attend the Ackerman meeting write Rev. J. M. Wyatt what time they will come in. I hope that not only the preachers and district stewards will come, but that laymen from all over the district will be present. And, brethren, come praying and pleading for God's blessing on this meeting.

W. S. SHIPMAN, P. E.

THE THING THAT COUNTS.

You are a faithful layman in the Church, and you are concerned about the sermons your pastor preaches. You have a right to be.

You may be worth more than many sermons. Your life counts. Putting it another way: you may kill the best sermons that ever were preached.

At a young people's meeting with which Rev. A. W. Arford was connected the question was put to a number of people, "How were you led to Christ?" It was expected that a number would say that the sermon of some earnest pastor had been the means of leading them to Christ. Instead of sermons, every one attributed his definite step toward Christ to the life or personal efforts of Christians.

One said that his Sunday school teacher had made a deep impression when, with tears of joy, she announced that the last of her pupils had been saved. The majority of those who reported how they had been won to Christ attributed it to the life of some layman in the community or to the Christian character of parents.

The kind of life you live counts.—The Watchword.

RIGHTEOUSNESS MUST BE SOUGHT.

Present yourself. Do not wait for the wheel of Providence to turn you to a higher plane; you are not a creature of chance, nor can you float into a greater altitude. You must be an active candidate for the whole will of God as regards your transformation. The only other alternative is to be conformed unto the world.—Way of Faith.

A STATEMENT.

The Advocate is face to face with serious conditions, and we feel called upon to make a plain and candid statement. Advertisements under the existing situation can no longer be had as usual and we must depend almost wholly upon our subscriptions to maintain the paper. On this account it is essential that every subscriber, clergy and lay, shall at once pay his subscription a year in advance. This is necessary to keep the paper going; we cannot run on the credit plan for subscriptions, as we have been largely doing heretofore. So, unless your subscription is promptly paid up, in the interest of strict economy we shall have to discontinue it. It takes money to buy paper, ink, and to mail every copy of the Advocate that we send out, and self-preservation demands that we shall now reduce our expenses to a minimum. This appeal is to you, brother pastor and brother layman, and if you disregard it, please do not blame us if you soon find your paper cut off. We are not merely crying "wolf" when there is no wolf. We are not exaggerating the situation. One of our prominent Conference organs has already been forced to reduce its size from 16 to 8 pages and others are in sore distress, and nothing but the best business methods, the most rigid economy, and the energetic assistance of our pastors and other friends can enable us to weather the storm. So please, dear reader, remit for your subscription without further delay. DO IT NOW.

A REGRETTABLE ACCIDENT.

Dear Doctor Neely: I am writing to say that our pastor at Monticello, Rev. J. V. Bennett, was out hunting on the morning of the 24th in company with several friends when the gun of Mr. Byrnes was in some unaccountable way discharged, and about two hundred shot lodged in the muscles of Brother Bennett's back. In the afternoon of the same day he was brought to the King's Daughters' Hospital, Brookhaven, and while his wound was exceedingly painful it was discovered that it was not serious. A heavy belt that he wore protected him from a more serious accident. I have been with him this morning and was glad to find him resting comfortably, and the doctor assures him that he will be able to return to his home in a few days.

I am sure that all his brethren will sympathize with him in the suffering resulting from this very unfortunate accident. Fraternally yours,

ROBT. SELBY.

TO THE LOUISIANA CONFERENCE.

I hereby request all pastors and superannuate preachers to kindly furnish me with their post-office addresses for insertion in our Conference Annual. Please do so this week.

Amite City, La. JNO. F. POSTER, Publisher.

RIGHT SORT OF ATHLETICS.

Punk, which is often as wise as it is witty, has started a propaganda to alter the present standard of college athletics and re-establish this branch of learning on a foundation where it will benefit the body of the students rather than a few picked men who make up the teams. It thinks that the enormous sums spent to make highly efficient machines of the few picked for their unusual physical development should be expended so that they will develop all of the students, more especially those of the weaker type who most need physical development. Here is the outline of its proposed plan:

"Considering the matter in its larger aspects, what would you think of a university army, a specially organized, regularly drilled body consisting of the entire student body of our universities? The many advantages to the individual students of such regular exercise, and congenial surroundings, would be for one phase of the 'university army.' A larger and more important side is the tremendous beneficial advantage to our government in having at its disposal in time of need thousands of educated men with trained heads and hands, ready to cope intelligently and systematically with any situation. Would not such an army of students, drilling with banners flying, indulging on regular days in sports and athletics in which all could participate—target practice and maneuvering even, if you will, be a more inspiring sight than the present football stadium?"

This opens up a field of speculation out of which many diverse opinions will come. There are none, perhaps, who will deny that some plan should be devised to attract all the students of our higher schools of education to a love of wholesome athletics, but whether they should be trained in the arts of war or of peace is the rock on which opinions will split. The European war and its impending danger to this country have set many to thinking that the United States should be prepared for any eventuality, and that we need not only an immense navy but an efficient and highly trained citizen soldiery, in which every able-bodied man is to be a unit. Because of their educational advancement and attainments, it has been proposed that the students in the colleges be trained for official positions, the need of officers in the European armies being the one present outstanding lack.

College athletics is on the wrong basis, but it has become so firmly rooted in its present system that many persons believe it cannot be uprooted. This is particularly true of the great colleges and universities, and the average student is lured to this one or that one by the prowess of its athletic teams. Of the small colleges, and particularly of the small denominational colleges, this is not true. The latter have a standard of scholarship rather than a standard of athletics and many of them do not permit intercollegiate athletics. Their power for good on the whole community is so much more apparent and so much more extensive than that of the larger schools, that conservative thinkers believe that the hope of our higher educational system lies in them rather than in the great schools.

"What we need in this country is something like in the Swedish plan of athletics, which builds up every man, to the highest state of efficiency that he is capable of reaching. The Register is not yet prepared to say that we need to convert our colleges into army schools, nor do we feel called upon to suggest some remedy to intercollegiate athletics, which are the most demoralizing factor in college life for at least four of the nine scholastic months. Our colleges will never do their part in our domestic economy until they devote most of their energies to training the minds of the men who attend them. This is what they are established for.—Mobile Register.

SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1915:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks where possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $5 or under. Please do not send us a check for $1, as it will only be credited as 90 cents.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

A press dispatch sent out on December 18 stated that Mrs. Kirkpatrick, of Jonesboro, Tenn., widow of the late Judge S. J. Kirkpatrick, and a sister of Bishop E. E. Hoss, was fatally burned during the preceding night and died that morning. Her clothing, according to the report, caught fire while she was standing before a grate. Bishop Hoss and the other surviving relatives will have the sympathy and prayers of a host of friends throughout the Church in their great sorrow.

We respectfully request our friends not to send checks in making remittances to the Advocate for small amounts, as it costs us ten cents to collect every such check. We do not mind paying exchange on checks for $5 or over. Of course, the loss on a single check does not amount to much, but when it comes to handling scores of them the loss quickly frees up quite a sum. If your remittance is small, send a money order or add ten cents to cover the cost of collection. The price of a single subscription may be sent in 1-cent postage stamps. Please keep this request in mind.

Reach up as far as you can, and God will reach down all the rest of the way.—John H. Vincent.